



AUTOBIOGRAPHY OF A NATHA SIDDHA YOGI [TRAVAUX OF A MYSTIQUE]  
BY VIBHAKAR V. LELE [SWAMI YOGESHWARANANDA]

# KUNDALINI YOGA

YOGA OF GITA

EXPOUNDED BY SAINT DNYANESHWAR

IN DNYANESHWARI



## AUTOBIOGRAPHY

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***Dnyaneshwar***



**AUTOBIOGRAPHY**  
**OF**  
**ANATHA SIDDHA YOGI**  
**TRAVAILS OF A MYSTIQUE` [New Revised Edition**  
**2018]**



**VIBHAKAR V. LELE**



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**DEDICATED  
TO  
LORD  
SHRI KRISHNA  
WHO DWELLS IN  
OUR HEART  
OF  
HEARTS**



KUNDALINI YOGA



YOGA OF GITA  
**As Expounded by**  
**Saint Shri**  
**Dnyaneshwar**



AUTOBIOGRAPHY

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A NATHA SIDDHA YOGI

TRAVAILS OF A MYSTIQUE`



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OF  
A NATHA SIDDHA YOGI  
\* TRAVAILS OF A MYSTIQUE`\*  
Author  
VIBHAKAR V. LELE**

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# INTRODUCTION

This is the first of the books by Vibhakar Lele, a Western-educated *Yogi* in his own right, published as '*Autobiography of A Natha Siddha Yogi – A Mystique's Travails*'. It is on the subject of the author's own extensive experiences in the field of *Rajayoga* aka *Kundalini-yoga*, the most famous of the *Yoga* systems which is also called the *Maha-yoga* to highlight its outstanding character. It is a book of real life experiences of an achieved *Yogi*.

This book has been receiving most widespread response of the readers. There have been more than 1500 reads and around 450 downloads in the past year of the book. A number of enthusiastic readers have written to the author on reading it and expressed great satisfaction in its reading. Quite a few have been to his home to meet him personally. Hence, he published it as e-book for wider availability of this book that appears to be so much loved by the readers. Its print copy is already available on Pothi.com.

This is the story of the *Yogi* from the states of a *Sadhaka* (Initiate) to that of the *Siddha* (Sainthood), told in earnest for those striving upon the Path and also for those who study and research into the oriental discipline of *Yoga*.

It is secular. Everyone who is on the way to Godhood, even if on the first leg of the journey, will learn a lot from this book, irrespective of his religion. It will help one to understand what the saints of every religion had experienced from their initiation to the ultimate state.

It is the Oriental Wisdom in its truest form and practical demonstration. Its basis is the secret knowledge that the Indian *Yogis* hold close to their hearts. The scholars of the oriental disciplines will also learn a lot from it. It explains many a phenomenon of *Yoga* with actual experiences and their explanation, including those of the mysterious *Kundalini*. It is a must read for all interested in the mysteries of *Yoga* and *Kundalini* which the *Siddha Yogis* rarely reveal to all.

The author, Vibhakar Lele, is from the tradition of the *Siddha Yogis* from the *Natha* sect of Saint *Dnyaneshwar*. He has revealed in this book many secrets of *Yoga* with experiences on the Path to which he has been privy. His book is useful also to the *Shaktipata* and other *Kriya-yoga* followers and also those who lack adequate guidance from their *Gurus*/peers.

Secondly, it contains an important section on the *Yoga* and the philosophy of *Gita* as expounded by the great Maharashtrian Saint *Dnyaneshwar*. It contains an overall review for the beginners from the *Yogic* perspective and an all-too-important commentary on the mysterious *Kundalini*.

Science has never explained fully the real basis of life as we know it. Overall, it will satisfy all the craving for the mysterious and the unknown that is never even scraped by the modern science. It also gives an understanding of the riddle of the Universe and Life which stands alternatively explained in most cogent terms by the *Yogis* and Indian philosophers.

The readers may Just please have a look into the book and decide its value for themselves. It is a book worth keeping and preserving for a lifetime and to be passed down the generations for real wisdom of '*Who We Are*' and '*How We achieve the Kingdom that belongs to us*', the *Nirvana*, the *Moksha*, the *Salvation* or whatever one prefers to call it, '*the Heavens*' and '*the Godhood*' et al.

You, too, like so many others before you, will find this book vastly entertaining and opening the vista upon a secret dimension that is life of a human being upon this planet. Those who are curious about *Yogic* experiences will have their curiosity fully satisfied. Others who are having such experiences themselves will, no doubt, be happy to find clues and explanation to their mysterious experiences. The author would be happy if it be so.

The author feels that if he is able to add to the readers' knowledge of *Yoga* and *Gita-Dnyaneshwari*; and his efforts bear at least a modicum of fruits; he will daresay that this book has achieved what it was brought forth for.



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Main book available as Print-copy on

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ii. <http://pothi.com/pothi/node/186420> &

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6. Vol. 6: *Dnyaneshwari* In Nutshell Available as printed book on [Pothi.com](https://pothi.com) at <https://pothi.com/pothi/book/vibhakar-v-lele-swami-yogeshwarananda-dnyaneshwari-nutshell>

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OF  
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<b>Pashchima Path and Shoonyas/Dehas/Samadhi/Mukti</b>						
<b>Samadhi State</b>	<b>Vishnu-teertha</b>	<b>Gopinatha Kaviraj</b>	<b>Woodroffe</b>	<b>Dnyaneshwar</b>	<b>Deha</b>	<b>Mukti</b>
<b>Samprajnata</b>	Ajna	Ajna	Ajna	First Shoonya - Trikuti	Sthoola	Salokata
	Bindu [Samprajnata Savitarka]	Bindu	Bindu	Second Shoonya – Shrilhata (Shrihata)	Sookshma	
	Ardhendu [Samprajnata Savichara]	Ardhendu	Ardhendu	-		Samepata
	Nirodhika [Samprajnata Nirvitarka]	Rodhini	Bodhini	-		Saropata
	Nada	Nada	Nada	-		Sayujya
	Nadanta	Nadanta [Mokshadvara]	Mahanada	-		
	Shakti	Shakti	Shakti			
	Vyapika [Sananda]	Vyapika	Vyapika	Third Shoonya – Golhata	Karana	
	Samani [Sasmita]	Samani	-	-		
<b>Asamprajnata</b>	Unmani	Unmana	Unmani [Shiva-tattwa-related]	Fourth Shoonya		Jeevan-mukti
	Pratishttha	-	-	Autapeetha		

# AUTOBIOGRAPHY OF A NATHA SIDDHA YOGI

	Guhya-chakra	-	-	-	Maha-karana Deha  = Bhramara-gumpha	
	-	Maha-bindu	-	-		
	Sahasra Chakra		-	-		
	Brahma-randhra	Brahma-randhra	Brahma-randhra	Maha-shoonya		
	Para Bindu [Parama Shiva]	-				
Nirashoonya					Kaivalya-Deha	Videha

Chakras In Various Systems			
System- 1	System- 2	System- 3	System- 4
Ajna Chakra		Ajna Chakra	Ajna Chakra
		Trikuta	Triveni Chakra [Bhroomadhya-sthana]
Chandra Chakra	Lalata Chakra	Shrihatta	Chandra Chakra [Lalata-sthana]
Brahma-randhra	Sahasradala-kamala		Brahma-randhra Chakra [Murdhni-sthana]
Talu Chakra	Talu chakra		Urdhwa-randhra Chakra [Talu-sthana]
Bhramara-guha	Bhramara-guha		Bhramara-gumpha [Alakshya Chakra]
Brahma Chakra			Punyagara Chakra
Kolhata Chakra		Kolhata	Kolhata Chakra
		Autapeetha	
		Bhramara-gumpha	
		Brahma-randhra	

**Vihangama-Marga (Terminology)**

Place	Chakras	Specific details	Kundalini
<b>Pinda</b> (The portion up to Bhroo-Madhya)	[Ajna-chakra is the limit of the Sthoola-deha.] Shat-chakras	Mooladhara, Svadhishtthana, Manipur, Anahata, <i>Vishuddha</i> and Ajna chakras (Two-petalled lotus) It is the place of the Atman.	<b>Adhah</b> Kundalini
<b>Anda</b> (Sook-shma Deha) (The Portion Above Bhroo-Madhya)	1.Four-petalled 2.Six-petalled 3.Eight-petalled 4.Ten-petalled 5.Twelve-petalled 6. Thousand-petalled (1) 7. Sixteen petalled 8. Trikuti (Two-petalled) White lotus	Third eye, Pancha-tattwas and the three Gunas The place of the Jyot, the Niranjana, Shiv-Shakti and Nija Manasa. The place of OM, Pranava, Gagana-Brahman, Mahat, Mahakasha, Vedas and other divine scriptures, Brahman	<b>Madhya</b> Kundalini

<b>Brahmanda</b> (The Karan- deha)	1.Four- petalled 2. Six- petalled	<b>Urdhwa</b> Kundalini
	3. The Shoonya- sthana (The Brahma- randhra)	There are seven Shoonyas. The Ultimate is the Dashama-dvara, the Sushumna's mouth towards the Brahma- randhra. The seat of Atma-pada, The Para-brahman, Prakriti- Purusha (Moola)
<b>(Kala Pradesha)</b>	4.Eight- petalled 5.Ten- petalled 6.Twelve- Petalled	
	7.Maha Shoonya*	There are six Maha-shoonyas. *This is the ultimate Maha-shoonya.
	8.Sixteen Petalled	
	9.Bhramara Gumpha (two- petalled)	The place associated with the Anahata-nada.
	10.Sahaja-deep	

<b>Vyala Desha</b> (Maha-Karan Deha) (Dayala Desha)	1. Satya- loka	Brightly Illumined Chaitanya-maya, Pristine, the purest place: The saints' abode
	2. Alakshya (Alakha) Loka	Variously called The Divine Sahasrara, Urdhwa Sahasrara, or the Kolhata-Chakra)
	3. Agama-loka	It is the Thousand- Petalled lotus (2): The abode of the past Masters (Maha-santas)
	4. Anami Loka	Parama-Shiva







**KUNDALINI YOGA**  
**YOGA OF GITA**  
**AS EXPOUNDED BY SAINT DNYANESHWAR**



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**'TRAVAILS OF A MYSTIQUE'**

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DEAR READER	i





# AUTOBIOGRAPHY OF A NATHA SIDDHA YOGI TRAVAILS OF A MYSTIQUE



## FOREWORD

### Dear Readers,

This is the first of my books, '*Autobiography of A Natha Siddha Yogi – Travails of A Mystique*', as e-book and as a printed book on Pothi.com.

I had earlier published an e-book as 'Saint Dnyaneshwar's Yoga Explained - *Yoga And Philosophy Of Gita And Dnyaneshwari*'. I had sent its copy to a scholar friend, Prof. Dr. Rosalind O'Hanlon, of Oxford for her comments. She wrote to me and her views about my book were encouraging.

The reason to request for her comments was to find out how far my first book in English on Gita and *Dnyaneshwari*, with its *Yoga* and philosophical background, is amenable to proper English-speaking persons. By the way, fortunately I also got a detailed critical appreciation from her. I express my heartfelt thanks to Prof. Dr. Rosalind O'Hanlon for all that.

Enthused by her more than positive response, I have started publishing my other books on *Gita* and *Dnyaneshwari*, on their *Yogic* and philosophical aspects. By now, I have published 5 parts of the English language series and 12 parts of Marathi language series on the said subject as e-books and one mega-book in Marathi under the title of '**Yogada Shri Dnyaneshwari**'.

**Vibhakar Lele**  
[Swami Yogeshwarananda]  
Author



❄

KUNDALINI YOGA

❄

YOGA OF GITA  
AS EXPOUNDED BY SAINT  
DNYANESHWAR

❄

AUTOBIOGRAPHY OF A NATHA SIDDHA YOGI  
TRAVAILS OF A MYSTIQUE`

❄

PROLOGUE

**THE DIRECT PROOF OF YOGA – SHASTRA**

**The direct proof of *Yoga-shastra* is to be found in the actual *Yogic* experiences of *Yogis*.** Like any science, *Yoga-shastra* is based upon practicals and experiences, albeit, which are commonly shared by the *Yogis*. This will be done here by narration of a sample case of an initiate. It will illustrate how the experiences of a particular *Yogi* tally with the *Yoga-shastra*. It is also expected to help for a better appreciation of *Yoga*, expounded by Saint *Dnyaneshwar*.

Before we turn to the subject of the autobiography, we will first deal with the *Yogic* experiences in general.

In the chapters of this work, we will be going through the gist of *Yogic Abhangas* of Saint *Dnyaneshwar*, and of some other saints, and a volume of *Yogic* texts. The statements in this book are backed almost always by what Saint *Dnyaneshwar* says in his various compositions and in general the tenets of the *Yogashastra* as reflected in several books and treatises on it. This author's own opinions are also reflected in the text and pointed out as such.

I have been fortunate to have *Yogic* extensive experiences. On their account, I was better able to understand the subject of *Yoga* which was the invariable prerequisite for undertaking this work on the experiential system of *Yoga* and the attendant philosophy.

This work invariably deals extensively with *Yoga* subjects like: The *Kundalini*, the *Chakras*, the *Ida-Pingala-Sushumna* and the other *Yoga-nadis*; the *Yogic* path, the *Poorva* and the *Pashchima Margas*; the *Adhyatmika Hridaya* and the *Anahata-nada*; the experience of the *Saguna*; and the *Shiva-Shakti-samarasya* etc.

The discussion in this book is going to be invariably miscellaneous, as the occasion arises. It is generally by way of referencing to the various *Yoga* texts in the context of the points regarding the *Yogashastra* as may arise from time to time in view of the *Yogic* experiences of this author; to analyze them and to an extent, condense and harmonize the views expressed elsewhere in this book.

On going through various books and texts of the *Yogashastra*, it is invariably seen that the experiences of the *Yogis* differ a lot at their personal levels. The dimensions of such experiences and their evaluation in the context of the *Yogashastra* vary accordingly.

Taking for instance the *Kundalini-yoga*, not every *Sadhaka* gets the self-same experiences. Some may not get the experiences of the lower *Shatchakras* like from *Mooladhara* to the *Vishuddha Chakras* but start getting the experiences of *Ajna Chakra* and upwards. The *Vihangama Marga*, followed by many North Indian Saints like *Dadu*, *Dayala* and *Kabir* et al, does not give any importance to these lower *Shatchakras* and their piercing (*Bhedana*) is regarded as unnecessary in their *Yoga* system.

Highly advanced *Gurus*, even like *Gurudeva Ranade* (aka Prof. R. D. Ranade) of the *Inchegiri-Nimbal* school of *Yoga*, had doubts as to the existence of *Kundalini* and its sub-system of the *Yoga Chakras* and *Nadis*. This is reflected in their writings. It clearly means that those *Siddhas* who have experience of the *Anahata Nada* and who were *Gurus* capable of transferring the God's name to the initiates, did not have any specific experiences of the *Kundalini* or its *Chakra-Nadi* system.

It is but well-established in the light of *Dnyaneshwari* and the *Abhangas* of Saint *Dnyaneshwar*, and the literature of many saints and the *Shrimadbhagavata Mahapurana* that the *Anahata Nada* does manifest



unless the *Kundalini* has reached the region of the *Ardhamatra* i.e. the region above the *Ajna Chakra*. The *Ajapajapa* also reaches fruition only in that region.

The *Gurus* of the *Nama Sampradayas* must definitely have reached this region for hearing and transferring the *Nama* (Name of God) to the initiates. They agree that they have the experience of Light and *Nada* but fail to understand that these are the highest experiences in the *Kundalini-yoga*. The experience they get is called as ‘*Vastu*’ (The Thing) by them.

### **Yogis’ Experiences in General**

When the *Yogi* reaches his goal, he gets these kinds of experiences. Unless their *Kundalini* has been steadied in these places, the highest in the *Yoga* system, the *Nama* given by such *Gurus* cannot be effective (*Sabeeja*). If a person not being in that state of the *Kundalini* does try to transfer a *Nama* to an initiate, it will be non-effective. The *Sadhaka* receiving such a useless *Nama* cannot attain to *Mukti*.

In view of such and many other cases, too, it is to be understood that the experiences of the *Yogis* are surreal. They are from the realm of the *Avyakta* and are beyond the normal sensory perception. These experiences are because of the extra-special consciousness of the *Yogis* when the *Ritambhara Prajna* is active. The same cannot be understood by the common sense and intelligence of even of a genius. However, the same can be told in a certain way so that such persons may at least understand their existence and a bit of the experiences.

However, even for the *Siddhas*, it is generally well-nigh impossible to explain their experiences in the common language. That is why Saint *Dnyaneshwar* has said at one place in *Dnyaneshwari* that he will make his extra-sensory experiences amenable to the understanding of the common men! At the same time, he had to say that only those who have the necessary prequalification for the matter will only really understand what he has to say in his compositions; the common man can just enjoy the poetry and the knowledge his words portray.

The common men reading *Dnyaneshwari* with devotion may not comprehend his words on esoteric matters. But the others who have knowledge of the *Shastras* will be pleased to hear him explaining his extra-sensory experiences from the region of the *Unknown*. At the same

time, only those who have such experiences will only really be capable of deciphering what he means by his words.

Take for an example the *Vedas*. The *Rishis* (*Drashta*) had the extrasensory experiences of the *Atman* that they reflected in intuitive words and the *Richas*. But their words were undecipherable to others even in the times as early as *Sayanacharya* and even as late as *Yaskacharya* who commented upon the *Vedas* and the meaning of words in them. It could also be due to the fluidity of Sanskrit language that it must have undergone between the vast prehistoric period separating the times of the *Vedas* and these commentators.

In fact, the Sanskrit grammarians like *Panini* and *Patanjali*, the *Vedantins* like *Shrimat Adi Shankaracharya* etc. had been trying to decipher precisely the meaning of the *Vedas* in their respective periods. The *Brahmanas* and the *Aranyakas* are the oldest examples of such efforts on record.

Even today, we find it difficult to decipher many words and terms used by Saint *Dnyaneshwar* in his compositions that are comparatively recent, only some seven hundred years old as against seven millennia and more of the *Vedas*.

The linguists have deciphered the Egyptian script of the Pharaoh's times. Thus, they may have rendered the artifacts of their time intelligible in terms of our present languages. However, a question arises: How far will we understand their writing exactly in the context of the then prevalent social, scientific and artistic purview etc.

Even the ancient ordinary writings being so undecipherable, we are yet unable to understand what was meant by the word '*Soma*' in the highly placed writings of the *Vedas*, despite a lot of deliberation and heated debates by the intellectuals specializing in these subjects.

The point to be noted is that to decipher even the ordinary meaning of the *Vedas*, it was found to be so difficult to even the most brilliant brains, not only of their times but of all the times. Imagine how much difficult would be task of deciphering the extra-sensory perception enshrined in the *Richas* of the *Vedas* that the all-seeing *Rishis* might have expressed in them.

Yet another point to consider is that of expressing in the mundane language the extra-sensory experiences of the *Drashta Rishis*. Although they must have had those experiences by themselves, it must have been extremely difficult, well almost impossible, to word them in the ordinary language then extant. Such experiences are almost always surreal. Can one describe exactly the dreams one sees, even if they were vivid?

The drawings and paintings of the Modern Art cannot be understood even by the modern artists. The same need to be explained by the artist himself. Even then the persons from the same field cannot comprehend the art piece fully. That is because the surreal impression on the mind of the artist who made that work cannot be had by the minds of the other modern artists in exactly the same way.

From this discussion, it would be clear that the person who has the *Yogic* experiences cannot properly put them into words. Again, whatever he has described will always fall short of the original experience because of the limitations of the ordinary day-to-day language. For these precise reasons the *Yogis* have coined their own terms to describe the *Yogic* phenomenon and extra-sensory experiences. But even such terms also fall short of expressing their experiences fully and properly for others to understand since the common men lack such experiences.

This is what happens to the common man when he tries to understand the experiences of the *Rishis*, seers, the mystics and the *Yogis*. But even their counterparts, the other *Rishis*, the seers, the mystics and the *Yogis* cannot fully understand such experiences of the other *Yogis* et al for the same reasons that the experiences being from the esoteric levels are individual-specific, and the practical limitations of both the ordinary language and the *Yogic* terms to express them for the single reason that the same are surrealistic.

Hence it is a presumption of the *Yogashastra* that the experiences are individualistic and only the one who experiences can understand them fully. Saint *Dnyaneshwar*, too, has recognized this difficulty.

Hence let us conclude by noting the above that even if the *Yogashastra* has the base of the common experiences of many *Yogis*, the opinion of a *Yogi* and his experiences may not tally with those of another.

Note: The term '*Shiva-Shakti-Samarasya*' means the state of the union of '*Shiva*' – The 'Primordial Principle' and '*Shakti*' The Primordial

Power'. Both together form the unique *Adwaita* of some of the *Shaivaite* schools which are also known as '*Shiva-Shaktyadwaita*' *Siddhanta*. Saint *Dnyaneshwar*'s '*Chidvilasavada*' follows this traditional school, like the '*Kashmiri Shaiva*' School in some ways.

## Reference Books and Yogic Experiences

*Muktananda*, a disciple of *Nityananda* of *Ganeshapuri Ashrama* near Mumbai in Maharashtra, in his book '*Chit-shakti-vilas*', cites how he got a *Yoga* textbook by chance, when he needed guidance. I have experienced such coincidences about required books on *Yoga* on so many occasions that I wonder if they could be termed as mere coincidences, or something else.

I am inclined to think that my *Yogic* destiny guided me to these books of immense use to me in my *Yoga* practice which ultimately proved to be most useful in the writing of this work.

When I needed some old treatises on *Yoga-shastra* that were out of print and unavailable, I even got their brand-new editions, just published when I thought about having any old copy somehow. The books earlier listed and the others more important to me like Sir John Woodroffe's '*The Serpent Power*', '*Sakti and Sakta*' and '*Reflections on the Tantras*' - '*Principles Of Tantra (2 Parts)*' are some of these instances. I got almost all the reference books in a like manner.

I make here a special mention of books on the *Shaktipata* and the *Layayoga*, in this context. The readers would understand the great significance of the '*Layayoga*' in the context of my *Yogic* experiences as they read on. '*Layayoga*', in essence, means the *Yoga* practice by the initiate who methodically reverses the *Prasava-krama* i.e. the Genesis - the order of manifestation of all the *Tattwas*; to enter into the stream of *Prati-prasava* that occurs by assimilation of every manifested *Tattwa* back into its originator *Tattwa*.

If I may say so, these books have been beneficial and of immense guidance to me on my path, from the stage of an initiate to that of the *Siddha*. They helped me gauge and understand the *Yogic* experiences, which sprang upon me most unexpectedly.

The books also served the most important purpose of preparing me for writing this treatise on *Yoga-shastra*. As I used to purchase all these books, I did not have to go in the search of even some of the rarest books to the libraries or elsewhere.

Sir John Woodroffe's '*The Serpent Power*' is one such book. The book on *Nada-yoga* by *Swami Sivanand* is another instance. When I started experiencing the *Anahata-nada*, lo and behold! This book explaining all the mysteries of *Anahata-Nada* was in my hands at the right moment.

*Gopinatha Kaviraja's* books on the *Kundalini-yoga*, *Vishnuteertha Maharaja's* '*Devatma-shakti*', *Shankaracharya's* '*Yoga-taravali*' and '*Saundarya Lahari*' are further such instances.

I read many books that thus came my way on *Gita* and *Dnyaneshwari*, *Amritanubhava*; *Patanjala-yoga*; *Vedas* and *Upanishadas*; on *Natha Siddha* traditions and *Yoga* practice; *Shankaracharya's* and other *Vedantic* commentaries and smaller works, et al.

It appears that I had an unfailing insight into which books I needed for my study. Owing to what the books have taught me, I call them as my *Gurus*, in a sense. They all, and my own *Yogic* experiences, were instrumental in my penning this work.

I mention here one very special book, on the life and biography of *Yogi Saint Gajanana Maharaja Gupte*. It was penned down at his instance as a guide to the initiates. He has recommended a few more books to the initiates.

His book contained much experiential matter, which helped me a lot in analysing my *Yogic* experiences against the proper yardstick or gold standard of *Yoga-shastra*.

The only edition of this rare book was published a few months after I was born in the year 1944. Incidentally, I got to read it after more than six decades after my entry into this world!

Note: *Nityananda* was a saint who stayed most of his time at *Ganeshapuri*. He was a totally selfless soul and initiated many on the *Yoga* and *Bhakti* path. *Muktananda*, one of his disciples, became very famous and had hundreds of followers from India and abroad.

## The Reference Books

The reference books I have used are many in number. I have practically searched the entire gamut of books and the lore on the *Yoga-shastra* and *Yogis'* personal chronicles. They are in the various languages like Marathi, Hindi and English mainly. Some salient books on the Indian *Yoga* and the Philosophic doctrines are listed as reference books under Bibliography, which are in English language.

I have been benefited by copious reading on the related topics on the *Patanjala Yoga-sootras*, the *Narada Bhakti-sootras*, the *Yoga-taravali*, the *Saundarya Lahari*, the *Viveka Chudamani*, the *Aparokshanubhooti* and the commentary on the *Gita* by *Adi Shankaracharya*, the *Yoga Vasishththa*, the *Vedas* and the *Upanishads*, the *Gita*, the *Dnyaneshwari*, and Saint *Dnyaneshwar's* works.

Also useful have been books on the *Yoga-shastra* - the Indian science of *Yoga*, the *Tantra-shastra* - the mystical Indian science of worship and the *Shaktipata Yoga* which is the *Yoga* in which the *Guru* gives initiation for activation of the mystic energy which is dormant in all individuals, called here as *Shakti*, also known as *Kundalini*.

The books also included other literature, various writings and the commentaries on the above matters. Of especial note are the writings on the *Tantras* and the *Yoga* of the *Kundalini* by eminent authors like *Arthur Avalon* (author of the renowned work – *The Serpent Power*), *Gopinatha Kaviraja*, *Muktananda*, *Shri Vishnuteertha Maharaja*, Mr. K. R. Joshi, et al. In addition, the writings of Indian Saints, *Vedic* literature and books on Indian Philosophy etc. were equally useful.

The input from all this voluminous text appears to have resulted into a Big Bang, creating within me a well-orchestrated and coordinated new universe of *The Thought*, showing me *The Light of The Unknown*, to give me a glimpse into the '*Mystery of my Being*', by so constantly peering at that *Thought*.

## MY INTERPRETATION OF MYSTICISM

From my own experience, I observed that the Indian mysticism is not easily amenable to the uninitiated. Its secrets are well kept and its tradition is passed down the ages only through the tradition of the *Guru* and the *Shishya* (Disciple).

Those who are not familiar with this tradition and its teachings have an inherent limitation in the true appreciation of the discipline of the *Yoga* in particular, although the philosophical concepts are amenable to the intellect of a well-educated person.

I was fortunate to have been privy to such a tradition through the grace of *Shri Dnyanadeva* and finding his blessings, I have undertaken this gigantic task of elucidating upon his Philosophy and the *Yoga* doctrines as practiced by the *Natha Siddhas* who belong to the tradition of *Yogis* emanating from their first preceptor, *Adinatha* from times immemorial.

Fortunately, I have had quite some ESP experiences of the *Kundalini-yoga*, as recounted in the texts and beyond. These changed my persona, which was dominated by the Western materialism. Being an engineer by profession and a trained Science and Law graduate, I think I was having an inherent attitude of disbelief in mysticism.

Aided by these experiences and their corroboration from the authorities in the esoteric field, I was gently guided to the intricacies of the *Kundalini yoga* – the *Yoga* of the highest order on the path of *Realization*. This has resulted in my understanding it better and to appreciate the works of the highest order in this field, especially, those of Saint *Shri Dnyanadeva* and of the other Indian mystics.

This led me to trust the ancient wisdom of the sages and the *Vedas* - the oriental sciences of '*The Unknown*', although the present-day scientific thought appears to be antagonistic to it.

This prompted me, a student of modern sciences like *Anthropology*, *Mathematics* and *Statistics*, *Engineering* and *Technology*, *Cosmogony*, *Cosmology* and *Astronomy* and *Biological* sciences including *Biochemistry* etc. to look sideways and to dive in search of *The Unknown*, even if the attempt appeared to be ridiculous and irrational to my scientifically trained conscience and logical faculties.

I regard the various books on this subject that came my way as the *Gurus* in seeking *The Truth* in right earnest. The *Dnyaneshwari* acted for me like the *Philosopher's True Stone* to help transform my mundane consciousness into the sublimated spiritual transition.

## Analytical Approach to My Experiences

**When all of a sudden, at my age of forty-five, I started getting Yogic experiences, they confused me at first.** I was not formally initiated to any esoteric or *Yogic* disciplines, leave alone that of the highflying *Kundalini-yoga*. I did not have any introduction to philosophy or the rigmaroles of deep religious practices. The *Yogic* experiences turned out to be beyond my wildest imagination.

The grace of Saint *Dnyaneshwar*, the books on *Yoga* science and the guidance of a few experienced and knowledgeable mystics from that field helped me on my way to understand the phenomenon.

For the benefit of the novices, I am putting forth such of the special incidents, with their analysis from the viewpoint of *Yoga-shastra*. It will also contain some important aspects of the *Kundalini-yoga*, alternately known as *Pantharaja* in Saint *Dnyaneshwar*'s works, gleaned from other *Yogis*' experiences.

Saint *Dnyaneshwar* has described the *Pantharaja/Kundalini-yoga* at various places in his works, and in particular in *Dnyaneshwari* and his *Abhangas*. In the 6<sup>th</sup> chapter of *Dnyaneshwari*, he calls it as *Pantharaja*, meaning '*The King of all Yogas*'. In his esteemed opinion, it is the central *Yoga* of *Gita*. In its 18<sup>th</sup> chapter, he designates it as *Krama-yoga*, albeit the same *Yoga* as *Pantharaja*, with stress on the fact of its being attained gradually, step by step.

I am presenting a slew of all this matter in what follows by the title of '*Autobiography of Swami Yogeshwarananda*', for the sake of my anonymity. The readers are advised not to treat all the narrated experiences as mine own. This is necessary for the sake of my remaining anonymous, though I am the author of this book.

## About this Book

Suffice it to say that the story is quite cogent and self-revealing. It is presented with humility. The entire narration is presented as a record of mystic experiences in a scientific manner, reinforced with theory and *Yogic* explanations from eminent authorities, to preserve for the future a record of an individual's attested experiences firsthand, unlike stories heard by word of mouth.



There are but a few such firsthand recordings of experiences by the *Yogis*, in a matter of fact and scientifically chronicled manner, I daresay. There are hardly a few *Yogis* like this author with the requisite scientific training who can record the *Yogic* phenomenon with scientific narration based upon clear understanding and judgment of the complex issues involved in chronicling their own experiences.

Needless to say, this author does have the necessary training and qualification in science, engineering and law to address the work in as best a way as possible which is rarely the case with the other *Yogis'* narrations.

If someone finds the story giving importance to the author, it cannot be helped. Since it is an autobiography, it will be referring hundreds of times to the author and his experiences etc. It is a factual narration and discovery of the author's *Yogic* state, duly verified from the *Yoga-shastra* and by persons with clairvoyance. It is also stated that the experiences are to be treated as those of a certain '*Swami Yogeshwarananda*' and not exactly of the author so as to shred the 'Autobiography' of his personality.

Since the matter has been made devoid of personality of the author and as a scientific journal of experiences, the readers will notice that it is not self-glorification. The spiritual world is quite strange and a factual narration should rather not be viewed otherwise.

The author does not feel any need to be recognized as a great *Yogi* or otherwise as such in this mystic field. He has been privy to all such *Yogic* dimensions and experiences for the past more than three decades. Now he is past 70+. He never disclosed his experiences to anyone for so many years. Now at the fag-end of his life, He is making these public in the spirit of scientific enquiry, and not to gain any great publicity or followership.

Saint *Dnyaneshwar* has been on record that such experiences are but for those who have them and they are their own best judges. They do not need any certification. The author is not one of the hundreds of globe-trotting *Gurus* masquerading in the world with hundreds of disciples. In fact, he has most politely turned down entreaties by a few persons who would have liked to be initiated by him. Nonetheless, he has rendered

whatever guidance he could give to them as per his capacity in his own view to help them on the *Path* to his understanding.

The author had already told his traditional *Guru* when the later wanted him to take up disciples that he did not desire to have any disciples and other paraphernalia of the *Natha* tradition. He feels better left alone. He is happy to say that he has lived up to his words to his *Guru* thus far. Of course, the *Guru*-disciple bond is quite personal in nature and he would not like to delve upon these private facts more than what is said in the book.

There can always be many different ways of writing a book, especially one such as this. However, this author has his own style and there are many satisfied readers of this book who took pains to write mails to him, as well as, more than a score and two who personally visited him at his home for further discussion on his experiences and theorizing into this mystic province.

They are from India and UK/USA/Brazil/Sweden, and some other countries who contacted him, not only on this Autobiography book but also regarding his other books on *Gita-Dnyaneshwari*. They included some well-educated professors, entrepreneurs, medical doctors and engineers, doctoral degree holders and some persons who have had esoteric experiences. They are all highly educated persons. Needless to say, although *Kundalini* is a rare phenomenon in action, one or two of those who met the author had some experiences of the kind narrated in this book.

Since this is a story of a *Yogi*, obviously it is that of a mystique. A *Yogi* is definitely a mystique`. The connection of the author to the *Natha* tradition is as real as narrated in the book. However, it is not so much as to make a capital of it as to indicate the fatefulness of the *Guru* phenomenon.

It is clearly indicated that the author does not lay much store by the *Natha* tradition but the coincidence of being inducted into it by his *Guru* of his own volition and by chance without seeking discipleship was rather strange and it has some significance from the point of the rebirth of a *Yogabhrashta* as pointed out in *Gita*.

However, the author's own study and writing of the treatise '**Yogada Shri Dnyaneshwari**' and subsequent books in English on *Gita-Dnyaneshwari* are treated as proof-positive of his great affiliation to the *Natha* tradition of Saint *Dnyaneshwar*, as far as mysticism goes.

The experiences narrated by the author are genuine. He does not have any need for their certification. How can someone certify the inner experiences of some other person in this esoteric world? Certification, as well as, doubting of those experiences is equally futile, logically.

The author has never negated the experiences of others in this field. It is clearly indicated that the experiences differ from person to person. A *Yogi's* experiences may not tally with those of another. The *Yoga-shastra* is based upon a certain commonality of such experiences as an indicator of the Path.

On disciples (*Chelas*), the author has said that he does not wish to take in anyone as one such. He wants to be free of the *Chelas* who mostly create nuisance and bad reputation of their *Gurus* as generally observed. The world-famous example is cited in the book of a great seer whose disciples (followers) brought bad name to his sect. The author's views on *Guru*-disciples are totally at variance with those of the common men and other *Gurus* and their followers that are found in the world today.

With great humility, the author has definitely expressed views at variance with those of the past Masters e.g. the venerable *Shankaracharya* on a certain point of *Yoga-taravali*. First of all, the *Mattha* traditions of *Shrimat Shankaracharya* do not regard *Yoga-taravali* as an authentic work of the seer. Secondly, the author has questioned the point with reference to and citing the numerous views held at variance to the seer by eminent *Yogis* like Saint *Dnyaneshwar* and Saint *Ekanatha*, et al.

Secondly, the seer himself was bold enough to say that he does not subscribe even to the authority of what is the highest version of an event unless he, too, has experiences to substantiate that view. Venerable *Shankaracharya* does not set an example of blindly accepting anything that an authority says.

The author follows most humbly in his footsteps when he has differed from his text which may have been obliterated by the passage of time, just as Saint *Dnyaneshwar's* own commentary on *Gita* had been.

This is not to deny his overall authority in esoteric matters but just to point out how the text in question differs from the say of other eminent *Yogis* and *Bhaktas*.

There is another important aspect of this book. There is some prominence given to the *Anahata Nada* in it. Well. It is clearly stated in the book that the dawn of the author's esoteric experiences broke out with the *Anahata Nada*. It has been his lifetime's quest to understand what it is and its true significance as a *Yogic* phenomenon.

The real breakthrough in his critical appreciation and understanding of the *Anahata Nada* experience did come but quite late by as many as 20+ years even after he started to continually hear it without break. Then everything and his experiences of the *Anahata Nada* fell in place.

The same is the story about the *Kundalini* in action in the author. Although some clairvoyants he came across had been vouching for its being in action in him and that too at its highest stations (the *Ajna-Chakra* and beyond in the *Ardha-matra*), he had serious doubts about its factuality, despite the constant ringing of the *Anahata Nada* for 20+ years.

He was finally and categorically convinced of its being a fact when he got the experience narrated in the book in '*The Lightning-like Bolt and Ashta-dal-padma*' episode! Such are the strange ways in the esoteric field! The readers will fully understand the author's somewhat passionate exposition of the *Anahata Nada* as palpable once they have read the entire book in the earnest.

For those readers who have the *Anahata Nada* and *Kundalini* experiences, if they can read the book in its entirety grasping its points well, they may be able to get a scale to find out for themselves the probable state of their own *Kundalini* and its related experiences.

The *Kundalini* is a phenomenon in all human beings. Its awakening and processes depend upon the stage of spiritual evolution in everyone. In fact, *Mahayoga* has an axiomatic way of saying that all the world's humans will become enlightened at some time or the other over the infinitude of time and space. In fact, the author's mentor, Saint *Dnyaneshwar*, aspires to enlighten the entire world, with all its creatures, humans or not.

However, *Yoga-shastra* tells us that awakened *Kundalini* and its transition to the highest state are progressively rarer and the rarest at any given time in the world.

## Reader's Review

There have been some highly satisfied readers of the underlying book 'Yogada Shri Dnyaneshwari' which hosts this autobiography portion. Their impromptu reviews are reproduced below in brief:

### 1. Mr. Sunil Hasabnis

'I am actually close to end of the volume-I of Yogada Shri Dnyaneshwari. In my view so far, your book gives very in-depth understanding of Dnyaneshwari and Bhagavad-Gita. It also establishes very proper logical thread that runs back and forth in these books.'

'I am eager to continue to the volume II, to learn how it links to the individual's urge towards enlightenment.'

'One advantage I found of using your book as compared to normal editions of Dnyaneshwari is that as I am progressing I find that I can get gist of Saint Dnyaneshwar's language and essence very easily. With only pure Dnyaneshwari edition that I am having traditionally at home, it was somehow always difficult. Perhaps your book came at the proper time. Most places I find that Saint Dnyaneshwar's elaboration is even more reader-friendly than in the Gita Shlokas. I am no expert but these are just some of my observations.'

'To end this unsolicited comment, I must say that I was attracted to your book as you have said in your books to have experienced various spiritual stages by yourselves and for which I have lot of curiosity which aroused even further as I come to end of volume I.'

Mr. Sunil R. Hasabnis, from Pune, is a senior engineer and a CEO-MD in a Swiss company. He came in my contact on reading the free e-book of this Autobiography.

## 2. Prof. R. Y. Deshpande

Your book 'Yogada Shri Dnyaneshwari' is priceless. It is the result of erudite studies. Its depth ever increases as one delves deeper and deeper. Presently I am reading the portion on 'Philosophy and Yoga of Gita and Dnyaneshwari. It's non-compare! It reads like an eloquent thesis. Your book is an invaluable addition to the literature on Dnyaneshwari. Congratulations and thanks! [Rendered into English from original Marathi]

You have done yeoman service to the society as a whole and to the posterity in particular." That indeed is true, a landmark work on Jnaneshwari. I wish it also comes out in English in due course of time, if not as it is but with an approach suitable for this audience.

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Prof. R. Y. Deshpande was a senior scientist in BARC, India, for twenty-five years. His specialty is Physics. For the past thirty years, he is at Aurobindo's Ashram at Pondicherry. He is a senior faculty there, a Professor in Physics. He is devoted to Dnyaneshwari and written many good books, including the topmost, 'Wager Of Ambrosia' on Dnyaneshwari. He has studied Mahayogi Aurobindo's books in depth, especially 'Savitri' that is his life's love. He maintains his blog on esoteric subjects which is food for thoughts.

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## 3. Mr. Madhavrao (Suresh) Ranade

I personally met Mr. V. V. Lele on 26th April, 2016. I am amazed to see his Herculean efforts in bringing about/publishing "YOGADA SHRI DNYANESHWARI ". He has done yeoman service to the society as a whole and to the posterity in particular.

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Mr. Ranade is a retired officer of the rank of Commandant from BSF, India, equivalent to that of a Colonel in military. He hails from the extended family of the Desais of Pawas, Ratnagiri, deeply associated with the late Saint Swami Swaroopananda of Pawas. He received the Deeksha from the Swami. His studies of Dnyaneshwari and the books of

the Swami are erudite. He knows Dnyaneshwari, line-by-line. He maintains his blog under 'SwamiMhane.com' on esoteric subjects. His blogging and books are thought-provoking.

He has voluntarily conveyed the blessings of Swami Swaroopananda to me. His review as above is impromptu. He contacted and met me in April 2016 after he got to read my book, Yogada Shri Dnyaneshwari, with this Autobiography in it.

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With this, the author would like to close this Prologue to the book with a small prayer to the *Almighty* with great humility!

*O Govinda!*  
*This Work is Thy Own.*  
*I offer it*  
*To Thee.*  
*By doing so,*  
*I pray,*  
*I May Forever,*  
*Dwell in The Lotus*  
*At Thy Feet!*

**With Best Wishes to All** for their spiritual progress and uplifting, let us turn to the facts of '*Autobiography of Swami Yogeshwarananda*'.





## AUTOBIOGRAPHY OF SWAMI YOGESHWARANANDA

### The Beginning

**In Gita, Arjuna asks whether a person on the path of Yoga loses all benefits of the practice,** if he swerves from the path or dies before reaching the goal.<sup>1</sup>

He is afraid of the mind's fickleness. The path being arduous, one may lose interest and leave the path, sooner or later. Will the initiate's efforts become a total waste in that case?

*Lord Shri Krishna* answers that none of the efforts will be lost. He will be guided back to the path, even after death. He will be born in such a family, either of the *Yogis*, or that of holy persons, with circumstances favourable for his completing the rest of his studies of *Yoga*, so as to attain the perfection.<sup>2</sup> No one on *Yoga* path is ever left out. Even one, just curious of knowing the path, also attains to perfection, sooner or later.

After such a rare kind of rebirth, the *Yogi* picks up the thread of *Yoga* practice from where it was left in the earlier birth and forges ahead. After thus striving for births after births, he is bound to attain his goal at some point of time.

The reader may wonder what has all this to do with my biography. I might have thought likewise some years ago. Now I do not think likewise. I have changed a lot since then. Looking back, I am now seventy-two. *Leopold Staff's* words express my feelings better:

I did not believe,

Standing on the Bank of the River,

Which was Wide and Swift;

That I would Cross That Bridge –

Plaited from Thin Fragile Reeds;

Fastened With Bast.

I Walked Delicately as a Butterfly  
And Heavily as an Elephant;  
I Walked Surely as a Dancer  
And Waved like a Blind Man.  
I Did Not Believe that  
I would Ever Cross That Bridge!  
And Now That I am Standing On The Other Side,  
I don't Believe, I Crossed It Ever!!

## THE UNKNOWN ENTERS MY LIFE

**I entered upon this mystic field without any knowledge.** The above narration accounts for my life-experience. Until around I was forty-five years of age, I was totally unfamiliar with the *Adhyatma* and the *Yoga-shastra*.

Having been a student of science and engineering, with the Western materialism in my veins, I was almost disinclined towards religion and the *Vedas*, the *Upanishadas* and *Gita* etc. The Oriental wisdom in them was fit to be laughed at, as per me.

Mysticism, Parapsychology, Astrology and other secret doctrines, the *Jewish Kabala*, the *Mantras* and the *Tantras*, however, used to fascinate me.

Equally, I was fascinated by the mysteries of the universe and life. I had familiarised myself with Mathematics, modern science, Astronomy, Biochemistry, Physiology and many other disciplines in my quest for the *Unknown*. This was going on for the past thirty years or so, since I had crossed adolescence before the *Unknown- 'The Mysterious' ('The One Beyond Normal Perception')* - hit me hard.

Trying to delve into the mystery of the Evolution, I had read on Darwinism and other theories. I became deeply interested in the working of the brain. I came across Arthur Koestler's insightful books.

Wildly imaginative Science Fiction and Parapsychology held my attention for some good deal of time. I used to think that nothing is beyond the logic and knowledge of science. I did feel that even these so-called mystic fields will also reveal to science whether there is any truth in them.

Upon this background, someone once asked me if I had read *Gita*. The atheist in me said: 'Well! What is so great in *Gita*? It is just a babble of eighteen semi-lunatics going into some idiotic nonsense!'

After this incident about my irreverent comments upon *Gita*, I did regret that I should have withheld my comments. I had not studied *Gita* before. It was wrong in the scientific spirit, so much professed by me, to comment thus upon anything that I had not scrutinised.

Just a few months after the *Gita* incident, I became somewhat disoriented in my thoughts. That was the time when I was appearing for the final examination of Law. I could not concentrate upon my studies and used to feel a general dulling of the senses. Nobody could tell what was happening to me.

One day I had been to a surgeon friend of mine. He was reading a book by Sir John Woodroffe. It was '*Kundalini -The Serpent Power*'. At the first glance, I was attracted to it. Later, however, I learnt that it was a masterpiece on the *Kundalini Yoga*.

The friend could not lend it to me, as it was borrowed from one of his patients and it was a very rare book, with only one copy in the national archives. A few days passed by. Once I had been to one of my relatives. By chance, he opened a cupboard. And what did I see! The same treatise of Sir John Woodroffe!

Of course, it was my relative who had borrowed it with great trouble from the National Archives, with heavy penalty if it were not returned. I borrowed it from him, vouching for its safe return. I was greatly fascinated by it. I read it for the next 2-3 months, without much following its text, leaving aside my Law exam preparation.

The *Yoga* initiates must be aware that the said book is like a textbook of the *Kundalini Yoga*, in which the deepest secrets of the *Kundalini* are described. In particular, it has a detailed commentary by Sir Woodroffe, with copious annotations and explanation of the texts of '*Shat-Chakra-nirupana*' and the '*Guru-Paduka-Panchaka*'.

As the title suggests, '*Shat-Chakra-nirupana*' is the description of the six main *Yoga Chakras*. '*Guru-Paduka- Panchaka*' has been translated by Sir Woodroffe as 'The Fivefold Foot-stool of the Guru'. The sandalwood footwear (*Paduka*) of the *Guru* is venerated in India as if it were the *Guru* personified.

There were excellent coloured photographs of the *Shat-Chakras* and the *Kundalini* in the book which I got photographed. Afterwards, I returned the book. Within a short period, in its wake, I was attracted somehow to *Dnyaneshwari*, and *Gita*. How this could happen is beyond my imagination.

I appeared for my examination and passed it with a good grade, despite practically no studies in the months preceding it.

That way, in my life, I have experienced quite a few instances which might be termed as miraculous. The transformation that was taking place in my views and my attitude after the *Gita* incident was beyond any logic.

The atheist in me, the obstinate materialist in me, suddenly turned into one Orientalist, a believer, seeking the Indian philosophy and the *Vedas*; and the *Shastras* of the East. It was as if I had opened new vistas of enquiries, in the truer scientific spirit, freeing myself of the bondages of scientific dogmatism.

However, I had not lost my inquisitiveness and rationale, the scientific spirit of enquiry and logic. I did not become blinded by the religious dicta.

I also saw the limitations of the modern science in that quest. I have noted my observations on these matters in 'Philosophy and Yoga of Gita and Dnyaneshwari', in the later Part of this work. I intended to pursue my query in all the possible directions, including the science.

Well! I said to myself, why not experiment with the 'Unknown', and find out for myself what it truly is! Later events proved that this attitude of

enquiry, coupled with my fortune with *Yoga* travails, have been very fruitful in *Realization* of the Truth.

After careful thought, I realised that my foray into the Mysticism was not unfounded. It is there that *Gita* came in. It taught me what happens to one's efforts of even the previous births on the *Yogic* path. It gave me the explanation for the sudden outburst of my mystic experiences.

From *Gita*, I realised that my mystic *Yoga* experiences must have been due to my earlier *Yoga* practice of the previous births. When the time was ripe, the past took over my life, drawing me to *Yoga* with great force. More of it, later on!

Note: The *Adhyatma* means the science of the *Atman*. The way to attain the *Atman* is called *Yoga*. The science of *Yoga* is called the *Yoga-shastra*.

## **My Past Life**

Really speaking, my past life is not very relevant in the context of this autobiography. But I am telling it in a nutshell for the sake of record. This Autobiography, as such, will remain incomplete without it.

I am from the North India, hailing from a family of cavalry chiefs of the *Marathas* under the *Peshwas*. My great-grandfather was a high-ranking revenue officer in Dewas principality. My grandfather was an engineer of the earlier British India. My father was a well-educated person with knowledge of machines. He used to look after our moderate feudal holdings. My mother hailed from a wealthy feudal family.

I completed my education staying away from home in the students' hostels. I obtained two graduate degrees – one in science and the other in engineering. I was regarded as one of the brilliant students in my school and college days, a rank-holder. I had a passion for books. I am a senior engineer by profession. I studied Law in my middle age as an extra-curricular activity. I fit into the middle-class value system.

I have stayed in dilapidated huts as well as in the five-star hotels and am comfortable anywhere. I have travelled in jets and in bullock carts. I have had the opportunity to see some of the countries of the world, especially the West. I am a family man, a Hindu from a Brahmin family. Our family holds social ethics and values in high esteem. However, by my outlook, I am a thoroughly westernized person rather than an orientalist. I think

that this brief outline of my life would be adequate for the purpose of this autobiography.

### **Naughty Childhood**

I remember an incident from my childhood even now. The matter was etched upon my memory though I was about just three to four years old.

In our village in North India, there was a temple of Lord *Shri Rama* behind our house. I was a very naughty boy and would undertake projects detrimental at times. Once I had found a box of cartridges of a gun my father had. I straightway took it and went to the temple behind our house which was almost always empty of people in the afternoon.

I found out some means of unwrapping and tearing away the shells and segregated its components into gunpowder and lead pellets of different sizes, and stocked them separately in some bottles I found at home. When that enterprise was going on, my father chanced to pass by the temple. He saw me there. Knowing my nature, he came nearer and to his horror, found out what I had been up to.

He immediately lifted me in his arms and we came back to our home. There seated upon his lap, he explained to me at length, taking the rifle for a demo, how and what purpose the cartridges serve, and how the gun works. He impressed upon my mind the gravity of what I had been doing. The cartridges could have exploded while I was ‘dissecting’ them. I might have hit the cap hard upon the stone nearby in an attempt to pry the shell open.

Those bottles were kept by him as a memento of what a naughty and mischief-monger child I was, and he used to tease me lovingly about it afterwards when I had grown up. Could the incident reflect upon my inherent analytical trend, as displayed by the systematic segregation and storing of the components of the cartridges?

### **Childhood and God-madness**

Another of my childhood incidents discloses that I was a God-lover right from my childhood. I said that there was a temple behind our house. I used to go there often as a child when it used to be empty of people in the afternoon to play all alone. As was the custom in North India in those

good times of no thefts, the temple used to remain unlocked even when the priest and his family had gone out on their farms for work.

The villagers did not have time in the day for the Gods' temple, being busy with their farm and household work. But late in the evening and after dinner in night, they used to gather in the temple to discuss their daily problems, chitchatting and exchanging notes on how the day had passed, and to have a smoke and tobacco-sharing.

There would be *Arati* and distribution of the *Prasada* in the evening. At night, the people would sing *Bhajanam* before dispersing one by one. As a child, I used to go to bed in the background of their singing the *Bhajanam*, beating of drums, playing of other musical instruments and tolling of bells.

One day, when I must have been around three to four years old, I chanced to go to the temple when nobody was around. The door was open. I entered it and saw a number of small idols of Gods in front of the main idols of Lord *Shri Rama*, *Lakshmana* and *Sitadevi*. There were also the conch shell, bell, and small typical paraphernalia found in the temples. I think that it all must have attracted me. I just lifted the things, including the smaller idols of Gods and bell, conch-shell etc. and came back home, unseen by any.

I established the Gods and the bell, conch-shell etc. in a niche in one of the rooms of our house. I started doing their worship (*Poojanam*) with available plant leaves and flowers etc. How long that routine continued I cannot tell. But the absence of the smaller idols of Gods etc. must have caused a commotion in the village. Who would steal the Gods and with what purpose? The simple rustic folks must have failed to understand.

One day, as I was worshipping the Gods in that room, my father chanced to see me there. He checked upon me to find out what was the reason I was so quietly sitting in that dark corner. When he saw what was going on, he must have been perplexed that the missing idols were after all stolen by his own son, such a young kid, and he must also have wondered how I could be worshipping them at such a young age without anybody teaching me what to do.

There hardly were any idols in our house, one or two small ones that my mother used to worship once she was free of all domestic chores; nothing

much elaborate, just lighting a lamp etc. My father was more of an atheist than a believer in worship. He only used to keep three fasts in the year – the two *Maha Ekadashis* and the *Maha Shivaratri*.

When we children became adults, we used to wonder why he did that though never going to a temple or worshipping the Gods. That was a mystery to us all. But it was his nature and probably, deep within, he might have been a believer. His name was *Vitthal*, after Lord *Vitthal* of *Pandharpur*! May be that must have been the sole link of him to Gods and worship.

After that he called the village priest and showed him what I was up to. The priest took away the Gods and other things. That was the end of my worshipping the Gods as a child! With stolen idols! God only knows what must have been going on in my mind in those days of my worshipping *Him* with stolen idols!

But a *Patanjali* would definitely have read a clue to my God-madness even as a small child. Often, I have said what he says in the aphorism, (3-18, *Pys*). The *Samskaras* of the previous births reside in the *Chitta*. The *Yogis* can learn about previous birth from *Samyama* on these.<sup>3</sup> It would then appear that my sudden high *Yogic* state was a gift from my previous birth. That tallies well with my experiences as narrated at the beginning of this book, in the light of the *Gita Shlokas* pertaining to the *Gati* of a *Yogabhrashta*.

## The Philosopher's Stone

It so happened that I had gone to meet a person whom I knew well. When I reached his home, I found him with a group reciting *Dnyaneshwari*.

Saint *Shri Dnyaneshwar* composed it as a commentary on *Shrimad Bhagavad-Gita* of Lord *Shri Krishna*. He is one of the most popular saints in the three Indian states of Maharashtra, Karnataka and Andhra Pradesh. His work, *Dnyaneshwari*, a *magnum opus*, is held in great esteem by millions of *Varakaris*, devoted to Lord *Vitthal* of *Pandharpur*.

Although I was not at all interested in such recitals, I could not turn my back to it. So as not to offend the devotees gathered there, I also sat along with them, listening to the way they were reciting *Dnyaneshwari*. It was



my very first occasion to come across *Dnyaneshwari* recital. It lasted for about half an hour.

The method of recital by that group was rather very dull and rhetoric. They were reading in a hoarse voice and very aloud the *Ovis* after *Ovis* of *Dnyaneshwari*. It would not have enthused anyone like me to ever participate in such a vocal anachronistic melee that it was.

That was a lesson how not to recite *Dnyaneshwari* which is the epitome of classical compositions to its devotees. Saint *Dnyaneshwar* has said that it has to be read very silently, giving full attention. The innocent folk gathered there may not be knowing it and they were carrying on in their own way, although devotedly. May be, it is accepted therefore.

At that time, I got a curious experience. Where I was sitting, I was immersed into a trance never before experienced. I was not sleeping. I cannot sleep while sitting even when tired. I must have been half-awake then.

Then I realized that something extraordinary was happening to me. I had been into a very joyous, tranquil and pleasant state of mind and body. I learnt afterwards that the state I was experiencing then is known as 'Trance'/'*Samadhi*' in the *Yogic* parlance. I wondered what had caused it.

As I said, I did not believe in the recitals of the type that I had come across till then. However, during my first ever encounter with the recital of *Dnyaneshwari*, this strange thing happened to me. That was my first meeting with *Dnyaneshwari*. It was my first ever personal connect with it. I had never before seen that book, leave alone opening or reading it. I wondered how this could have happened. It was the first divine touch of *Dnyaneshwari* to me. It was the Philosopher's Stone that changed the course of my life thence onwards.

Thereafter, I bought an edition of *Dnyaneshwari* commented upon by a great *Varakari*, *Sonopant* aka *Mama Dandekar*. It is honoured by the *Varakaris* and they use it mostly for their recitals. It has a scholarly commentary on various topics that are dealt with in the main body of *Dnyaneshwari*.

I read it much later. Generally, I used to glimpse through it, reading at random and trying to understand its archaic language. It is well-known

that the Marathi language it uses is of the late 13<sup>th</sup> century. It is like trying to understand Shakespeare by one knowing only modern English. But credit for my contact with *Dnyaneshwari* goes to the said crude recital I first came across.

### **My Dnyaneshwari Recital**

As I started reading *Dnyaneshwari*, I decided that it should be read seriously. However, that was just not happening. But then a chance to do it came. A person I knew was to conduct its recital at his home. It was decided to read daily its seventy-five *Ovis* with meaning in modern Marathi language to educate us.

That time I was doing LL.M. at the university and used to go for its lectures at Rajabai Tower in Bombay University campus. The lectures used to run up to 08.30 pm. Sometimes they ran 15 to 20 minutes later than that.

Afterwards, I used to walk the distance to the metro station and changing lines, I used to reach home. Thereafter taking some rest and meals, I used to walk down to the house where the recital used to be conducted.

In the normal course, I should have been taking a minimum two and a quarter hours to reach the recital place after leaving the university campus. That would have been around 10.30 to 10.45 pm if I left the university area at 08.30 pm sharp. But to my surprise, I later on realized that I used to reach the recitation venue always sharp at 0930 pm or even five to ten minutes earlier than the fixed hour when the recitation was scheduled to begin. It meant that I was reaching there in just maximum one hour instead of the normal 2 hours and more.

I could not understand how that could be possible. In science fiction, we come across the phenomenon of Time Dilation. But that is at a speed approaching that of light. Then how, in our day-to-day world, this wonder was taking place. I was reaching the recital place after doing all my chores since leaving the university.

Later on, I used to wonder whether such a thing was really occurring. But I have a habit of keeping a diary of events worth note. Hence, despite doubting it, I have to believe that it was the fact.

Afterwards, I came across a book by *Swami Atmananda* on the phenomenon unknown to science. It was stated in it that a *Yogi* who starts to hear the *Anahata-nada* attains a *Siddhi* of being present at the same time at even two or more distant places. He works at the level of the gross body or the subtle body as required.

That explained somewhat the happening at the time of the said recital. I had started hearing the *Anahata-nada* about three to four months earlier before the recitation had started. Therefore, it was likely that I had projected myself on different trajectories of time to be present at two places simultaneously.

However, I could attend the recitation only partially. I could not attend it for some inexplicable reason after the starting with the 6<sup>th</sup> chapter of *Dnyaneshwari*. I tried to do it at my home with some persons. But it would invariably end after reading the first few chapters at the most. Then I started doing it alone. But the same story would repeat. It would not progress beyond the first few chapters of *Dnyaneshwari*.

One day I met Mr. *Upasani*, a *Vedanta* scholar, and devotee of Lord *Shri Krishna* and Saint *Dnyaneshwar*. I asked him what I should do for completing the recitation on my own. He asked me what the difficulty was. I frankly told him that I am used to reading when lying down on a couch or bed. All my reading since college days has been done like that. Now it was a problem how could I read the holy book of *Dnyaneshwari* lying down upon a bed. It was a taboo.

Mr. *Upasani* told me to read it in any manner that I could, lying down on sofa or otherwise. He said that *Dnyaneshwari* was a cup of Elixir Divine. Even if it is taken from a broken stained and dirty glass, it would have the same effect as drinking it from a golden cup, would it not!

I felt very comfortable with that advice. Thereafter, following it, I used to read *Dnyaneshwari* comfortably lying down upon my bed after finishing my nightly chores and meals etc. once I reached home from work. For that I followed the edition of one Mr. *Bhide* that is without its translation. I used to pay not much attention to the meaning. It took me thus about four to five months to finish the recitation. However, it is worth noting that I did not read the last chapter lying upon bed but sat in a chair for it. The recitation thus done started showing its Divine effects soon.

## THE GITA and ME

**Gita Rahasya: My first brush with Gita was in my school-days.** All of us children had great respect for the Indian icons. Chhatrapati Shivaji Maharaja, Bajirao Peshwa: The First, Rana Pratap; Arya Chanakya, Emperors Chandragupta and Samudragupta, Shalivahana; Vidyaranya Swami and his disciples Harihara and Bukkarai, are a few names to quote.

From the modern Indian patriots, Subhash Chandra Bose, Vasudeva Balawanta Phadke, Bhagat Singh and Vallabhabhai Patel were a few others. Amongst them all, my greatest admiration was for Lokamanya B. G. Tilak, a great scholar, too, of the Oriental wisdom.

When at school, once I chanced across one motto of his from *Gita*. Though I could not understand its exact meaning then, it was carved upon my mind that one should strive without any expectation of fruition of the efforts.<sup>4</sup>

A child's was not the age to understand its precise meaning in the context of the *Karma-fala* (the fruit of *Karma*; the achievement gained by doing a *Karma*), longing for it, the *Nishkama karma* (the *Karma* undertaken without any expectation of its results), *Akarma* (not doing any *Karma*) and the like. After a few more years, I saw my father reading a voluminous book. It was the '*Gita Rahasya*', a commentary on the *Karma-yoga* of *Gita* by the same revered figure, the late *Shri Lokamanya Tilak*.

As I was mad after reading, I used to borrow books from many sources. If I could get hold of a voluminous book, I would become very happy, as its reading could last longer. I was overjoyed with the discovery of such a fat book, the '*Gita-rahasya*' right in our home. As soon as my father kept it aside, I appropriated it to read.

Unfortunately, the book contained such weighty matter that I had to stop reading it. What is the use of such a book, if I cannot understand much out of it, I said. In the past, I had never come across books which could not be understood by me on my own.

The only other exception was '*War and Peace*' by Leo Tolstoy. A voluminous book, with a plethora of characters having difficult to remember Russian names, could not be read by me.

'*Gita Rahasya*', too, joined its ranks of the only other unread book, difficult to understand and read.

However, the book of *Lokamanya* did leave an imprint upon my mind. The Dalton's Atomic Theory was referred to in it, in the context of the *Paramanoo-vada* of *Kanada*, the preceptor of the *Vaisheshika* School. *Kanada* states: '*Pilavah Pilavah Jnana-jijnasa*' '*Pilavah*' means *Paramanoo*. '*Jijnasa*' means the spirit of enquiry. It is *Kanada*'s dictum that everything is comprised of the *Paramanoos*, which are the ultimate unit of matter. He even goes further, to imbue them with *Jnana*, an attribute regarded as that of the *Chaitanya* only.

*Lokamanya*'s reference to the advanced theory of the science of his time impressed me a lot at that time. Though I could not read his book at that time, I did not know then that *Gita* was going to occupy me much, for the rest of my life.

## MY TRYST with BOOKS

By now, the reader would have understood my love for books. Although I am not exactly a bookworm, I forget other matters while with a book; such instances being far too many. Many say that I have a mania of reading.

The books have been my companions in whatever I did, most importantly in my unannounced journey into the field of the *Kundalini Yoga* and the attendant mysticism.

One poet describes his relationship to the books. He says that the books have been his parents, friends, companions; teachers, guides, preceptors; and philosophers, and what not! This pretty well describes my tryst with the books I read. I owe what I am to the books.

By the way, I may mention that I am very touchy about handling of books. I cannot tolerate any carelessness and disrespect of the books. They are to be valued for more than in gold, in my opinion. I do not like any person who spoils a book, even if he can master it.

I generally do not lend my books. In an exceptional case, I lend a book with the strictest conditions attached regarding its use and upkeep, nonetheless for timely returning. Well! I am such a bibliophile!

## **GITA in MY LIFE Again**

**Post-graduation, I was hunting for a job. I had lot of time to spare.** I thought that I would at least learn by heart the text of *Gita*. I found its first chapter itself trying, what with its rhythm, and difficult compound words and phrases in Sanskrit. I left it at that, unfinished.

Today I can recite its *Shlokas* fluently. Notably, *Gita* has its own method of reciting. One, not well versed in it, will not be able to pronounce the *Shlokas* properly.

It seems that *Gita* must be having a very special place in my life. After the notable incident of my foolhardy comments on its contents, within just a few months, *Gita* caught me. It taught itself to me, albeit via *Dnyaneshwari*.

By the turn of events in my life, I am convinced that its 'Speaker', *Lord Shri Krishna*, blessed my ignorant soul, in spite of my indiscretion in imprudently criticising *His Word*. The devotees (*Bhaktas*) of Lord *Shri Krishna* regard it as a serious sin to cast any doubt upon *His* words.

I regret my immaturity. The merciful Lord *Shri Krishna* has condoned my guilt, like *Gita* says a father should a son, sinning against him.<sup>5</sup>

This is the wonderful story of my rising miraculously from total ignorance to attaining erudition and insight into *Gita*.

## **THE TRANSFORMATION**

**It must have been *Shri Krishna's* Grace and will to bring about the great transformation in me.** In place of my ignorance of *Gita*, I was suddenly transformed into an ardent devotee and lover of *Shri Krishna* and *Gita*. *Dnyaneshwari* was instrumental in bringing about this change.

I was born at a saint's place. Still to understand the greatness of the saints like Saint *Dnyaneshwar*, I had to spend more than half my life in its ignorance. What a pity!

The *Grace* (*Kripa*) is, no doubt, the greatest transforming force. It can turn a sinner into a holier than the holiest man. When I researched into

the causes of my sudden transformation, *Gita* and *Yoga-shastra* helped me.

There have been many a born prodigy. Their insight and mastery of the arts, Mathematics, music and their other uncanny gifts cannot be explained by any rational hypothesis. Anything that we master is by learning and exposure to it. So how can some small child be, not only proficient, but even innovative, without any exposure to the field?

Science cannot shrug off this question by pointing to Genetics, and heredity. It cannot be explained like that. Where the West fails, the Orient helps. Lord *Shri Krishna* has said something important in *Gita* which applies to such matters, albeit in a round-about way.

Lord *Shri Krishna* narrates to *Arjuna* that the *Yoga* he was talking about was around for quite some time. He had preached it to *Vivasvana*. In turn, *Manu* learnt it from *Vivasvana* and passed it on to *Ikshvaku*. A long line of *Rajarshis* learnt it in succession. That *Yoga* became extinct by the passage of time.<sup>6</sup>

*Arjuna* raises an intelligent doubt. He asks how was it that *Shri Krishna* preached *Yoga* to *Vivasvana* who was of the eons past.<sup>7</sup> The answer to this query is given by *Shri Krishna* when *He* reveals the secret of the cycle of births.

He tells him that both of them have passed through many cycles of birth. *Arjuna* does not recollect it. But *Shri Krishna* remembers all the past births.<sup>8</sup> In one of such incarnations, *Shri Krishna* had initiated *Vivasvana* to *Yoga*.

Thus, *Gita* confirms the idea of the cycle of births. In the sixth chapter again, while on the subject of the *Yoga-bhrashta*, *Shri Krishna* clearly says that one will be reborn; carrying with him the progress made in *Yoga* studies of the previous birth, to take it further.

The 'Birth Cycle' is one of the propositions of the *Karma-siddhanta*. *Gita* accepts the proposition. Similar to a *Yoga-bhrashta*, all others are reborn, albeit with their respective *Samskaras* (past life impressions of the desires and the *Karmas*).

The born prodigies conform to this principle of *Karma-siddhanta* and 'The Cycle of Births'. Their apparent prodigal abilities spring from the

attainments of earlier lifetimes. The suddenness with which *Kalidasa's* genius manifested owes its resurgence to the same principle.

The same universal process was taking effect, more visibly, in the later part of my life. Although the rise of 'unearned' knowledge appeared to mystify myself and others, it was the earning of the past birth-times that was showing itself. In my previous birth, I must have been a *Yoga-bhrashta* i.e. a *Yogi* who had swayed from the path of *Yoga* practice, due to some reason or the other and had not brought the *Yoga* to fruition; or who died before completing the *Yoga* attainment.

Lord *Shri Krishna* says in *Gita* that a *Yoga-bhrashta* will definitely find the *Path* again in his next birth and complete the *Yoga* process, even if it may take him many lifetimes. It appears to be more appropriately in line with *Shri Krishna's* utterances on the travails of a *Yoga-bhrashta*, after death (Refer *Gita*, chapter 6-37 to 45).

I have already talked about my sudden insight into *Gita*, *Dnyaneshwari*; *Adhyatma*, and the scriptures. Until I was around forty, I had never bothered much about these subjects. All these became available to me as if they were the treasures lying in wait for their discovery, inside me. The only explanation I got was the one given in *Gita* as above.

## THE TOUCH OF THE DIVINE DRAJNA

**The Knowledge of The Scriptures: I know that many persons spend their lifetimes to study these subjects.** Even after that, most remain unfulfilled in their quest. Even those few who achieve anything is just a scholastic touch, without any insight into their secrets. Many a doctoral thesis are proof of this imperfection. It is nothing but just rote learning.

One of my college professors, with a triple doctorate from various Indian and foreign universities, was an erudite Reader of the Indian saints' works. His speciality was Saint *Dnyaneshwar*, and *Dnyaneshwari*. In fact, he hosted the 'Chair' at the university for 'Studies of Compositions of Saint *Shri Dnyaneshwar*'.

I chanced to meet him in his old age. He was considered as the most competent academician occupying the Honorary Chair for the study of Saint *Dnyaneshwar's* works.



I very politely asked him whether he had grasped the secret of *Yoga* of Saint *Dnyaneshwar*, the *Pantharaja*, and the nuances of the *Kundalini*; as described in *Dnyaneshwari*, especially in the sixth chapter. He was a true scholar. He candidly told me that he has not been able to understand the matter in its truer sense, strived as he might have.

As a matter of curiosity, I then asked him whether he had ever sought out any person with special knowledge of the *Pantharaja* and the *Kundalini*. His reply was that in spite of so trying, he could never come across such a person.

When I pointed out that this matter is central to Saint *Dnyaneshwar's* *Dnyaneshwari* and his other works, he mused that all his erudite studies in *Dnyaneshwari* were in vain, since he really could not understand this very core of the works.

A very honest scholar indeed, he was! I am very proud of him for his forthrightness. He was one of our most respected professors.

I am narrating this incident not to belittle him, but in the honour of his true spirit of enquiry, devoid of any vanity. It is against such difficulties experienced by the acknowledged scholars of the esoteric works that I regard myself most lucky to have been bestowed with this infinite treasure of the Oriental wisdom, through the sheer Grace of Lord *Shri Krishna* upon me.

My observations, coupled with inputs from the mystics, have taught me that my efforts of the past lifetimes have come to fruition. It is how I discovered *Shri Gopala Krishna* in *Gita*; and *Adi Shankar* in his 'Bhashya', 'Yoga-taravali', 'Saundarya Lahari' and *Stotras* - his 'hymns' and the prayers to the gods. The *Rishis* spoke to me through their *Richas* - the cantos and the couplets of the *Vedas*. The saints preached me through their works and biographies, and the *Abhangas* - their poetical compositions.

I met many attained *Yogis* and *Sadhus* (mendicants) in their *Samadhis* - the last resting place of their earthly remains. I even found *Shri Ramakrishna Paramahansa* in the vast literature left behind by his disciples.

All these eminent souls were unknown to me, as if until yesterday, and today when I wake up, they are by my side. No introduction was required to know who they were. They were my own person clothed differently.

How and why would they need to be introduced to me! They were the most familiar persons, more than my parents were!

Explanation of terms: 1. *Stotra* means a ‘hymn’, a prayer to the gods, eulogising them and seeking their benevolence. 2. *Richa* is a canto or a couplet from the *Vedas*. It is sung in a particular prescribed manner. 3. *Abhanga* is a metered poetical composition, usually of the Marathi saints. 4. *Samadhi* here means the last resting place of the earthly remains of a *Sadhu* or a *Yogi*. Usually a small structure of bricks and stones is built at that place in the memory of that person. His *Padukas* carved in stone adorn the place of *Samadhi*.

The dawning of this divine *Prajna* ended the person that I was before. With the new-found knowledge of the scriptures, the transition became evident to others and me. The knowledgeable amongst them recognised the cause behind it, as I said earlier. They even told me the similar story of *Shri Ramana Maharshi*, though I never felt like comparing myself to that prodigal person.

I had never learnt Sanskrit. However, I started reciting more and more of the Sanskrit *Stotras* and the *Mantras*, and began to understand the language. Often there are quotes in the Sanskrit in many *Adhyatmika* and *Yoga* books. I started following these correctly and could understand whether the author had erred in translating them in his book. In her trance, one clairvoyant woman even confirmed of this change in me.

*Gita* became a daily must read. I read a book on the grammar of *Gita*. With its help, and ‘*Gita*’ by Annie Besant and Bhagvan Das, I had no difficulty in understanding its once undecipherable text and the inner meaning became clear to me in the light of my new wisdom.

## **THE TRIKUTI and THE SAHASRA-DALA KAMALA**

When I further progressed in my understanding of *yoga* path, I realised that the inner knowledge of the scriptures had arisen in me because the *Kundalini* had ascended to the *Trikuti* above the *Ajna Chakra*.

This place is known by the *Yogis* as that of the *OM* or the *Pranava* - the *Divine Word*, the *Gagana-Brahman* (the ethereal form of the *Brahman*), the *Mahat* - (the first *Tattwa* next to *Prakriti* and *Purusha* in the order of evolution of the cosmos), the *Mahakasha* - (a finer stage beyond the *Akasha Tattwa*); the *Vedas* (the *Shabda-Brahman* - the limit of the Cosmos, beyond which the world of names and forms has no reach) and the *Divine Books*.

When the *Kundalini* rises to the *Trikuti*, every kind of Divine knowledge and wisdom manifests in the *Yogi*. It is known as the ‘*Word*’ generally, signified by the Divine revelations in the scriptures like: The *Vedas* for the Hindus, the *Bible* for the Christians and the *Kabala* for the Jews, etc. These are alternatively known as the Divine Books.

The *Trikuti* is a very important place on *Yoga* path, after the *Sahasradala Kamala* (the thousand-petalled lotus at the crown of head). All the divine wisdom, all the sacred knowledge is revealed to the *Yogis* when the *Kundalini* reaches this place. The intrinsic meaning of the Books, the Gospels, the utterances of the *Rishis* and the prophets reveal themselves to the *Yogi* who has reached the *Trikuti*.

*Dnyaneshwari* has posted detailed comments on the *Yogic* process involved for one to be so disposed. The person becomes omniscient, with knowledge of all the scriptures. He begets the knowledge without any efforts, which is otherwise only to be had from the *Guru*.

The automatic *Yogic* process involving the *Manasa*- the mind and the *Pavana*- the *Pranas* results into the *Samadhi*. The *Indriyas* are absorbed into the *Pavana*, the *Pavana* into the *Akasha*. The *Akasha* is absorbed into itself. The *Pranava* is drowned in the process. The *Yogi* ultimately reposes in the *Brahman*.

*Gita* says it in a few words. Even the one, who just enquires seeking the knowledge of *Yoga*, attains to the *Shabda-Brahman*.<sup>9</sup> In my present birth, this was precisely the process which was thus acting in my favour, without any apparent efforts on my part.

Note 1: *Manasa* is the faculty of mind. The *Manasa* is, roughly speaking, the mind, as we know. However, it is the acting force behind the gross mind located in the subtle body that is called *Manasa* in *Yogic* parlance. It is one of the main constituent elements of *Jeeva*, along with 24 others as per *Gita*.

Note 2: *Pavana*, literally, means wind. However, in the *Yogic* context, it means the *Pranas*. The five main *Pranas* are called the *Pancha-Pranas* viz. *Prana*, *Apana*, *Vyana*, *Samana* and *Udana* and the five secondary viz. *Naga*, *Koorma*, *Krikala*, *Devadatta* and *Dhananjaya* are called the *Upa-Pranas*.

## SAINT DNYANESHWAR in MY LIFE

**It is a long story, how in this life, I met the beloved of my heart of hearts, my life-breath; my alter ego, Saint Shri Dnyaneshwar.** I am most unlike him. However, I have profound love and admiration for him. He is my *Pancha-Pranas* of the subtle body.

I was a student at Poona. My room-mate's father was to be at *Alandi*, the place of Saint *Dnyaneshwar's Samadhi*. He wanted to go and meet him.

As there was to be a huge crowd at *Alandi*, being the anniversary of the Saint's *Samadhi* day, it would have been difficult for him to locate his father in the melee. However, he was intent upon going there.

It was night-time. He would go alone, he said. Some of our colleagues agreed to accompany him. We went on bicycles to *Alandi*, a distance of about 20 km or so from Poona. We reached there before dawn. As the municipality was charging toll for entry into the town, and we could not have visited the *Samadhi* of the saint, all of us stayed back at the entrance, except one colleague who went into the town with my room-mate.

My room-mate and his companion tried to find the whereabouts of his father, all in vain. So, we returned to Poona without seeing his father. We missed visiting Saint *Dnyaneshwar* at his *Samadhi*, too! Had we been even a bit of believers, we might at least have seen the temple where the *Samadhi* was located.

That was my first encounter with Saint *Shri Dnyaneshwar*. It was only after more than twenty-five years that I could again go to *Alandi* and have the *Darshana* at his *Samadhi*.

## ASTROLOGY and MY FORTUNE

**At one time, I was very much interested in Astrology.** I wanted to verify whether it was really a *Shastra*, or some hocus-pocus.

Once I purchased a book by one Mr. *M. D. Bhat*. Its title, ‘*Sanchita Darshana*’, was apt. *Sanchita* means what is in store for you in life. The book truly brought forth, in a very indirect manner, what was in store for me in my life later on, without knowing it at that time.

Two important things about the said book: It advised the readers to wear the sacred thread (*Yajnopavita*) and recite the *Gayatri Mantra* daily after bath. I started wearing the *Yajnopavita* and also started to recite the *Gayatri Mantra* that is sung in praise of *Gayatri* - the *Vedic* goddess of *Brahma-jnana*.

Following the advice of Mr. Bhat given in the said book, I also started the daily practise the *Mantra* incantation for God *Ganesha* or *Ganapati*, as he is variously called, known as the *Ganesha Atharva-shirsha*. It is called as an *Upanishada* by the *Rishi* who composed it. It is regarded as the ultimate of all the prayers to god *Ganesha*.

This was to help in gaining the necessary spiritual power for correct astrological predictions. Be it as it may, I took the advice to my heart and started the practice as advised, just to verify if it was really a good advice. The atheist in me was attempting to debunk the *Shastra* and its beliefs.

Since then, for long many years, the only religious texts I had were a small book of *Gita* from which I had attempted recitation and the pocket copy of *Ganesha Atharva-shirsha*.

Secondly, the book had a photograph of *Swami Swaroopananda* of *Pawas* which remains with me until date.

*Swami Swaroopananda* was a *Natha Siddha Yogi* in the traditional line of Saint *Shri Dnyaneshwar*. He stayed most of his later part of life at *Pawas* village in *Ratnagiri* district in the Konkan. He had many ardent disciples and they built a *Samadhi* for him after his death at *Pawas*. He transliterated *Dnyaneshwari* and *Amritanubhava* of *Dnyaneshwar* in modern Marathi in poetic form. Many of his books and his biography in Marathi are like guides to *Yoga* students.

I now wonder what could be the significance of these things: ‘*Gita Rahasya*’, the pocket-sized *Gita*, ‘*Atharva-shirsha*’; the *Alandi* visit; the sacred thread; and the photograph of *Swami Swaroopananda*, who belonged to Saint *Dnyaneshwar*’s *Natha Pantha* lineage.

What possible effect it could have upon an extreme materialist and an atheist at heart like me! Was it not like a monkey being adorned with a crown of jewels! What taste would it have for the crown and the jewels! I must only have been like that monkey!

It was the fate acting in its own undecipherable ways. The destiny had to take its own set course. I realised later that all these were omens of my future, and the past lives.

*Patanjali* has indicated that on observing the happenings and the tendencies and the manifestations of the *Samskaras* in a person, the outline of his past births can be recognised.<sup>10</sup> These are, analogically, the holographic type of recordings in the *Chitta* of experiences and working of mind, which are carried over in it from one birth to the next birth, in a cyclical manner.

Whenever time comes to express their potency, the related *Samskaras* arise in the *Chitta*, overpowering all else. Then the said *Samskaras* exhibit their trends in real life. Until such an opportune time comes, the *Samskaras* lie dormant in the *Chitta*.

Mr. *Bhat's* book had effectively brought forth my past life, in this life too! It looks as if the cognoscenti could have discerned what was happening to me in the light of *Patanjali's* aphorism.

Lord *Shri Krishna* has said similar things about *Yoga-bhrashta* in (6-44), *Gita*. The person is drawn to furthering the study of *Yoga*, left incomplete in the previous births, whether he wants it or not. It was happening in my case, too, without my being aware of it.

After many years of practising the *Mantras*, I chanced to meet an eminent person, *Vedacharya Shri Ghaisas Guru*. He was like a *Rishi* in appearance, well versed in the *Vedas*. Paying due obeisance to him, I queried him about my way of reciting of the *Gayatri Mantra*, and the *Ganesha Atharva-shirsha*.

He endorsed my way of doing it and advised me to continue my routine recitation. He even told me that the *Gayatri Mantra* is a powerful protection against the black magic.

Till that time, I had often heard about such a magic; but never in my imagination could I think it possible. I was soon to learn to the contrary

and suffer at the hands of black magicians. I will tell you more of that later.

Another thing I voluntarily did was to read daily the ‘*Nityapatha Dnyaneshwari*’ of Swami Swaroopananda, a small booklet comprising of selected 109 Ovis from *Dnyaneshwari*. Along with it, I used to read one chapter of *Gita*, as advised by a devotee of Lord *Shri Krishna*. I reaped its dividend in due course of time, when I started writing ‘*Yogada Shri Dnyaneshwari*’.

Note 1: *Yajnopavita* - the sacred thread which a *Brahmin* starts wearing from the time of his *Upanayanam* which is the equivalent of initiation into the *Vedic* tradition, seeking the attainment to the *Brahman*. Other *Varnas viz. Kshatriya* and *Vaishya* are also permitted to undergo the *Upanayanam* initiation. *Upanayanam* literally means ‘opening of the third eye’ i.e. the Divine eye, also called the *Prajna-chakshu*.

Note 2: *Gayatri* is the *Vedic* goddess of *Brahma-jnana*. She has three forms: *Gayatri* in the early hours before dawn; *Savitri* in the mid-noon and *Sarasvati* in the evening after dusk.

Incantation of the *Vedic Mantra* which appeared to sage *Vishvamitra* is prescribed for offering of daily three times prayer to *Her* which is the famous 24 syllable *Gayatri* mantra: ‘*OM Bhuh OM Bhuvah OM Suvah OM Mahah OM Janah OM Tapah OM Satyam; OM Tatsaviturvarenyam bhargodevasya dhimahi; dhiyoyonah prachodayat; OM Apojyotirasomritam brahmabhurbhuvahsvarom*’.

It does not yield any fruit for the devotee. On the contrary, it is regarded as sinful not to pay the required oblations to her and *Savitru* (the *Vedic* god of brilliant shining *Teja*, literally taken to mean the Sun.).

The *Trikala Sandhya* i.e. the prayer and recitation of *Gayatri* mantra, along with offering of oblations to the Gods in the *Homa* (i.e. The *Vedic* sacrificial fire) are a daily must for those who have been initiated into the heart of *Vedic* practice since their *Upanayanam*.

## TO ALANDI AGAIN

**As I have said earlier, I visited *Alandi* twenty-five years after the first time.** This time, I was accompanied by my wife and

children. By that time, I was in deep admiration of Saint *Dnyaneshwar*. This visit came after about two and a half years of my first tryst with recitation of *Dnyaneshwari*. I had become, so to say, proficient in its knowledge by then.

The day we went to *Alandi* fell on the birth anniversary of *Swami Swaroopananda* of *Pawas* mentioned earlier, the twelfth day of the waning moon of the *Margashirsha* (*Krishna* 12). This was another notable coincidence.

By the way, I finished my work on ‘*Yogada Shri Dnyaneshwari*’, my voluminous Marathi language commentary on *Dnyaneshwari*, on the *Samadhi* anniversary day of *Swami Swaroopananda*. It was another noteworthy coincidence.

Thus, the *Swami*, unbeknownst to me as such, appears to be an important guidepost in my life. Readers may guess to what purpose, if they knew that he was an ardent devotee dedicated to Saint *Dnyaneshwar*, his lineal *Guru*. He had written a voluminous commentary in the Marathi language, on *Dnyaneshwari*,<sup>11</sup> in the form of poetry.

## MY REAL GURU SAINT DNYANESHWAR

As an aside, let me introduce my readers to Saint *Dnyaneshwar*, the Great *Guru*. I belong to his tradition.

There are many commentaries on *Shrimad Bhagavad-Gita* (*Gita/Geeta*, in short as it is popularly called) by eminent luminaries, past and present, including the famous *Acharyas* of the Indian tradition, including *Adi Shrimat Shankaracharya*, The Great, of the pre-historic times and the late great Indian patriot and nationalist, *Lokamanya Shri Bal Gangadhar Tilak*, the best known amongst the latest. That is not to discount the epic contribution of many others but to just name those few who are the foremost amongst the other well-known commentators of *Gita*.

Saint *Shri Dnyaneshwar* (also called, Saint *Shri Dnyanadeva*) is a *Gita* commentator of great fame, from medieval India. He was a *Yogi* of great merit, amongst the Indian saints. His elder brother and also a famous *Yogi* Saint, *Shri Nivruttinatha*, inducted him into the *Natha* tradition of the *Siddhas* since a very young age. Their tradition started from *Adinatha Shiva* down *Shri Matsyendranatha*, *Gorakshanatha* et al. Saint



*Dnyaneshwar* has referred to it in brief in his epic work, *Dnyaneshwari* (also known as *Bhavartha-deepika*).

His parents were declared to have violated the traditional *Vedic* religion because his father, *Shri Vitthalpant*, although upon the orders of his *Guru*, had re-entered the *Grihashthashrama* after having been ordained as a *Sanyasin*. They were, therefore ostracized from the society and *Brahminic* fold.

Later on, when they requested to be pardoned for the said religious transgression, the harsh episcopal system refused to do so. Instead, they were asked to repent by ending their lives willingly to atone for the said disregard to the then current religious dicta.

What happened to them is unknown, albeit some speculate that they might have followed the said religious commands and given up their lives. Whatever might have been the case, their four children who were born after *Shri Vitthalpant*'s re-entry into the *Grihashthashrama*, were left destitute after the verdict of the *Vedic* episcopal authorities and still ostracized by the society. They somehow eked out a living on the alms given by people.

Those four children, *Nivrittinatha*, *Dnyaneshwar*, *Sopanadeva* and sister *Muktabai* are amongst the most revered saints and *Yogis* of *Maharashtra*. They all belonged to the same *Natha* tradition to which the eldest brother, *Shri Nivrittinatha*, belonged. They are deemed to be the foremost leaders of the famous *Varakari* sect, which has a huge following of tens of millions, in the southern states of modern-day India, namely, *Maharashtra*, *Karnataka* and *Andhra Pradesh/ Telangana*.

The legend goes like that: After attaining youth, the elder brother, *Nivrittinatha* decided to approach the episcopal authorities with a petition to decide their fate and accept them in the *Brahmanical* fold. The episcopal authorities of the *Vedic* religion assembled at *Paithan*, in *Maharashtra*, to decide upon the matter. However, they tried to subvert the petition by asking them if they could recite the *Vedas*, full well aware that they could not have learnt the *Vedas* by themselves, since they had been ostracized along with their parents.

It is said that a *Brahmin* taunted that there was a buffalo that had the same name as Saint *Dnyaneshwar*, deriding the siblings as equally

ignorant of the *Vedas*. Thereupon, a miracle took place. Saint *Dnyaneshwar* kept the palm of his hand upon the buffalo's head and asked it, in a loving tone, to start reciting the *Vedas*. The buffalo started reciting the *Vedas* in an exactly the same manner as a well learned *Brahmin* would.

The astounded *Brahmin* prostrated before the Saint and started crying in shame at having insulted such a great *Yogi*. The assembly begged pardon of the siblings and said that they were Gods themselves, born in human form. They declared that the four siblings were out of the pail of all religious dicta. They gave them a unanimous declaration, stating as much. But begged of them to do whatever they felt right to keep the prestige of the *Vedic Dharma* intact. Thereupon the siblings decided to lead the life of renunciation and to devote themselves to the spiritual uplift of the masses.

Thereafter, they went wandering all over India for visiting the sacred places and to enlighten the masses on their way. Saint *Namadeva*, their contemporary, says that he had accompanied them on that itinerary. It is mostly because of him that the legend and the real-life story of Saint *Dnyaneshwar* and his siblings has penetrated down to us in modern India, through the dark ages of bigotry of Muslim rule of a few centuries, which established itself soon after these saints took to the *Sanjeevana Samadhi*.

Another saint of merit in that connection was *Ekanatha* who rediscovered *Dnyaneshwari*. Its text had become disjointed and its *Ovis* got toggled due to passage of time.

Saint *Ekanatha*, by his *Ritambhara Prajna*, eliminated the insertions made by others into the original text and corrected the discrepancies that had crept into it owing to passage of time, and copying and recopying over the centuries by so many persons. He restored it to its version as was originally narrated by Saint *Dnyaneshwar*.

We owe it to saint *Ekanatha* the currently available *Dnyaneshwari* text, in its present form. But for him and the efforts of some modern Indian scholars, especially, *Mr. V. K. Rajawade*, we would have been greatly deprived of the spiritual and literary treasure of *Dnyaneshwari*, the epic, and one of the foremost independent commentaries of great value on *Gita*.

The story of *Dnyaneshwar* continues further as narrated by saint *Namadeva* that after their pilgrimage, they started going barefoot in Maharashtra state. At *Nevase* near *Paithan*, they came across a funeral procession of people. The fully attired and bedecked widow who was going to immolate herself in the funeral pyre of her husband, out of her grief, fell at their feet and begged them to revive her dead husband.

Thereupon, saint *Dnyaneshwar* is credited to have revived her dead husband. However, he refused to lead a married life thereafter. He accepted to follow saint *Dnyaneshwar* wherever he might go. The saints named him as *Sachchidananda*. They all then settled down at *Nevase*, on the banks of the holy river Godavari, for the time being. It was there that the eldest brother, saint *Shri Nivrittinatha* asked saint *Dnyaneshwar* to compose his commentary on *Gita*.

The commentary was dictated in an open house in the temple of *Lord Shri Mohiniraja* at *Nevase*. *Sachchidananda Baba*, the same person who was raised from the dead by the saint, took it down in writing. It was named *Bhavartha-deepika*, meaning that it was for revealing the real meaning of *Gita* as connoted in the context of its narration and its proper and due place as one of the three *Prasthanatrayi* texts. It is known as *Dnyaneshwari/Dnyanadevi*, more popularly. It contains more than 9000 stanzas of beautiful poetry. It is the foremost classical epic in Marathi language of the yore.

Thereafter, he composed another epic of 700 stanzas, reflecting the philosophy and yoga of his own choosing, called *Amritanubhava/Anubhavamrita*. A 65 verses letter to *Yogi Changadeva* is also on record that he is supposed to have written to the said *Yogi* to enlighten him. There are many *Abhangas*, multi-stanza verses in the *Ovi* metre, about 1000 and odd in numbers, on his *Yogic* and spiritual enlightenment and experiences that shed much light upon his selected *Yoga* technique of the *Kundalini* and *Bhakti*.

The stone pillar of the temple against which he used to recline during the *Dnyaneshwari* narration sessions is still venerated by his devotees and they have built up a temple against its background. It is still believed that unless one visits that pillar, one cannot understand the *Dnyaneshwari* well. That pillar visit is regarded as the key to opening the secrets of *Dnyaneshwari*, especially, its *Yoga-shastra* that is based upon the mystique` *Kundalini*. It appears to be true to me.

My work, under the title of '*Yogada Shri Dnyaneshwari*', in Marathi, upon the inner secrets of the *Pantharaja*, the *Kundalini Yoga* of saint *Dnyaneshwar*, commenced soon after my visit to *Nevase*, after having visited the places: *Alandi*, *Pandharpur*, *Sasvad* and *Triambakeshwar*.

*Alandi* is saint *Dnyaneshwar's Sanjeevana Samadhi* place. The *Sanjeevana Samadhi* places of other two brothers, that of Saint *Sopanadeva* is at *Sasvad* and that of Saint *Nivrattinatha* is at *Triambakeshwar*. *Pandharpur* is, after all the greatest amongst the holy places, being the home to *Lord Vitthal*, the *Maha-yoga Peetha* as *Adi Shri Shankaracharya* calls it, the epicenter of *Varakari* worship.

### MY DNYANESHWARI RECITAL at ALANDI

**To recount, I was most fortunate to have had a few precious moments,** to stand and bow before Saint *Dnyaneshwar* at his *Alandi Samadhi*.

It was after twenty-five years of having returned empty-handed during my college days almost without a clue to his greatness amongst all the saints. I cannot say whether I truly deserved all this luck.

A few years before my *Darshana* of Saint *Dnyaneshwar's Samadhi*, I felt attracted towards a book by Mr G. N. Dandekar on *Dnyaneshwari*, albeit in an abridged form. The only reason for it was the beautiful blue-green peacock feather etched on its cover.

Tried as I though, to read the book, I could never keep my attention fixed upon it. The book remained, as it was, unread in my cupboard. At another time, I had the urge to buy a copy of the '*Amritanubhava*'. I restrained myself, knowing that I would not read the book.

Later events, however, did prove that my attraction to these works of Saint *Dnyaneshwar* was in line with my fortune with the books I always got, to read and to keep. I have said that I rarely erred in selecting the books for my reading. Just within a few years of these incidents, I became deeply involved in all these and other works of Saint *Dnyaneshwar*.

Most certainly, I had gained 'The Book of The Books' that I was subconsciously searching for: *Dnyaneshwari*, along with the other works

of Saint *Dnyaneshwar*. And, as they say, I had ‘My Author’ by my side, as well! With that, my lifelong search for the books had come to fruition.

In the first few years, after my first *Darshana* of Saint *Dnyaneshwar*’s *Samadhi*, I became a regular visitor to *Alandi*. Then I felt a strong desire to recite *Dnyaneshwari* at *Alandi*. In about ten sessions or so, I completed the recital, visiting *Alandi* on various occasions.

When the last session was due, I felt that I should complete it on the *Maha-shivaratri* day - the most holy day to propitiate God *Shiva*. This was possible since I had holidays then.

I also wanted to be at *Alandi* on the *Krishna Ekadashi* (the eleventh day of the waning Moon). Saint *Namadeva* has stated in his *Abhangas* the importance of being at *Alandi* on this day of the *Aryan Vedic* calendar. It is the day regarded as the most auspicious for the *Darshana* of saint *Dnyaneshwar*’s *Samadhi*.

It was so because *Lord Panduranga* had granted a boon to Saint *Dnyaneshwar* that anyone who visits him on that day at *Alandi* will be destined to *Mukti* in this very birth. The other auspicious day, the eleventh day of the waxing Moon is reserved for visit to *Pandharpur*, for the *Darshana* of the *Lord* Himself.

*Siddheshwara* is the temple of *Shiva* adjoining saint *Dnyaneshwar*’s *Samadhi*. The *Siddheshwara* and the *Nandi* have a sacrosanct place in the *Samadhi* of Saint *Dnyaneshwar*. The way to the *Samadhi* opens below the said *Nandi* in front of *Lord Siddheshwara*.

Knowing this lore, I went to *Alandi* on that auspicious day of *Krishna Ekadashi*. I completed the remaining recital of *Dnyaneshwari*. During all these visits, I was fortunate to sit just adjacent to the *Samadhi*, or in the *Ajanubag*, or near the *Nandi* of the *Siddheshwara* temple, adjoining the *Samadhi*. It is said that Saint *Dnyaneshwar* had entered the *Samadhi* through the entrance located below the *Nandi*. Nowadays, the security persons do not allow one to sit so near these places.

The *Maha-shivaratri* day is most auspicious to the *Natha Pantha*, whose prime deity is *Shiva*. That was my other reason for being there on that day. It was thus during the confluence of the two exceptionally holy days that I completed the recital at *Alandi*.

Afterwards, I went for a *Darshana* to the *Siddheshwara* temple. I was standing in the queue, when an ordinary-looking person approached me, offering two bananas he held in his hands. At first, I refused, though I was prevailed upon by him to accept the same.

Afterwards when I went to Saint *Dnyaneshwar's Samadhi* for *Darshana*, I found the same person sitting near it. He immediately started berating me, asking that how I could have refused to accept the *Prasada*, which he had brought to me at the command of Saint *Dnyaneshwar*. He meant to say that saint *Dnyaneshwar*, in a mystic communication to him, had asked him to give the *Prasada* to me.

I apologised profusely to him, saying that I was unaware of all that. I thanked him for bringing the blessings of Saint *Dnyaneshwar* to me in the form of the bananas. Still I was left wondering how was it that the person chose to give me the *Prasada*, of all the fifty odd men who were in the queue with me.

Moreover, how, in what way, had Saint *Dnyaneshwar* directed him to give the *Prasada*, in token of his blessings, to me! I think that the workings of the saints and the *Lord Almighty* are way beyond the human understanding.

I believe that Saint *Dnyaneshwar* must have thus sent to me the token of his acceptance of the recital of *Dnyaneshwari* by me, sitting at his lotus feet, under the shade of the *Ajanu* trees, and with the *Siddheshwara* and the *Nandi* witnessing it.

Explanation of terms:

1. *Maha-shivaratri* is an auspicious day falling on the thirteenth day of waning moon of the 11<sup>th</sup> Indian month called as '*Magha*'. Many Hindus observe a fast on that day to propitiate god *Shiva*. '*Krishna*' here means the fortnight (*Paksha*) of waning Moon which occurs once in every Lunar month. *Ekadashi* means the eleventh day of every Lunar *Paksha* (fortnight). These fortnights (*Pakshas*) are known as *Shukla* (the fortnight of waxing Moon) and *Krishna* (fortnight of waning Moon). A Lunar month comprises of a *Shukla Paksha* followed by a *Krishna Paksha*.

2. *Darshana* means visiting a deity, or a saint or his *Samadhi*.

3. A *Nandi* made of stone sits in front of it. *Nandi* is the mythical sacred bullock, devoted to *Shiva*. Its idol in sitting form is always placed at the entrance in front of the *Shivalinga*. A devotee has to first have the *Darshana* of *Nandi* before going for the *Darshana* of *Shiva*.

4. *Prasada* is part of the offerings made by the devotees to a deity or a saint which is distributed amongst them and others present. Usually it consists of sweets, fruits etc. Occasionally, valuables and other objects, too, may be given to a devotee as *Prasada*. Literally *Prasada* means that which is given to the devotees by gods as a mark of their being pleased with their devotion.

## THE LIGHT OF KNOWLEDGE

**The Pilgrim:** Once, after my recital at Alandi, I had been to Aurangabad. I went to Nevase, a small town in Ahmednagar District of Maharashtra state in India, to have the *Darshana* of the pillar kept in a temple there. It is the same pillar, where Saint *Dnyaneshwar* had sat, with his back against it, while first narrating *Dnyaneshwari*.

It is held in great respect by Saint *Dnyaneshwar's* devotees. Ms *Durga Bhagavata* has mentioned folklore in her writings that only after taking the pillar's *Darshana*, one can access the key to understanding *Dnyaneshwari*.

During my earlier stint at Aurangabad about eighteen years ago, while on my way to Paithan, I had visited *Apegaon*, the place of Saint *Dnyaneshwar's* ancestors. I had also visited the *Samadhi* at the old abode of Saint *Ekanatha* at *Paithan*. It is said that he was the last and the only person ever to have met Saint *Dnyaneshwar* miraculously in his *Samadhi* at Alandi, on his invitation in a dream.

There is also a remarkable pillar in Saint *Ekanatha's* abode, which I had seen. It is believed that the Lord *Shri Krishna* of *Dvaraka* had vanished into that pillar, after serving for many years to Saint *Ekanatha*, by the name of '*Shrikhandya*'.

Saint *Ekanatha* is reputed to have located the *Samadhi* of Saint *Dnyaneshwar*, which was by then lost in the deep forest surrounding it, due to neglect in the times of the Mohammedan invaders. He had also dug a well near the *Samadhi*, which still exists.

These previous excursions to the various religious places of pilgrimage were just by the way, without any pious intentions.

After finishing the recital at Alandi, I, alone, or sometimes with my wife, had been for the first time to many holy places, including *Pandharpur* to have the *Darshana* of Lord *Vithoba*, my family deity; to *Nathadvarya* in Rajasthan for a *Darshana* of Lord *Shri Krishna*; and to *Kolhapur* in Maharashtra to visit the goddess *Mahalakshmi*.

I had also visited the holy places of *Lord Dattatreya*: *Girnar* in Saurashtra region of Gujarat state, *Karanje* in Vidarbha region of Maharashtra state, *Narasoba Wadi* and *Audumbar* near Sangli in western Maharashtra. *Lord Dattatreya* is supposed to be one of the *Vidya-gurus* of the *Natha Siddhas*, a giver of various miraculous powers to them.

I had been to *Vani*, in Nasik District, Maharashtra to visit the goddess *Saptashringi*, the deity worshipped by the *Natha Siddhas*, and Saint *Dnyaneshwar's* family deity. Incidentally, my mother's birthplace, *Abhone*, is near *Vani*, the Goddess's place.

Amongst the other important places to me, I had paid a visit to Triambakeshwar, in Nasik District of Maharashtra on an *Ekadashi* day. There I had the *Darshana* of the *Samadhi* of Saint *Shri Nivrittinatha*. I also went to *Sasvad*, near Pune in Maharashtra, for *Darshana* of the *Samadhi* of *Sopanadeva*. *Nivrittinatha* and *Sopanadeva* were the two brothers of Saint *Dnyaneshwar*.

Note 1: Ms *Durga Bhagavata* was a renowned writer in Marathi. She was the President of Marathi Sahitya Sammelana (Marathi Literary Conference) in the times of Emergency wrongly imposed by Ms Indira Gandhi in 1975-77. During that regime of Ms Gandhi, Indian people



were most afraid, so much so that nobody spoke against it even in a circle of confidantes.

In such times, the astute lady writer Ms Durga Bhagavata was so bold that she publicly denounced the rule of Ms Gandhi and Emergency, stressing democratic values before the audience which had some foremost political leaders affiliated to Ms Gandhi, on the dais. It is history that the Emergency was repelled under public pressure and revolt. Ms Gandhi and her Indian National Congress Party suffered a terrible defeat at the hustings held thereafter.

Note 2: *Dvaraka* is a small town in Saurashtra region of Gujarat state in India on its west coast. The original *Dvaraka* was created by Lord *Shri Krishna* upon a land sought from the sea. It became the capital city of the *Yadavas*. After *Shri Krishna*'s ascension to his heavenly abode, the town is said to have become submerged in the oceans. The present *Dvaraka* is a place for worshipping *Shri Krishna* near the legendary *Dvaraka*. Saint *Meerabai*, the ardent devotee of *Shri Krishna*, Queen of Rajputana, is said to have merged into the idol of *Shri Krishna* at *Dvaraka* at the time of her departure to heavenly abode.

Note 3: *Vidya-Guru* is the *Guru* who grants various miraculous powers, known as *Vidyas* upon a person. He is distinct from the *Guru* in *Adhyatmika* sense. *Adhyatmika Guru* is the grantor of the *Brahma-vidya*, the highest of all the various *Vidyas*.

## YOGADA SHRI DNYANESHWARI

**What was the outcome of all this, one may want to know.** I may tell you that subsequent to *Dnyaneshwari* recital at home on Mr. *Upasani's* advice; I felt that I should write some tributary articles on Saint *Dnyaneshwar*. I attempted two or three times. The writing would not progress beyond a few pages.

After all my visits for recital at *Alandi* were over in the year 1991, I had again the impulse to write. I started penning down my random thoughts

on *Dnyaneshwari* and Saint *Dnyaneshwar*. Thus, around twenty pages were written by me. This was in May 1991. I thought that that was to be all.

However, the impulse to write came off and on. In about a few months' time, the handwritten pages soared to around two hundred. After that, I thought that my writing capacity was exhausted. Penning down the concluding paragraph, I kept the writing aside for almost six months.

I took it out again after six months with an impulse that yet a lot more is to be written. The concluding paragraph of the previous writing was modified suitably for continuing the account and the writing continued. At first, all the matter appeared to me to be without any direction, or with a direction that I could not decipher. All the same, the main subject was Saint *Dnyaneshwar* and *Dnyaneshwari*.

Slowly I started realising that I was expressing *Dnyaneshwari* in my own words. However, it was not just limited to that. Its direction appeared to be automatic. I felt as if Saint *Dnyaneshwar* was writing what was to be a treatise on *Yoga-shastra* in the modern Marathi language. It was apparently through me, with my background of a modern well-educated person.

Its base was around the nine thousand *Ovis* of *Dnyaneshwari*, seven hundred *Shlokas* of *Gita*, *Vedic* and *Upanishadic* scriptures, *Yoga-sootras*, *Gita Bhashyas* and much more.

Added to all these were *Amritanubhava*, *Abhangas* of Saint *Dnyaneshwar* and other saints; and my own acquisitions of science, technology and the modern thought.

It now becomes clear to me why I was acquiring the knowledge from so many hundreds of books of all manners and hues throughout my life; and why my base changed from that of a materialist to that of a philosopher and a *Yogi*.

Just to give a sample of the reading I have done, I have mentioned some of these books here and there in this writing, and in the Bibliography attached, to acquaint the reader of the range and the variety of the subjects I have read.

The main writing period of '*Yogada Shri Dnyaneshwari*', my book, was from May 1991 to the fourth day of September, 2002: the *Shravana* (the fifth month of Indian calendar, based upon lunar cycles) *Krishna* 2<sup>nd</sup>, the anniversary day of Swami Swaroopananda's Samadhi.

Indeed, Swami Swaroopananda of Pawas must have been the one to introduce me to Saint Dnyaneshwar! It was his photograph in the book '*Sanchita Darshana*' which was probably my earliest connection with Saint Dnyaneshwar.

The writing was to be a mega-book corresponding to the exposition of *Dnyaneshwari* from my point of view. All the writing, needless to say, was originating from some innate source, beyond my gross body.

Some readers might be tempted to consider my writing to be a case of what the Parapsychology calls as 'Auto-writing'. But it was something much superior to it. 'Auto-writers' do not understand the subject they have written upon and they do not have the in-depth knowledge of the subject, and consciousness, while writing. All these faculties I had fully at all the times I penned down my book and know the subject thoroughly.

It now appears to me that I was just a vehicle chosen by Saint Dnyaneshwar and Lord Shri Krishna for this purpose, why and for what ultimate goal, I do not know yet. I have given my antecedents in such details, so that the readers may understand what was going on.

Justice R. K. Ranade, a highly learned person who has written books on *Gita* and *Dnyaneshwari*, mentions that one should write on *Gita* and *Dnyaneshwari*, only if he has had a vision of Lord Shri Krishna.

I wrote the book, irrespective of whether I had a vision of Lord Shri Krishna, or not. I cared not. I was only acting on my inner vision that

was prodding me to take a pen and start writing! I solemnly believe that my treatise on *Dnyaneshwari* and *Gita* is itself the beautiful divine figurine of Saint *Dnyaneshwar*: the divine *Jnani*, the incarnate *Lord Shri Krishna Himself*.

## THE LAYOUT OF MY TREATISE ON DNYANESHWARI

**The writing of the said book took around fifteen years.**

Initially, it was done using full-scape ruled papers. Afterwards I started using computer-ruled, thirty lines a page, Executive Bond A-4 size paper. I reduced the earlier writing to that standard.

Notably, not many corrections were required in the writing. The few corrections required were of a minor nature. All the three thousand and odd pages were done, leaving a line between two paragraphs.

The extra line came in handy when I started sectionalising the work after its completion into parts and chapters, sections and sub-sections and giving suitable titles. The work with necessary introduction was finished in all respects without having to edit, attach any supplementary or rearrange the matter.

The work was divisible into fifteen subject-wise parts, comprising of sixty chapters in all. Fitting titles and sub-titles were introduced at appropriate places. By its very nature, the treatise takes up various subjects for discussion, in line with the proper narration of the philosophic and the *Yogic* issues, ab-initio.

As such, it does not follow the established routine of narration from the first *Ovi* of *Dnyaneshwari* and the first *Gita Shloka* to their last *Ovi* and the *Shloka*, in chapter-wise order. All the same, it covers all the *Ovis* of *Dnyaneshwari* and the *Shlokas* of *Gita* with their easy to understand meaning.

The writing was very systematic all through, without my express intention. The subjects neatly unfolded, one upon the other in the exact

sequence, as if meticulously planned. Many persons, whom I told this background, could not believe me.

However, when I showed the dated writing, spanning a number of years, they were awe-struck. They could not imagine that anyone could have produced such a systematic voluminous work, proceeding without any idea of the subject and working in a random manner.

The writing is bound in volumes, and one can see how neat it appears. It looks like done in the same stroke of the pen. It was not an artificial or a laboured work. With no intention of self-glorification, I do feel that it is truly a masterpiece.

There was but one great shortcoming: I regret that my professor, the walking and talking encyclopaedia of *Dnyaneshwar's* literature, *Dr. V. R. Karandikar* from Fergusson College, Poona, a person of many qualities whom I mentioned some chapters earlier, was no more when I completed the work. I lost the real critic of my work. He was the only person whom I could have trusted for appraisal of my work. In him, I have lost the best person, an erudite scholar of Saint *Dnyaneshwar's* works who was good at heart, unbiased, and a philosopher friend.

Note: *Karandikar*, Dr. Vinayak Ramachandra, is popularly known as Vi.Ra.Karandikar; and was our HOD of Marathi language at Fergusson College. He was the first appointee to the Chair of Studies of Saint *Dnyaneshwar's* Literature ('Santa Dnyaneshwar Adhyasana Peetha') at University of Poona which was nicknamed 'The Oxford of the East' in the years past. Dr. *Karandikar* wrote a number of books, apart from guiding many doctoral students of Marathi Literature. This is my tribute to his memories and personal contacts with him which he graciously allowed.

## ONLY HE COULD HAVE DONE IT!

**The writing of that treatise on *Dnyaneshwari* was a great achievement on my part.** The knowledgeable persons who chanced across the handwritten volumes were astonished by the work, knowing

my fragmentary background of the subject. Some even bowed to it, calling it the work of the Lord *Himself*.

Though the work was shaping under my own hands, I was stunned to see the final product. Never would have I imagined in my wildest dreams that it will ever happen at my hands! The only words that come to me about this accomplishment are Saint *Dnyaneshwar's*, on completing the work of *Dnyaneshwari*.

I sense that the *Mater Amba*, appearing in Saint *Dnyaneshwar's* form, has commanded me and got executed this profound work through me. I am just but *Her* servant. *She* has bestowed upon me fame by this work. It is a work of my lifetimes. *She* did this for me and got this compendium to the finish line. *She* has given me a lot of extreme virtue by this work. If *She* adorns a soul, he will become 'The Gem of Gems'; Maestro of all the *Vidyas*. The *Brahmavidya* will be his own, in no time!

*Her* tremendous grace, it is! Who am I to deserve such a work in my own name! *She*, 'The Procreatrix of the Universe', got it done without my knowledge. *She* doted on me, taking me in her lap; and created this wonder of the treatise at my hands.

## **Gita and Dnyaneshwari**

I have waxed so eloquently on my writing of the treatise on *Dnyaneshwari*. But there may be many readers who are not exactly aware about this great commentary on *Gita* by Saint *Dnyaneshwar*, the Master *Kundalini Rajayogi* of medieval India. Let me introduce them to what it is all about. Let us start at the beginning then with the epic *Mahabharata* war.

Those who are familiar with the Indian ethos must have at least heard the name of the great Indian epic – *Mahabharata*. It is centered upon the Great War that was fought between the *Kauravas* and the *Pandavas* in the mythological times. They were cousins who ultimately went to war over who should inherit the kingdom of the *Kurus*, an ancient Indian dynasty. Their capital was Hastinapur, near present day Delhi.

*Dhritarashtra*, a blind king, ruled their Kingdom after *Pandu*, his younger brother, abdicated the throne in his favour as a regent king. The *Kauravas*, hundred in all, were his sons and *Gandhari* was his queen. *Pandu*, after abdicating, went to reside in a forest with his two wives, *Kunti* and *Madri*.

Pandu had five valiant sons namely, *Yudhishtthira*, *Bhimsena*, *Arjuna*, *Nakula* and *Sahadeva*. *Kunti* was the virgin mother of *Karna* who was born out of wedlock. After the death of *Pandu* and *Madri*, the Pandavas came to Hastinapur with mother *Kunti*.

The *Kauravas* and the *Pandavas* were all trained in the art of war and statecraft by their Guru *Dronacharya* who had a valiant son named *Ashwatthama* who also was trained along with the *Kauravas* and the *Pandavas*.

*Duryodhana* was the eldest of the *Kauravas* who wanted to inherit the kingdom after *Dhritarashtra*, his father. However, there was a catch. The kingdom would go to *Yudhishtthira*, by the law of primogeniture because he was the eldest of the *Kauravas* and the *Pandavas*. Secondly, he was entitled to be the king because he was the first in the line of heirs to *Pandu* who was the real king, *Dhritarashtra* being just a regent.

Understanding these obstructions to his ambition of becoming the king of the *Kurus*, *Duryodhana* started plotting to get rid of the *Pandavas* by hook or crook. He failed in his many attempts upon their lives.

Fearing for their lives, the *Pandavas*, with mother *Kunti*, went into exile, faking own death in the house by fire which was set treacherously by no other than *Duryodhana* himself.

After many years, they were given a part of the kingdom which was simply barren. The *Pandavas*, by the dint of their labour, established a very prosperous kingdom in that territory, with *Indraprastha* as its capital.

The *Kauravas* naturally became jealous. They plotted to deprive the *Pandavas* of their kingdom with the help of their cunning maternal uncle, *Shakuni*, who was a master of the game of dice, equally unscrupulous.

The dice was thrown in two sessions. In the first the *Pandavas* lost all stakes, including their kingdom and became slaves of the *Kauravas* along with their beautiful wife, *Draupadi*.

The *Kauravas* started insulting the *Pandavas* and molested *Draupadi* in front of the venerable royal assembly. Fearing the wrath of the powerful and valiant *Pandavas* though enslaved and paupers, *Dhritarashtra* set them free and arranged for the dice to be thrown again.

The condition set was that the losing party cannot have any claim to their kingdom for thirteen years. Out of the thirteen years, twelve were to be spent in exile and the last incognito. If discovered during the last year, they would have to repeat the same cycle of thirteen years with same conditions.

Because of the cunning of *Shakuni*, the *Pandavas* again lost the game and had to go into exile. After fulfilling the set conditions, they claimed their kingdom from the *Kauravas* who were averse to restoring it to *Pandavas*.

All attempted mediation failed. Even Lord *Shri Krishna*, their cousin, mediated. But the *Kauravas* were drunk with power. They even tried to imprison *Shri Krishna* against all canons of political propriety but failed.

The war then became inevitable. Each side started to gather the forces. Ultimately, they faced each other with their armies on the battlefield named *Kurukshetra*, in the vicinity of Hastinapur.

When the battle was about to start, *Arjuna*, the great warrior and master archer, developed cold feet. It was not for want of courage but owing to the dilemma he faced. He was overtaken by a doubt of righteousness: how could he destroy his own kith and kin, and shed own family blood, just for the sake of an impermanent kingdom.



Lord *Shri Krishna*, the divine incarnation of God almighty Himself, was the driver of his chariot. *Arjuna* spoke to him of his dilemma and sought guidance from him.

Then a dialogue ensued between them on the pros and cons of fighting the war and shedding own family blood. That dialogue got relayed to *Dhritarashtra* through *Sanjaya*, his chariot driver. Sage *Vyasa*, who later composed the epic *Mahabharata*, had conferred upon *Sanjaya* the mystic clairvoyant power to see the happenings upon the battlefield from wherever he was stationed.

That narration of the dialogue between Lord *Shri Krishna* and *Arjuna* by *Sanjaya* to king *Dhritarashtra* was later on incorporated in the text of *Mahabharata* in a verse form by sage *Vyasa*. It is popularly known as *Shrimad-bhagavad-gita* or simply *Gita*. It has 700 couplets.

The *Gita* is famous for the divine wisdom it contains. It is venerated by the Hindus as a very important religious text. Since it shows the path to *Moksha*, it is regarded as of paramount value by everybody, including the seers and sages.

There have been innumerable writings and commentaries on *Gita* since ancient times. The more famous are by the Acharyas like *Shankaracharya*, and *Ramanuja* etc.

The *Gita* continues to evoke interest of scholars and pundits even today, western and oriental. It is regarded as the pathway to God-realization by many.

Other than the commentaries by the famous *Acharyas* of the, *Adwaita* and other Schools, *Dnyaneshwar*, a famous *Yogi* and saint of the medieval era, 13th century A.D. has commented upon *Gita*. His unique voluminous commentary in the archaic Marathi language of those times is called the *Bhavartha-deepika*. This title literally indicates that the commentary throws ample light upon the real meaning of *Gita*. It is popularly known as the *Dnyaneshwari* or the *Dnyanadevi*.

Since Saint *Dnyaneshwar's* time, there have been thousands upon thousands his followers over the past about 700 years during his time and even after he took *Sanjeevana Samadhi* i.e. the ultimate renunciation of the body while still living. *Dnyanadeva* took the *Sanjeevana Samadhi* when he was alive at around the age of 22 years at a place called Alandi near the city of Poona in Maharashtra state of India.

His siblings were also *Yogis* and saints like him. They all, like him, are highly regarded by the *Varakaris* and saints alike.

He had two brothers and one younger sister. The eldest was *Nivrittinatha*. He too took the *Sanjeevana Samadhi* soon after *Dnyanadeva*, the youngest brother *Sopanaadeva* and sister Muktabai took the *Sanjeevana Samadhi*.

His followers form a sect known as *Varakaris*. They venerate *Dnyanadeva* and his compositions – chiefly, *Dnyaneshwari*, *Amritanubhava* and his various 1000 and odd verses.

They also offer devotion to *Lord Vitthal*, also called *Panduranga*, whose temple stands at a place known as Pandharpur in Maharashtra state. They are strictly vegetarians and abide by their code of austere moral conduct. They are teetotalers and keep away from bad habits, alcohol etc. Customarily they make perambulation of hundreds of miles on foot of the sacred places of Pandharpur, Alandi and Triambakeshwar near city of Nasik twice every year, leaving all care of worldly matters to God.

They are a highly respected lot in Maharashtra, Karnataka and Andhra Pradesh. These three big and populous states of India are famous for devotion to Lord *Vitthal* of Pandharpur. In the modern times, their ranks have swelled to millions and millions of followers.

Majority of the great saints like *Tukarama*, *Namadeva*, *Ekanatha* and others from these three states have been followers of *Dnyanadeva* and the *Varakari* sect and have contributed a lot towards its development through their work amongst the downtrodden masses, their sermons and

literature. These saints are also respected by the *Varakaris* just like *Dnyanadeva*.

*Dnyaneshwari* is in the poetic form. The metre used is the famous *Ovi* metre which is universally employed by most of the Marathi saints. It runs into almost 9000+ stanzas. It is a copious work on *Gita*. As it is, it reflects the true hidden meaning of *Gita*. *Dnyanadeva* was aware that his work was unique amongst all the commentaries of *Gita*.

I had undertaken the voluminous work of commenting upon *Dnyaneshwari* basically from the *Yogic* angle that I deem is at its core, like *Gita*.

*Dnyaneshwari*, too, like its preceptor *Gita*, has found vast audience of scholars and pundits who have delved into its various aspects like poetry, philosophy, *Yoga*, *Karma*, *Jnana* and *Bhakti* etc.

However, I have made it a point to present the works of *Dnyaneshwar*, including his *Abhangas* and *Amritanubhava* basically from a *Yogi's* standpoint that sees a unique thread running through it. That thread is that of *Yoga*, which unites the triune combination of what are known as the paths to liberation of *Bhakti*, *Jnana* and *Karma*.

Note: *Jnana* is the attribute that bestows upon one the knowledge of its identity with the *Brahman*. *Jnana* means knowledge. *Bhakti* means devotion to God.

## **FOOTPRINTS on the SANDS of TIME**

About great men, Longfellow says:

**Lives of Great Men**

**All Remind us,**

**We can make**

**Our Lives Sublime;**

**And departing,**

**Leave Behind us,**

**Foot Prints,**

**On The Sands**

**Of Time.**

None of us may be able to leave thus the 'Foot Prints on the Sands of Time'. In a poem by Matthew Arnold, there is an emperor, who leaves behind a tall statue of himself to remind the future world of his greatness.

In the inevitable pillage of time, the statue breaks down into pieces, scattered around. The features are totally eroded by 'The Sands of Time'. The poet discovers it in its dilapidated state. What remained of it was a faintly reading plaque at its upturned base. Read with great difficulty, it announced proudly something like:

Oh! Here is One Who was

The King of Kings;

The Emperor Amongst

The Emperors;

The Ruler Divine;

The Greatest amongst

The Great ....

The poet points out, in the end:

...And Here lies He!

The King of Kings... ..

.. Et al.....

If that is the tragedy of an emperor, what of us more ordinary mortal men! None of us can leave behind 'Footprints on the sands of Time'. However, in a different sense, all of us do leave 'Footprints on The Sands of Time'. Reap as you sow, they say. We, bound to the *Karma*, leave the footprints of the desires and the *Karmas*, likes and dislikes, on 'The Sands of Time' which we revisit in every birth after birth.

Even the great *Mahesha* (*Shiva*, *Shambhu*) of the *Pantharaja* is no exception, as Saint *Dnyaneshwar* says. He is traversing the path with every soul, repeatedly. We all the time, birth after birth, move from the *Karma* to the *Akarma*, and to the *Vikarma*, ultimately striving for the *Naishkarmya*, along with our benefactor, *Shiva-Shambhu*. We are all travellers on the *Yoga* path, walking at times errantly, leaving our 'Footprints on The Sands of Time', though.

However, this is traversing in the opposite direction, as the *Natha Siddhas* and Saint *Ramadasa* say. 'The Arrow of Time' is reversed for those who take up this path. It is the *Prati-prasava-krama*, (*the Involutionary process*), the opposite of the evolutionary process (*Prasava-krama*). Instead of proceeding further into more and more complex *Vyakta* forms from the *Avyakta*, one moves from the complex *Vyakta* forms to the simplicity of the *Avyakta* state. This is just the reverse of *Creation*. It is the process of *Dissolution*.

According to these saints and *Yogis*, the *Yogi* moves from the manifest to the un-manifest, from the *Saguna* to the *Nirguna*, and that too, through the medium of the *Saguna*. Without the need of the paraphernalia of philosophy and *Karma-kanda* - the wherewithal of *Sadhana*, 'The Arrow of Time' reverses from '*Ham-Sah to Soham*'.

For the *Sadhaka*, walking in the footsteps of *Shiva*, ‘The Primordial Guru’, the *Yamas*, the *Niyamas* and the remaining eightfold path is just nothing other than devotion to the *Guru*.

‘The Real Footprints on the Sands of Time’ are this ‘Stateless State’: ‘The State - Beyond the State’ that a *Sadhaka* attains by following in the footsteps of the *Guru*.

Note 1: Saint *Ramadasa* was a contemporary of *Chhatrapati Shri Shivaji Maharaja*, regarded as his *Guru* by some historians and a notable saint from Maharashtra; an ardent devotee Of Lord *Shri Rama* and *Hanuman*. He composed in poetic form, including his most famous *Dasabodha*.

Note 2: *Karma-kanda*, here, means the wherewithal of *Sadhana*; the following of the dicta of the *Shrutis*; doing the *Karma* as per contention for gaining *Mukti*.

## SCIENCE, DNYANESHWARI AND MYSTICISM

**Since the matter will be dealt with elsewhere in fair details,** I would try at brevity in what I have to say further. Instead of further academic discussion, I will just recount my own experiences on this topic.

In 1989, when I had the first-ever *Darshana* of Saint *Dnyaneshwar*, I felt unwilling to get up from the *Ajanubag*. However, I could not sit there longer because my wife and children were with me.

I went back to *Alandi* subsequently on many occasions. I used to yearn for visiting *Alandi*; so much so that I would have liked to settle at that place. The many visits culminated in the recital at *Alandi*, as earlier described in the incident of the *Prasada* given by Saint *Dnyaneshwar*.

A few years before buying my first copy of *Dnyaneshwari*, I had read *Paul Brunton's* books: ‘In Search of Secret India’, etc. Other books I may mention were ‘The Psychic Frontiers of Medicine’ and ‘Telepathy’ by Dr. Andrija Puharich, MD; Arthur Koestler's ‘The Roots of Coincidence’, ‘Janus’ and ‘The Case of Midwife Toad’; a few books by the theosophist Leadbeater, etc.

After reading through 'The Third Eye' and other books by the Tibetan Lama, *Lobsang Rampa*, I had also attempted some experiments in training the mind for the *Yogic* practices.

I had also read many books on astrology. These books were dealing with the Mysticism, Agnosticism, visionaries, and Man, and his destiny. I read books on auto-suggestion and self-hypnotism. This period was about ten years long. By the end of that period, around the year 1978, I chanced upon books on '*The Kabala*' and '*Seven Sephiroths*' of *Judaism*; and by *Pandit Gopi Krishna* on the *Kundalini*.<sup>12</sup>

While I felt inclined to this mystic reading, I had no inkling where I, a student of science and engineering, was being led to. My interest in the modern sciences: Physics, Plasma, Astronomical Research, Quantum Mechanics, Neurology, Biochemistry, Genetics, etc. had not waned. However, I started looking at them from the mystic angle.

The limitations of science became obvious to me. This was confirmed even by the Nobel laureates who had contributed their essays to the book that I read: 'The Encyclopaedia of Ignorance'. While reviewing their respective specialties, they had delineated in their respective fields the boundary between 'The Known' and 'The Unknown' (and also 'The Unknowable'). The limits of modern science were evident from their writings.

Meanwhile I was pursuing the biological sciences as well. My main queries were: 1. What is life? and 2. What makes the difference between the Animate and the Inanimate?

Science is searching for the answers, so also countless philosophers and mystics have been, for eons. Nobody has explained the matter satisfactorily. The limits of the ordinary human intellect became obvious to me as I continued my quest.

At one time, I was confident that science can unravel these mysteries. I realized that it has just entered the vast terrain of this perpetual query. Its efforts have been like those of a fly trying to invade the cosmos. The basic abilities of man are very limited and their augmentation by instrumentation still has severe limitations.

Man has been doing science since his advent in this world. The science is not something new. The pursuit of science is very ancient. What is new about the science is its mind-boggling achievements during the past century, its ever-increasing disciplines and sub-disciplines. That explains the present craze for science as a ‘solve-all’ magic wand, though it is not exactly that.

I am not a science-baiter. I like science for whatever it is, though I am not blind to its inherent limitations. The readers may as well note the views of Lord Reese in the later part of this book on the limitations of science and human intellect.

Though I am a student of science, I am not a dogmatist. I am given to introspection. Hence, I doubt whether the working of the Universe conforms, at all times, to the scientific reasoning.

Understanding all this, I jettisoned my belief in science as the panacea, a ‘solve-all’, and started my own research into ‘The Truth’ with a very open-minded attitude. Already I was fascinated by astrology and other mystic sciences. Now with the change in my attitude from blind faith in science to taking a hard look at it, I turned my face through one-eighty degrees: from the ‘Westward-ho’ to the ‘Eastward-ho’; trying to learn the answers to the mysteries of ‘The Cosmos’ and ‘Life’ in the Oriental wisdom.

I was already given to reading on these lines, thus allowing ‘The Multilateral Mysticism’ to overtake me. I became interested in subjects like ‘*Kundalini: The Serpent Power*’, and other books by Arthur Avalon (Sir John Woodroffe); Anatomy, Physiology, Human Brain, Neurological sciences, etc. Thus, as if unknown to me, someone was guiding me to become a person who could turn to *Gita-Dnyaneshwari*. One may ask what this transformation meant to me.

We will discuss in the later part of this book regarding the evidence which science admits: the direct and the inferential. ‘The *Word*’ as it is called in the *Vedas* has no credence in science. Even so, scientists admit, though tentatively, the ‘*Word*’ of *Einstein*: his ‘General Theory of



Relativity'. But they lay stress upon observation, collating data, experimenting and inferences, as a method.

On the other hand, *Gita-Dnyaneshwari*, and the Oriental sciences go primarily by 'The Word': the '*Yogaja Pramana*', and the statements of the seers and the rishis. The experiences of their subconscious are taken at their face value as true. In fact, 'The Word' is the foundation of Oriental wisdom. Science will never accept 'The Word'. It is 'The Word' that divides the science and the Oriental wisdom.

Science is Realistic, and Deterministic; whereas *Gita-Dnyaneshwari* and the *Vedas* are Surrealistic. Hence, the twain can never meet. The scientific dogma and 'The Word' do not mix well.

Even so, I did not throw away the science, nor clutched 'The Word' to my heart. The story of the *Adwaitin* and the elephant is too famous. Even the staunch *Adwaitin* had to compromise his theory to the world of practicality. I am a person who uses science where it is apt; and 'The Word' where it only should rule.

## THE YOGI IN ME AND MY LIFE

**The Striking Hand of Destiny:** Everyone, let alone, even the *Yogi* has to lead his life in this world. He has to accept what the destiny offers. How could I be any exception to it! Whenever faced with difficulties, I had to find the way out, using common sense like everybody.

The philosopher in Saint *Tukarama* could not run even a small grocery shop. Let alone the dictum of 'The Philosopher King'. Lord *Shri Krishna* never asked *Arjuna* to renounce the world. On the other hand, *He* insists that even the *Jnanin* has to continue doing the *Karma*. He has set such an example by *His* own actions.

It is a long story. I will cut it short. I lost my wife to incurable disease. She was my '*Soul-mate*'; more of that than a wife. We were married for forty years. This stroke of the destiny was very hard to bear. Frankly speaking, I had not felt so much remorse even when I lost my parents. Though I travel the *Yoga* path, I collapsed with the grief. The *Sthita-prajna* philosophy of *Gita* did not work for me. When I read the

*Ramayana*, I could not understand the grief of Lord *Shri Rama* on *Sitadevi's* disappearance.

However, when faced with similar fate, I started to understand him. One who has not passed through the same sorrow cannot ever understand the grief.

Saint *Ramadasa*, in his *Dasabodha*, says that 'Death' knows not the young from the old; the King from the pauper. I also recollect the story of King *Bhartrihari* and his wife *Pingala*. He was an ancient king of *Ujjain*, in present day Madhya Pradesh state of India. In his earlier part of life, he was given to luxuries and enjoyment.

After the death of his Queen Royal, he grieved much and *Guru Gorakshanatha*, consoled him. *Bhartrihari* then turned to the *Path* of *Yoga* and attained the status as one of the great *Navanathas*.

*Guru Gorakshanatha* had tried to console him. He produced many *Pingalas* before him. Out of them all, he could not recognise his own wife. Breaking an earthen pot, *Gorakshanatha* impressed upon the king that the human body is equally fragile and temporary. I would not know if his preaching could console the king in his grief, though my aggrieved mind does pick up the analogy.

Note: Saint *Tukarama* was a saint from medieval Maharashtra who was an ardent devotee of *Lord Vitthal* of *Pandharpur*. He was a realized soul and a great philosopher-writer of *Bhakti* and *Jnana*. His *Abhangas*, called the *Gatha*, are popular amongst the *Varakaris*.

## GITA AND DEATH

**Gita also says that the *Atman* is immortal; it does not die with the body.** Being without birth, it neither dies, nor is born. It is *Nitya*, everlasting, and as old as the *Brahman*. Just like one changes the tattered old clothes to don new clothes, the *Atman*, too, assumes a new body, shedding the old.<sup>13</sup>

While reading, this *Gita* philosophy appears to be sound. These are the words of *Lord Shri Krishna*,<sup>14</sup> to console Man's eternal tryst with Death. The *Atman* is free of the death and the fear. It is indestructible by the

elements of water, fire, air, and weapons. The *Atman* is everywhere. It is non-moving. It is *Avyakta*, *Achintya* and *Avikari*. Knowing this, no one should grieve for the dead, the *Lord* says.

*Arjuna* was grieving the future deaths of his loved ones; and even those who were his sworn enemies. Here I was facing the Death which had snatched away my love. The tragedy had already struck me, like a bolt from the blue.

*Gopala* further says that: ‘One who is born is sure to die, and one who dies is sure to be reborn. He will return to this world in a new body. This is the invariable cycle of the worldly events, eternal and beyond the control of man.’ Let at least this thought help in tiding over the grief.<sup>15</sup>

*Nara* and *Narayana Rishis* were *Avataras* of Lord *Shri Vishnu*. They are supposed to be *Chiranjeeva* i.e. surviving in bodily form for ever. They are supposed to have made *Badrinatha*, a holy place in the Himalayas, as their permanent abode. They reincarnated as *Arjuna* and Lord *Shri Krishna* in the *Mahabharata* era.

Even after so much consolation to *Arjuna*, Lord *Shri Krishna* had to tell the entire *Gita* to him who was an incarnation of *Nara* rishi, before he again took up weapons to kill his kith and kin. The great *Guru*, *Himself*, and the great Disciple like *Arjuna*! Lord *Shri Krishna* had to console *Arjuna*, who was an embodiment of all the virtues.

He was great in many ways. His intellect was super-refined. He was full of thoughtfulness, Noble at heart, courageous and brave. Even then, this is his account when Death was staring at him! One may not be afraid of one’s own death. *Arjuna* was a warrior, not fearing his own death. He was feeling sorry for the others, who were to die in the battle.

The lengthy *Gita* discourse that had somehow comforted *Arjuna* was, after all, between him and Lord *Shri Krishna Himself*. We are not that fortunate. We are but very ordinary mortal persons. *Gita* has reached us somehow, passing through many hands. It is very difficult to understand. We have no great teacher like Lord *Shri Krishna*.

In such a case, how much of support can we expect from *Gita*! Before I laid my wife’s body to rest on the funeral pyre, I had read its eighth and the fifteenth chapters for her. However, I was unable to digest the grief.

Whether it was my failure, only the *Lord* can say! However, I do not worry much about whatever *He* may say in this case!

CONSOLED BY SAINT DNYANESHWAR

**The greats have been reputed to keep even-minded under such circumstances.** They are regarded as the *Sthita-prajnas* of *Gita* fame. Almost all *Gita* commentaries extol it. Don't feel anything; no visible effect of any grief or happiness; be like a moron! We have heard tales of such very nonchalant great men. *Gita Shloka*, 6-32,<sup>16</sup> says that the *Yogi* sees the *Atma-tattwa* everywhere. He treats *Sukha* and *Duhkha* as if they were the limbs of his body.

But contrary to *Gita*, I found solace in my grief-struck condition, for what it was, in Saint *Dnyaneshwar's* words on this *Gita Shloka*.

Saint *Dnyaneshwar* says: 'Like others, the *Yogi*, too, has a body and mind. He becomes happy in happiness and sorrowful in sorrow, like anyone else. However, because of the peace of his inner self, he remains steadfast in his fixation on the *Parabrahman*'. Saint *Dnyaneshwar* regards him as the *Parabrahman*, himself.

We can imagine the pain felt by Jesus on being crucified. Though in pain, his inner vision was transfixed upon the *Lord*. That is why, in spite of his grief, he could ask the Lord with equanimity to pardon those ignorant souls who were crucifying him. This escapes our notice.

The two are opposite states, one of the *Sthitaprajna* of harsh aloofness from the happenings, even of death; and the other of involvement in what happens, like any ordinary human being, still all the while with inner vision being fixated upon the *Atma-tattwa*. Each response is right in its place.

One would have to go by whatever is natural for him. After all Lord *Shri Krishna* had said<sup>17</sup> that the *Prakriti*: The Nature, decides according to one's own mental make-up, how one would react to a circumstance.

Even though I was a *Yogi*, there was nothing wrong that I was drowned in sorrow on losing my wife. *Mahabharata* tells us of the grief of *Arjuna* when his son, *Abhimanyu*, was killed in the battle. That was in spite of the lengthy discourse to him on *Gita*, by the *Lord Himself*. Even the

*Sarvajna Lord Shri Rama* had grieved over the loss of *Sita*. What of me, a so-called *Yogi*, but still a mortal man!

One person had asked me then: ‘Sir! You are such a learned person. You have imbibed the teachings of *Gita-Dnyaneshwari*. People say you have also written a treatise on *Dnyaneshwari*. You also say that *Gopala Krishna* had recited *Gita* to you!’

‘How is it, then, that you are still so much like an ordinary person? Have you not learnt anything from *Gita*? Why this sorrowing over what was going to happen after all?’

What do I tell him? On the vast stretch of this Earth and over the infinitude of the Time, does anybody know of anyone who knows, understands, and follows in principle the whole of *Gita-Dnyaneshwari*, except the greats like *Lord Shri Krishna* and *Dnyaneshwar*? Why does anybody try to equate me with these colossi?

Sir! I am still just a traveller on the path of *Yoga*. I do not boast of being a maestro. My autobiography has to reflect whatever was happening.

Moreover, even though I might have reached my destination on the path, I may have become the one as Saint *Dnyaneshwar* says: ‘Like anyone else, he becomes happy in happiness and sorrowful in sorrow.’ How can even a *Yogi* be an exception to what the King of *Yogis*, *Yogiraja* Saint *Dnyaneshwar* says?

## MANIFESTATION OF SIDDHIS

**Whoever one may be, one has to bear with personal sorrow.**

One can experience the sorrow of another person, if at all, only indirectly and not with the same gravity. However, the *Yogi* can experience another person's sorrow directly; and he can even participate in it directly, to reduce it.

*Patanjali* has said that if one achieves the *Samyama* on the *Chitta*, the experience of the *Chitta* of another person can be had, as if it were his own.<sup>18</sup>

A *Yogi* who has attained to the *Maha-videha-vritti*<sup>19</sup> can station his *Self* in the *Chitta* of anyone and experience exactly the same *Vrittis* that arise in the other's *Chitta*. *Gita*, 6-32, too, speaks of the same: 'To the *Yogi*, all the creatures are alike, and one with him.'<sup>20</sup>

I, too, have had these experiences. A number of *Yoga Vibhutis* spoken of in *Yoga-sootras* have been experienced by me, including the *Parakaya-pravesha*. *Patanjali* has said that for fruition of the *Samskaras* of the desires in his *Chitta*, the *Yogi* has to the ability to assume any number of *Chittas*, with bodies, to rid his *Chitta* of them at the earliest.<sup>21</sup>

I rather favour entering another person's *Chitta* to nullify one's own *Samskaras*, also simultaneously reducing the load of the *Samskaras* of the other. This also helps another person on the path to the *Naishkarmya-siddhi*, as well as benefits the *Yogi* himself.

The *Yogi* can will the time when he wants to lay down the body. Saint *Ekanatha* says that traversing through *Sushumna*, piercing the six *Chakras* and after opening the *Kaki-mukha*, the *Yogi* reaches the *Brahma-randhra*. He thus becomes the *Brahman Itself*. Such a *Yogi* can lay down his body at his will. *Death* does not rule him. Saint and *Yogi Changadeva* had conquered the death on many occasions to live to the age of fourteen- hundred years.

I have experienced this *Siddhi* of conquering death on a few occasions. An *Aghori*, a black magician, had tried to kill me by the *Marana Karma*.

I felt death lurking around me. I kept the *Pranas* in the *Brahmanda*, just as *Changadeva* might have done, thus defeating the *Aghori's* design. I was even able to fend off the death of my beloveds for some time, until I felt like letting them go. I can only say that, acceding to my desire, *Lord Shri Krishna* obliged me.

During the initial period the *Yoga-siddhis* appeared to me, notable changes took place in my body. The complexion became lighter. The voice became melodious. People around me noted the changes. Once, a person came all the way from a distance of fifty miles, just to meet me. He told me that fascinated by my voice on the telephone and that was why he came to see me. He said that he had some knowledge of the mystic sciences, which indicated something special about my voice and personality. That was why, leaving some work aside, he came to see me.

I also used to have the idea about the past and the future of persons who came in my contact, even casually. Their inner self used to be revealed to me.

After actually verifying a few times that whatever I felt was right, I stopped penetrating into the innate workings of others' minds.

On the advice of a mystic, I had started looking into my previous birth *Samskaras*. As *Patanjali* has said, the signs are to be read from the happenings of this lifetime.<sup>22</sup>

The *Samyama* on the *Chitta* yields the required knowledge of the past, and the future. The *Karya* i.e. the result of an action, or a phenomenon gives the knowledge of the *Karana* (i.e. the cause, action or the phenomenon underlying a result). The *Chitta*, stabilised in *Yoga*, can lead to knowledge of many kinds.

This faculty helped me to find out who is our family deity. It was later confirmed from old documents which were found with my distant cousin. I also witnessed certain *Yogic* phenomenon in that connection. Our family tree was wrongly stated in one old book. I could correct it, with the help of my *Yogic* knowledge. The old documents proved me right.

The migration pattern and the historic whereabouts of my clan of the *Chitpavan Brahmins* were not known. I could also solve this vexing matter with my fledgling *Yogic* powers most satisfactorily, with historical proofs going back two millennia. The matter has received wide publicity and response from our clan, and acclaim from research scholars from India and abroad, especially UK and USA.

Note 1: *Changadeva* was a *Yogi* reputed to have lived on for 1400 years, defeating death several times. With his *Yogic* prowess, he used to station his *Pranas* at the *Brahmarandhra* (in the *Brahmanda*) when he perceived that his death is coming. After the appointed hour lapsed, he used to bring the *Pranas* back into the body, as usual.

He had tried to overawe Saint *Dnyaneshwar* with his *Yogic* prowess by visiting him, riding on a tiger with a serpent as the whip. Saint *Dnyaneshwar* and his siblings were sitting upon a dilapidated wall at that time. Folklore is that Saint *Dnyaneshwar* went to meet him asking the wall to move over towards *Changadeva*. On seeing the superior *Yogic*

prowess of *Dnyaneshwar* of command over the immovable wall, *Changadeva* bowed down to him and became a disciple of *Dnyaneshwar's* sister *Muktabai*.

*Muktabai* gave him the *Jnana* much sought after by *Yogis* like *Changadeva*, who can merely have a command over *Pranas*. The story shows that attainment and *Mukti* are still far ahead as the final goal for the mere *Hathayogis*, even as great as *Changadeva*.

Note 2: *Marana karma* is one of the six *Karmas* of black magic. It involves use of black magic to kill a person without use of external means and directly apparent involvement of the black magician.

## THE PAST REVISITED

**The Previous Births:** On the advice of a psychic person, I probed into my past lifetimes, to understand the mystery of my being suddenly catapulted into *Yoga*. I discovered the secret of the past two births of my father and me by same methods. I also discovered that my parents were *Amshavataras* of Lord *Vitthal* and goddess *Rukmini*.

*Lord Vitthal* is the most popular god from Maharashtra, Andhra and Karnataka states of India. Goddess *Rukmini* is *His* Divine Consort. Their famous temple is at Pandharpur in Sholapur District.

One of my ancestors had been given the *Deeksha* by a *Sadhu*, who was a devotee of *Lord Vitthal*. He was a disciple of a *Guru* from the *Dattatreya* tradition. From his life-story, I came to know how the *Guru* is unselfish and endlessly looks after the welfare of a disciple, even in the future births. He even foregoes enjoying the *Mukti* for the sake of the disciple's attainment, taking rebirth to guide him in person. It is rightly said that 'silence' is the *Guru's* word that makes the disciple free of the ignorance.<sup>23</sup>

My past lives' worship of *Lord Dattatreya* also came to the fore likewise. I met an ardent devotee of *Dattatreya* and received valuable guidance from him. He had seen in a dream a certain idol of *Dattatreya*, located in some remote cave. Later on, he actually found it there.

I had been to *Kolhapur* with a few colleagues, where I chanced to meet him. After some time, he told me that I should visit the Goddess



*Mahalakshmi* in the evening and inform him if I see any special visions. Accordingly, we went and sat in the sixteen-pillared hall of the temple, facing the Goddess. After some time, when I looked at the Goddess, I saw a brilliant light in her eyes, radiating towards me. I was spellbound by the vision.

I asked the other companions if they, too, had noticed anything special. They had not seen anything special, they said. When I reported it to the person, he said that the Goddess has bequeathed me with her power. I should never worry about any matter; come what may!

My query as to who was my *Guru* in the past lifetimes was also answered satisfactorily. The reason for my sudden plunge into *Yoga* and *Dnyaneshwari* was also similarly traceable to the past births' *Samskaras*. This search helped me in my *Yoga* practice.

Note 1: *Deeksha* means initiation that can be for entry into a *Pantha*, *Sannyasa*, or the discipleship of a *Guru*.

Note 2: *Kolhapur* is a place in southern Maharashtra state. It is famous as one of the most important three and a half *Peethas*. Goddess *Mahalakshmi* is the reigning deity of that *Peetha*. The temple of the Goddess is very old and historic. *She* has countless worshippers all over Maharashtra and adjoining states.

## IN SEARCH OF THE SADGURU

**I was travelling the *path*** without any known *Sadguru*. A few friends of mine have their own *Gurus*. They are very proud of their *Gurus*. They are to them the greatest of all the *Gurus* and *Sarvajnas*. Their *Gurus* ostentatiously show that there is no other as capable as themselves. No one can begin on the path without beseeching them. Such is their vanity!

Some of them claim that unless the *Guru* touches you personally, you cannot start on the *path*. The *Kundalini* cannot awaken unless your personal *Guru* wills it. They have been prodding me saying that what about my salvation without a proper *Guru* like theirs.

They question me that since I am not seeking any *Guru* as they have done, am I not wasting my entire life, not seeking a *Guru*.

This question of a personal *Guru* has been vexing me ever since I realised that I was walking 'The *Path*'. Saint *Dnyaneshwar*, the other saints and the *Yogis* extol the *Guru*. Their praise of the *Guru* is no doubt in right earnest.

However, it may be. I was averse to having a personal *Guru* as my friends have sought. I find their *Gurus* to be pompous, or else, simpletons. Are they not the worthless ones of whom Saint *Ramadasa* talks in the *Dasabodha* that they are dime a dozen?

Even Saint *Dnyaneshwar* has cautioned about such *Gurus*. He has advised that even a renouncer has to be wary of the desire for having disciples and establishing his own school. It is the *Ahankara* resurfacing even in *Yogis* and *Sannyasins* that leads to such desires and wish for their fulfilment. That ultimately leads to downfall of a *Yogi*.

Again, the *Guru* has to be the perfect one. *Gurudeva* Ranade says that such perfection is impossible to attain. It is like the hyperbola, which comes nearer and nearer to the asymptote, however, never meeting it even at infinity. A human being can only be that perfect. I am, therefore, perplexed at the claims of such of their *Gurus* to perfection.

The *Adhyatma-shastra* unequivocally states the prime necessity of a *Guru*. Influenced by its dictum, I was in search of a *Guru*. I was already getting the *Jnana*, so much vaunted by the *Shastras*, without any *Guru*. Therefore, I also thought that may be, the *Guru* is invisibly working through me, or else, I have to find him.

I thought that my friends' *Gurus* were just mundane, with many inadequacies to qualify as a *Guru*. Their ignorance of *Yoga-shastra* was phenomenal. Hence, I had decided not to be lured by them.

Even so, there were instances when I seriously took some persons to be my *Gurus*. One of them was a psychic on the *Yogic* path who had helped me on my way.

However, at the first opportunity, that person informed me that she was not my *Guru*. She told me that I had already someone else as the *Guru*, who will reveal himself unambiguously at the proper time; that he is watching over me, all the same.

Another couple, in my contact, used to pose as if they had much knowledge of the *Yogic* phenomenon. For some time, I was deluded in

thinking of them to be my *Gurus*. I observed that their true nature was far from honest. Hence, I tried to shun them, but they would not let me be myself. For about four years, they were pursuing me. Subsequently, however, I received very clear guidance about who my *Guru* is from another mystique` person.

That person was a learned man in the *Shastras*. He used to go into a trance at times. Once when I was perplexed over the matter of who is my *Guru*, I chanced to meet him. He told me in quite uncertain terms that I should not be after finding or taking a *Guru*. I ought not to go after a living person as a *Guru*. I should regard any of the saints of my choice as the *Guru*, and it will be so.

He further told me that one should remain vigilant, and never forsake one's duties towards the family. One should not heed anyone who asks one to do something against one's welfare.

If one behaves on these lines, he is sure to attain the *Adhyatma*. Whenever in doubt or difficulty, one should appeal to God and await *His* guidance which is sure to follow.

He emphasised that I should beware of the practitioners of 'Black magic'. If I ever come across such person intent on troubling me, I should take recourse to the *Sadguru* who is ever present in the heart of our hearts. The 'Black magic' will then get defeated.

He had warned me of the personalities masquerading before me, vying to sell themselves as my *Gurus*. Despite my reluctance, that couple did not leave pursuing me. I will tell you more about it later.

Note: *Gurudeva* Ranade, aka Prof. R. D. Ranade was a western-educated person. His specialty was Philosophy. He retired as Vice Chancellor of Banaras Hindu University. He has copiously written on *Upanishadas*, *Gita*, Indian philosophy, and god-realization, also adding a comparative view of western philosophy in his books.

## **The G U R U from the Realm of the Unknown**

I told you about my first noticing of the *Anahata-nada*. A few months earlier to that, one person came to me with a letter from his *Guru* for me. His *Guru* was a lineal disciple of one famous *Shaktipata Peetha* who had requested me to present myself before him for the *Shaktipata* initiation

On asking the person how come his *Guru* knew me, he said that his *Guru* received my details, name and address etc. in the *Samadhi* state and was asked to give me the initiation of *Shaktipata*. I told him that I would think the matter over. I did not go to his *Guru*. Still I wonder what might have happened had I gone to meet him.

### **The Duplicitous sadhu Of Natha Tradition**

I had come across a *Sadhu* purportedly of the *Natha* tradition. He used to tell many stories of his *Yogic* powers and attainment. He had many accreditation certificates issued from some *Natha Akhadas*.

In fact, the said *Sadhu* recounted his *Guru* lineage from Saint *Dnyaneshwar*, himself being some thirteenth or the fourteenth in line.

I still wondered, on listening carefully to his tradition, how there could be a *Peer* (a Mohammedan *Fakir*) in his so-called Saint *Dnyaneshwar's* tradition. It could not be so, as I had studied the schools of the *Natha* traditions in details.

The person had collected many disciples; including some of my friends. When he came to know about my *Yogic* experiences, and the awakened *Kundalini*, he showed empathy, and asked me about my *Guru*. On coming to know that I did not have any, he tried to cajole me into accepting him as my *Guru* for further guidance.

He tried to lure me into his fold by offering me the *Shaili-shringi* of the *Natha* tradition.

I knew that the *Shaili-shringi* is given as a token by the *Guru* to the disciple only after he has reached the *Siddha* level of attainment, after he starts to hear the *Anahata-nada* continuously.

A person who has been steadfast in the *Anahata-nada* is only eligible for being called a *Siddha*. He can start his own line of disciples, having thus attained. He becomes independent of his *Guru*, and needs no further guidance. He need not bow to anybody, except his traditional *Guru*, once his *Guru* has acknowledged his attainment.

At that time, I was immature in my understanding of the *Path*. For some time, I was attracted by his offer of the *Shaili-shringi*. My friends had a

very high opinion of the *Sadhu*. He was otherwise a plain person. He was not greedy. He had middle-class values, which we had in common.

However, when he met my father, he formed a bad impression of the *Sadhu*. He categorically asked me not to become his disciple, who appeared to him to be not so straightforward. It was an unsolicited advice from my father since I had never indicated to him about my inclination to spirituality.

Of course, I heeded my father's advice. I had also come to know that the *Sadhu* was hardly literate. He could not have satisfied my immense curiosity and craving for knowledge of *Yoga* path. All this resulted in my remaining aloof from the *Sadhu's* lures.

Later on, I learnt about the universality of the *Guru-tattwa*, which is omnipresent, omniscient and guides *Yoga* initiates on their path, even without the obvious presence of a living human *Guru*. It is the universal *Tattwa* (element) which is behind every action of *Guru* and disciple. All the individual *Gurus* and disciples are governed by it. Saint *Tukarama* says that his *Guru* met him in one of his dreams. No one had ever seen him at Saint *Tukarama's* times.

On deeper revelation of *Dnyaneshwari* to me, it was automatically understood that the *Guru* is not someone whom you have to seek. He comes in your life of his own, without being sought, when the right time comes.

Saint *Dnyaneshwar* has clearly stated when you get the *Guru*. He says that after the *Sanchita Karma* abates and no new *Karma* stops accumulating by the practice of *Pantharaja*, resulting in *Karma-samya-dasha*, the *Guru* comes to the *Yogi* of his own accord. (18-965 & 966, *Dny*).

My own experience ultimately revealed the real nature of the *Guru* phenomenon, which is altogether different from the common people's understanding.

Learning with Saint *Dnyaneshwar* thus, my craving for a living *Guru* subsided. After all, was I not getting the required guidance directly, from whoever may be the *Guru*!

Note 1: *Akhadas*, *Matthas*, are the places and precincts devoted to the worship of a *Pantha* (a sect). A senior practitioner of the *Pantha* presides over it and his dictum is final so far as the other followers are concerned. Usually the devotees who have renounced their family ties reside at such places.

Note 2: *Shaili-shringi* is a kind of a necklace made up of a piece of deerskin, a whistle made preferably from the horn of a deer and a few ceremonial trinkets threaded through a broad silken woven thread, about five mm in diameter, usually red or black in colour. When worn, it should extend up to the navel of the wearer.

Generally, it is a status symbol indicating a *Natha* initiate's rank amongst the followers of *Natha* tradition. Many of the *Natha Akhadas* of the day are seen to be lax about observing the strict requirements for its grant to their followers. However, the strict disciplinarians of the *Natha* tradition do not accord it to anyone unless they are satisfied about the high *Adhyatmika* level of the person.

The real criterion is that he should have been bestowed with the union of his *Shakti*: aka: *Kundalini*, with *Shiva*. The practical criterion for it is the perception of continuous *Anahata-nada* by the *Yoga* practitioner of the *Natha* sect.

## The Human Sacrifice

The couple I mentioned earlier was actually more harmful than black magicians could be. They were followers of the *Aghora* - one of the Left-hand paths. They had established themselves with me as friends, though with ulterior motives. They wanted to offer me as a sacrifice to their deity.

One wonders if, even in these modern times, such a thing can happen. However, the *modus-operandi* is different. They do not kill their victim directly. Instead, they manage it by some *Mantras*, chanted silently at a specific place and time. They do it in the presence of the victim when certain desired conjunctions of stars occur in the heavens.

Some *Aghoris* are more advanced. They can do it with some token, like a piece of clothes and hair etc. belonging to the victim. Such persons do not need the victim's presence.

Once this is done, the deity arranges for the death of the proffered victim, innocuously in its own mysterious way. Only the knowledgeable persons can understand what is happening. That is their way today, to keep a safe distance from the law.

Once that couple had taken me to a very old, about more than a thousand-years old, *Shiva* temple. Fortunately for me, somehow, I felt their intentions in my inner conscious. I then and there prayed to *Lord Shiva*<sup>24</sup> to protect me from their designs. The *Chandra-maulishwara* (*Lord Shiva*) saved me.

Later on, a mystic pointed out this incident to me, though I had never uttered even a single word to anybody on this matter. He said that the couple's evil designs were foiled. The deity was one that I had worshipped in my earlier births, and, therefore, it was indebted to me. It had not accepted the sacrifice. I need not fear on that account.

He also said that in offering me to the deity, the couple had made a grave mistake and that they will be punished for their actions. Be that what it may, I was saved from great harm by the kind grace of *Lord Shiva*.

I recollect a similar incident from the life of *Shrimat Shankaracharya*. A *Kapalika* had connived at for sacrificing him.

Instead, when he uttered the *Mantras*, the deity killed him. It is a fact that one who has attained the *Brahman*<sup>25</sup> cannot be sacrificed. A similar instance had happened in the case of *Jada Bharata*.

*Jada Bharata* is a figure of *Pauranika* lore. *Jada* means thick skinned, a dunce with no intellect. *Bharata* used to behave like one such dunce, although he was an attained *Brahma-jnanin*. *Bharata* was once abducted by a tribal chief who then offered him as a sacrifice to *Kali*, the tribe's Goddess. The Goddess was very much displeased by the chief's action. She killed him by in her rage, saving *Bharata*.

It is credited that *Bharata* revealed his true identity to King *Rahugana* who had employed him as one of his palanquin- bearers, taking him for a fool. Out of compassion for small insects on the surface of the road he was carrying the palanquin, he started to walk higgledy-piggledy to avoid them from being crushed under his feet.

The King was annoyed by the discomfort caused due to this as the palanquin was swaying too much to bear. He started scolding *Jada Bharata* for his way of carrying him. An interesting dialogue then ensued between the King and *Bharata*. The wisdom displayed by *Bharata* then convinced the King that he was indeed an attained soul. He begged of *Bharata* to forgive him for having mistreated him. In return, *Bharata* bestowed the King with *Jnana*, as the story goes.

I had thus a first-hand experience of mystical human sacrifice. However, the *Aghori* couple in my case was intoxicated by their powers. They were surprised by the refusal of *Lord Shiva* to accept me as a sacrifice.

To know the secret that kept me safe, the woman *Aghori* from the said couple, once openly asked me without any fear, why it was that I was not getting sacrificed. Obviously, she had some knowledge of my innate powers and was seeking a clue to the matter. She was thinking that she had hypnotised me and I would tell whatever she was after.

Why would I tell her that secret, even when I knew what it was that foiled their attempts? Was I a fool to reveal such matters to them so that they could fix their inadequacy, if at all, and attain their objective of sacrificing me? Soon after that incident, they stopped tinkering with me, but not without taking many lashings from ‘The Unknown’ forces acting in my favour.

Afterwards the woman *Aghori* came to know through her powers that they had underestimated me. She found out that I was protected and their efforts would boomerang. She told all this to her husband even in my presence, without hiding anything from me.

He was openly dismayed. He said that such grand powers are bestowed on a fool like me having no merit. Why the Gods were so foolish and did not deem the couple who had sacrificed a lot to attain the mystic powers fit for such powers instead.

Afterwards yet another mystic confirmed what had been told to me earlier by a devotee of the Goddess *Mahalakshmi*: That I am fully protected by the Goddess *Mahalakshmi* and that anyone with a divine vision can see *Her Grace* standing behind me; that *She* will grant me everything.



Note 1: *Aghora* is a discipline of *Vamachari Shaivaites* who practise the *Yoga* of the *Vamachara* (left-hand path). Their practice involves many a generally hideous act like eating from a skull, residing in the *Smashanas* (crematoria), eating foul substances like excreta and human flesh, drinking urine and human blood, human sacrifice, raping virgins and intercourse with animals and humans of the lowest ranks in the *Smashana*, remaining uncouth, not taking bath and remaining nude, etc.

In short, they practice anything and everything that is abhorred by the society and is repulsive to the tastes of common man. They are viewed with horror by the society at large and are feared for their dark magical powers. They practice black magic, too, for attaining their worldly ends and procuring means for their detested practices.

Note 2: *Chandra* means the Moon; *Chandra-maulishwara* means the *Lord* holding it upon the crown of *His* head. It is an allegory upon *Lord Shiva* who is depicted as such, with the crescent of the Moon upon his crown of head.

Note 3: A *Kapalika* is a practitioner of *Vamachara*, just like the *Aghoris*, albeit with some differences in their rituals and dress etc. They are also *Shaivaites* who follow the left-hand path.

Note 4: *Mahalakshmi*: *She* is one of the *Trinity* of Goddesses regarded as the functioning governesses of the universe viz. *Maha-sarasvati*, *Maha-lakshmi* and *Maha-kali*, responsible for its *Creation (Srijana)*, *Sustenance (Prati-palana)* and *Dissolution (Laya, Samhara)*, corresponding to the functions of the *Trinity* of governing gods viz. *Brahma*, *Vishnu* and *Shiva* respectively.

## THE NATHA SIDDHA GURU

### From the Lineage of Saint DNYANESHWAR

As usual, I had once gone to *Alandi*. A *Sadhu* of the *Natha* lineage of Saint *Dnyaneshwar* had come there to pay obeisance to him as per his annual routine. The *Samadhis* of two eminent *Gurus* viz. *Kesarinatha* and *Lakshminatha* of Saint *Dnyaneshwar*'s tradition are located there at *Alandi*, side by side, adjunct to the *Samadhi* of Saint *Dnyaneshwar*. These two *Gurus* were from North India.

While I was busy with paying my obeisance to Saint *Dnyaneshwar*, I noticed a group of some persons paying homage to that *Sadhu*.

I too joined their line and paid my tributes to him, with *Dakshina*, some fruits and a rose flower.

He asked me what my name was. I said my name is '*Lele*'. He made a pun on my name in Hindi language and said, '*Achha nama hai! Ham jo de rahe hai, use lelo*'! - 'Good name you have! Will you take what I am giving?' Since you have given me something, take also something in return from me.'

The words '*Lele*', '*Lelo*' in Hindi language mean, '*Take this thing*'. The *Sadhu*, in effect, said that he was giving me something and I should accept it. Here that something he was giving was meant to be *Guru-kripa*, spiritual grace.

I said to him that whatever he wanted to give me could be good only and I would be accepting it if that was what my fate ordained for me; and whatever the Gods and my parents would agree for me to accept. Who was I to refuse this God-sent gift?

Thereupon the *Natha Sadhu* asked me to sit beside him on a seat and wait till the crowd abated. Afterwards he informed me that pleased as he was with my humility and going by the knowledge of what my destiny was, he had inducted me into his fold of the *Natha* tradition (*Sampradaya*). He said that his lineage was from Saint *Dnyaneshwar*. He had brought me into it and thence onwards I should be known as a *Natha Yogi*. I was thus ordained into the grand ancient tradition of *Yogis* and saints from *Adinatha* via *Shri Dnyaneshwar* - *Satyamalanatha* - *Kesarinatha-Shivadeenanatha* et al.

That is how in the least expected way I was granted the *Deeksha* into the *Natha* tradition without my asking for it. Many *Sadhakas* say that the *Deeksha* is rare and the disciple has to practically beg of the *Guru* to be admitted into the *Sampradaya* of any *Gurus*, even ordinary.

Later on, the *Sadhu*, *Vasudevanatha*, now my *Natha* traditional *Guru*, clarified to me that I was on the proper track gained by me independently of anybody, including him. He had no binding upon me. I did not have to carry his photo with me. I was not required to perform any *Karma-kanda*. The purpose of our meeting was simple. It was to anoint me

formally in the *Natha Siddha* tradition and it had been served; and that we should be on our own separate paths thenceforth.

He pointed out further that if I so desired, I could wear the great emblems and insignia of a *Natha-Siddha* viz. the *Shaili-shringi* and other paraphernalia. He said he wanted to give them to me. He also said that I was entitled to accept disciples into my fold in the *Natha Siddha* tradition, if I so wished. He said that whether I did that and wore the insignia or not, I was a reckoned *Natha Siddha* in Saint *Dnyaneshwar*'s tradition.

With this and a few more meetings with him, many matters became clear to me. He impressed upon me that I was not to regard him as my *Guru* as many common disciples are required to do and also do out of devotion. But that I should reckon only Saint *Dnyaneshwar* as my *Guru* and himself only as the guide who had fulfilled his duty of presenting me before Saint *Dnyaneshwar* who was my real *Guru* since past some births.

This incident and my *Guru*'s averments show that we are not at all the ordinary *Guru* and the disciple in the sense people take it to be. The common folks are not likely to understand this relationship of ours. I have experience that when recounted how I came to my *Natha* traditional *Guru*, other worldly-wise men have failed to understand my special relationship to my *Guru* which defies their worn-out notions of who a *Guru* is and what he does to the disciple.

The reader may wonder if I am deprecating the *Guru*. Every *Yogi* is fully aware of the great importance that the real *Guru* holds in the life of an initiate. However, my search for the *Gurus* was like that of the *Avadhoota Sadhus* from *Shrimad Bhagavata*.

The story from the *Bhagavata* is that of a *Siddha Yogi*, an *Avadhoota*, who had as many as twenty- four *Gurus*. There is a salient question why he had taken so many *Gurus* when the *Shastras* ordain that one should have only one *Guru* and should be steadfast in devotion to him.

The *Avadhoota* explained that he has so many *Gurus* because none of these so-called *Gurus* is perfect; they do not have much more to offer individually, except small titbits. Therefore, the *Avadhoota*, very wisely, takes from each *Guru* the best that is available from him and then he leaves them, seeking more wisdom and knowledge from the others.

I have taken a cue from the said *Avadhoota* as can be seen from my eternal search for a *Guru*. The persons I found were none too satisfactory, although they proclaimed themselves as the Masters and their ignorant followers followed suit. This search of mine continued until I was firmly embedded into my devotion to Saint *Dnyaneshwar* as my real *Guru*.

In conformity with my above stated views on a *Guru*, the said *Natha Sadhu* said that he was just a sentinel at Saint *Dnyaneshwar*'s doorstep, directing his devotees for his *Darshana*. What he had done for me was just a casual duty of acquainting me that I had arrived at Saint *Dnyaneshwar*'s home; and should not go wandering further in my search for him any longer.

He said that the greatest saint *Dnyaneshwar* had already bestowed upon me whatever I wanted. He asked me why was I bothering about any other *Gurus*, who are useless and you can get dime a dozen. He emphasised that I should desist from further search for the *Guru*. Hence, I am fully convinced now that no one other than *Dnyaneshwar* can have the credit of being my *Guru*, in the earnest.

*Guru Vasudevanatha*'s advice pointed out I was bursting with the spiritual wealth gained during my previous births and that its vaults had started opening for me. That was why I was drawn to *Gita-Dnyaneshwari*.

My tryst with 'The Unknown' was not just a casual affair. There was a definite design, a purpose, behind it all and it had started manifesting in my life, though it had not appeared to me thus at the first glance.

This revelation by the said *Natha Sadhu Guru* about my *Yogic* past of previous births indicated to the non-believer in me that the words of Lord *Shri Krishna* in *Gita* are indeed true.

I had this first-hand experience of the *Lord's* assurance to *Arjuna*: That the *Yogi* never loses track of the *Yogic* practices done and the stature attained by him in his previous births. Whether he desires it or not, he will start going forward from the last attained position of the previous birth at an appropriate time in the next birth.<sup>26</sup>

In fact, I was experiencing the same phenomenon, as pointed out to me by the said *Natha Sadhu Guru*. Now the reader will understand why I had cited the relevant *Gita Shlokas* at the beginning of this

autobiography, my story. This is the story of my travel in the opposite direction to that of the world around me, in the direction of dissolution of the *Self*, the all-engulfing *Ahankara*.

This life story of mine is what the *Natha Guru* I met had recognised by his innate powers. Its clear picture had started revealing to me in bits and pieces. Standing today, I have learnt to read and understand the manifestation of this phenomenon.

I am narrating all this ‘*Guru-Gita*’ of mine to help the initiates to understand the complexity of the matter of the *Guru*, so that they can have the correct viewpoint on this important matter. If I were to withhold these experiences in such a matter of import, it would be unfair to those who are on the *Path*.

Note 1: *Dakshina* means an offering, usually in the form of cash or gold. It can be of any other valuables, including cows etc. It is given to a *Brahmin*, a Saint or any holy person while taking their *Darshana* and seeking blessings. It is a custom amongst Hindus never to go empty-handed for the *Darshana* of a god (*Deva*), a *Guru*, a Brahmin (*Dwija*) or a saint (*Prajna*). One must offer something as *Dakshina* to them.

Note 2: An *Avadhoota* is a *Sadhu Yogi* who has attained stainless purity of the *Self*, by washing away the afflictions of the body, mind and soul; and who has become free of the cycle of birth and death. *Avadhoota* literally means ‘washed clean’ (of the *Samskaras* of *Maya*, thus being back into the stainless glory of the *Atman*).

## THE BIHARI SANYASIN

To continue the story of my encounters with the *Gurus*, let me narrate one more case. One day in the morning, I was sitting in the neighbourhood park and doing *Pranayama* exercises.

*Pranayama* is one of the eight practices of *Ashtanga yoga* i.e. *Patanjala Yoga*. In its gross practice (*Bahir-Pranayama*), one tries to attain breath control by various breathing exercises for the wellbeing of the gross body and mind. This is distinct from the *Real Pranayama* (*Antar-pranayama*) which is the objective of *Pranayama* practice, affecting the *Sookshma-sharira* or the *Linga-deha* (the subtle body), in the *Yoga* to attain *Samadhi*.

A *Bihari Bhaiyya* was sitting next to me doing his *Pranayama* exercises. After he was done with it, he started speaking to me. His Hindi was colloquial, from the rustic areas of Bihar, a state in Northern India. However, as I was brought up in North India, I can follow some of the many tongues spoken there.

That person introduced himself. Then he started talking about his *Guru*, and the *Vihangama* path of *Yoga*. I was familiar with the North Indian *Yogic* terms. Therefore, I told him that I knew what he was saying. In the system of the North Indian saints, the process of raising the *Kundalini* starts from the *Ajna-Chakra* located at the *Bhroomadhya*.

After the preliminary talk, he invited me to Bihar, where his *Sanyasin Guru* was stationed, assuring me that I would benefit a lot from visiting his *Guru*. I declined his invitation.

I told him that we had no dearth of saints of high order in Maharashtra and, therefore, I asked him that why one would have to go all the way to meet his *Guru* in some far-off place in Bihar.

He appeared not to have heard of who Saint *Dnyaneshwar* was. I told him who Saint *Dnyaneshwar* was, and how, every year, millions of *Varakaris* and his devotees from all over India flock to *Alandi* for his *Darshana*.

I told the *Bhaiyya* that Saint *Dnyaneshwar* is quite capable of bestowing upon us everything. To say the least that he will do for us is the *Vihangama path*. There is much beyond it, which we can get through his grace.

That *Bihari* person, like many others, appeared to be one enchanted with his *Guru's* lore. He did not budge from his rhetoric that I should definitely visit his Great *Guru*. I was tired of him. Just to appease him, I introduced him to some of my friends who had their own *Gurus* and were similarly enchanted with their *Gurus'* lore. However, none of them was willing to go to meet the *Bihari's Guru*. Why would they? They had their own well-established *Gurus*, who had taken command of their minds and bodies. And also, the *Shastras* forbid one from deserting his *Guru* and going to another!

The *Bihari* gentleman had a great degree of persurance. After a few years, he sent me a letter. He informed me that his *Guru* was to come to

Bombay shortly and that I should not miss that great opportunity of my life of meeting him. He had sent to me the contact details where his *Guru* will be staying during his Bombay halt.

Okay, I said. If his *Guru* was to come to my city, maybe I would not miss the opportunity to know one more personality from the fold of the *Sannyasins*. I went to see his *Guru*, when he came to Bombay. One of my close friends also accompanied me to meet him.

We offered to the *Sanyasin* a suitable tribute and then sat aside in the hall in the gathering of about a hundred of his devotees. He called us nearer to him. We went to him and bowed to him. He enquired about us. Then I showed him the letter I had received from his disciple.

The said *Guru* was a *Sanyasin*, highly educated with M.Sc. postgraduate degree and a Doctorate in Physics. He had left his job as a professor on his *Guru's* asking him to take the oath of a *Sanyasin*. Afterward, he was anointed in his *Guru's* seat, in the *Guru's* presence.

He was very pleased and welcomed us. He asked many questions to find out the purpose of our visit to him. I told him that his disciple whom we had met had prevailed upon us to take this opportunity and meet him so that we may gain the *Moksha*.

## THE NAMA

He asked us if we were ready to accept the *Nama* from him. *Nama*, literally, means name. Here, it means a name of a God, a *Mantra* or some other powerful holy words or syllables having a spiritual value.

The *Guru* tells the *Nama* to the disciple and asks it to be repeated, either verbally or mentally, in a prescribed manner e.g. some will ask their disciples to incant it mentally, once every cycle of breath flowing in and out. They may prescribe some procedural aspects like bathing and cleaning self, sitting in a certain posture, at certain times of the day and/or night and which syllables of the *Nama* are to be repeated while

breathing in and which ones while breathing out; the *Mudras* and the bodily postures (*Asanas*) to be adopted.

*Nama*, given by a spiritual leader, a *Sadhu*, a *Sanyasin* and/or a *Guru* is supposed to have the potency to uplift spiritually those incanting it and lead to attaining to the *Moksha* early. There have been saints' lineages which specialize in giving the *Nama* to their disciples e.g. the *Nimbargi Sampradaya*, the *Vedic Deeksha* of the *Gayatri Mantra*, given by the father to a son and *Mantra Deekshas* of various other *Sampradayas* etc. A very famous man of letters viz. Prof. Dr. R. D. Ranade who has written volumes on Indian philosophy and *Gita* belonged to the *Nimbargi-Inchegiri Sampradaya* who had received the *Nama* from his *Guru* and used to transmit it to those he found desirous and fit to receive it.

I knew that even *Gita* extols highly the virtues of the *Nama* of the *Brahman*. *Gita* has devoted a few *Shlokas* in its 17<sup>th</sup> chapter which elaborate upon the *Nama* of the *Brahman* and extols its incantation.<sup>27</sup>

In its 8<sup>th</sup> chapter, in some all-important *Shlokas*, *Gita* emphasizes that a *Yogi*, while discarding his body at the time of his demise, should call forth the steadfastness of years of his *Yogic* practice and control all the senses, bring the mind into the heart center i.e. in the region from the *Ajnachakra* onward and hold it steadily therein. Then he should hold steadily the *Pranas* in the *Bhroomadhya*.

Then using his skills of *Yoga*, matured through its devoted practice, he should raise the *Pranas* to the crown centre (*Brahma-randhra*). In that holistic state of body, mind and the soul, he should concentrate upon the *Ishwara Himself* while uttering the 'Word' i.e. the sacred syllable 'OM', which is the *Brahman* itself, in the pronounceable letter form. In that state, one who leaves the body will certainly attain to the *Moksha*.<sup>28</sup>

Aware of it, I immediately requested him to give me the *Nama*. However, my friend hesitated a lot. He had noted that the *Sanyasin* was adorned with ornaments and gold rings. He was sitting upon a throne.



Traditionally and also as ordained by the *Shastras*, a *Sanyasin* has to wear a cloth of saffron hue. He has not to wear any gold or ornaments, and has not to hold any ostensible wealth. He has to live in a frugal manner.

However, our *Guru Sanyasin* was wearing rich clothes, although of saffron colour. There was also ostensible display of wealth, contrary to a *Sannyasin's* do's and don'ts. My friend was, therefore, doubtful about the spiritual authenticity and reliability of the *Bihari Sanyasin Guru*. He simply refused to have anything to do with him.

But I was not so rigid. I have studied the *Shakta*, the *Aghori*, the *Tantrika*, and the other left-hand (*Vamachari*) schools of *Yoga* practices. I was aware of the characteristics of an *Avadhoota*. I knew not to be deceived by the external appearances. It is the innate nature of a *Sanyasin* or a *Guru* that counts.

As the story goes about how Saint *Ekanatha* first met his deity *Dattatreya*, one may find the *Avadhoota*, naked and in an inebriated state of senses, with even a harlot sitting in his lap, taking wine offered by her and eating meat and flesh. I was firm in my outlook and could not have been influenced by external appearances alone.

I knew that the external show of a really attained soul has nothing to do with the canons of empirical wisdom and traditions. Therefore, I was not afraid of approaching the *Sanyasin*, even if he had been in a snake's guise!

I found him to be very intelligent. His discourse was spellbinding. I have not seen *Acharya Rajneesh*. But I felt that he must have been like this *Sanyasin* in erudition and charisma.

I accepted the *Bihari Guru's* offer of the *Nama*. He gave the *Nama* to me. *Kusumananda*, one of his *Sanyasin* disciples explained to me the process of chanting the *Nama*. The *Guru Sanyasin* then asked me to attend his discourses while he was at Bombay. Accordingly, I attended.

I was given a photograph of the *Guru* with instructions to frame it and keep it before me while practising the *Nama Sadhana*. However, when I tried to fix it in a frame, in place of another saint's photo, the glass of the frame shattered.

It appeared to me as if the patron saint, sitting in the photo-frame, was unwilling to accommodate the uninvited *Guru Sanyasin*. Then I just wound up the *Sanyasin guru's* photo and kept it in a cupboard. That it is! It is just a part of the beginning of my story about the *Bihari Bhaiyya* and his *Sanyasin Guru*.

I have already mentioned about the *Anahata-nada* that I had started hearing while attending lectures at the university. In the beginning, I did not understand that it was the *Anahata-nada*. Sometimes it would be like the roaring of sea; sometimes like the bells ringing; sometimes like the bugle and sometimes like just a murmur et al.

I had noticed that it was going on twenty-four hours a day, without break. At times, I thought that it came from some outside source. However, when I searched for it, I could never locate any such source. That *Anahata-nada* is still with me, for more than the past twenty-eight years.

When I first noticed the *Anahata-nada*, I had Swami Shivananda's book on the *Nada-yoga* at my hand. While reading it, I understood what the *Anahata-nada* is. I learnt that it was also called simply the *Nada* or the *Anahata*. The *Nada-yoga* is known also as the *Laya-yoga*.<sup>29</sup> The *Laya* of all the *Tattwas* ends up into the *Anahata Nada*. The state of *Anahata Nada* is proximate to the *Parabrahman*, just merging into it from time to time, until the state becomes that of the *Parabrahman* Itself, with the *Anahata* still ringing as long as the *Yogi's* body lasts.

Since the time of noticing the *Anahata Nada*, I was hunting for someone who might know about it. Hence, I asked the *Bihari Sanyasin* to enlighten me on this issue, without telling him of my experiences. He said that I had been just initiated in the *Nama* by him and that the *Anahata Nada* was still a far-off thing at that stage.

Obviously, he did not have the superior power of clairvoyance. Had he, he would have known my state and why I had asked the question. He did not also think of asking me why I was interested in the matter. I thought his answer to be very off-hand and ridiculing. Still I did never disclose to him my state of the *Anahata-nada*.

On the last day of the *Sat-sanga*, I showed him a copy of my completed book: ‘**Yogada Shri Dnyaneshwari**’, and asked for his blessing. He wholeheartedly gave his blessings. Later, after taking the *Prasada*, when I was still there, one of his disciples came searching for me. The *Guru* had sent with him for me a copy of the *Yogic* interpretation of *Gita*,<sup>30</sup> by one of the predecessor *Gurus* of his lineage. That book really proved to be a *Prasada* since it contained a wealth of information on the *Yoga* of the *Kundalini* that was my lifetime search. I will tell my readers more about it later.

Note 1: ‘*Bihari*’ means a resident of *Bihar* state from India.

Note 2: *Alandi* is in Pune district of Maharashtra. It was the place where Saint *Dnyaneshwar* and his siblings were born and spent most of their life. It is about twenty kilometers from Pune. Saint *Dnyaneshwar*’s *Sanjeevana Samadhi* is located there. Round the year, millions of his devotees and seekers on the spiritual path, mostly from rural Maharashtra, Karnataka and Andhra Pradesh, visit his *Samadhi* and take his *Darshana*. Most of them are from the centuries old *Varakari* tradition.

Note 3: It is the tradition of the *Varakaris* to go twice a year on the pilgrimage starting from *Alandi*. Their final destination is *Pandharpur*. They walk all the way a few hundred miles from their native places. There are usually a good number of women devotees who follow this tradition. They brave all odds like heavy rains and rustic roads. There is lack of accommodation, sanitation, lodging and boarding, even drinking water at many places on the way. The said pilgrimages are taken in the months of *Ashadha* and *Kartika*, so as to reach at Pandharpur on the eleventh day of waxing moon.

Note 4: *Mudras* - Certain arrangement/s of the fingers of hands, thus making certain gestures, for facilitation of concentration and *Antar-pranayama*.

Note 5: *Acharya Rajneesh* was a spiritual *Guru* to many of his followers, from India and abroad. He had many *Ashramas* in countries all over the world, including the USA in particular. One of his main *Ashramas* was at Pune. Before taking up the robes of a *Guru*, he was a professor in a college. He was well learned in philosophy and *Yoga*.

He has left behind a large gallery of his books and tapes of his recorded discourses on Indian spirituality, *Adhyatma* and allied topics. His books and discourses are erudite and in simple language for followers and seekers to understand. He was special in his addresses to the masses. He had the ability of keeping the audience spellbound by his persona and talk.

Note 6: *Sat-sanga* means the congregation of devotees for the religious practices like *Bhajanam*, *Keertanam* and discourse by *Gurus* and spiritual persons etc.

## REASONS WHY YOGA TRADITIONS FADE

The *Gita* by Swami *Atmabodhananda Maharaja*, a *Sanyasin* from the *Adi Shrimat Shankaracharya* tradition, that the *Bihari Sanyasin* gave me was a very illuminating book. I received more insight into *Gita* and its *Yoga* from it. I regard it as the real *Prasada* received by me from the *Biharibaba's Guru*-tradition.

However, I had sadly observed that the present disciples and *Sannyasins* from such a noted tradition were painfully lacking in knowledge, as compared to Swami *Atmabodhananda* and his preceptors. It appears that the geniuses cannot pass their abilities down the traditional lines. We do not find the true tradition of any great saint, seer, sage or Saint *Dnyaneshwar*, or even *Acharya Shrimat Shankar* lasting long and producing more than a few disciples of their ilk. This is amply confirmed from *Gita* in *Shri Krishna's* words.<sup>31</sup>

However, be as it may, some of these lineages continue by their illustrious predecessors' names. And we find their disciples start counting their closeness to the illustrious predecessors, not by equal knowledge and capability, but by reckoning themselves as being the thirteenth in the line from Saint *Dnyaneshwar*, the ....nth in line from so and so, etc.

One *Natha Babaji* (an honorific for a *Sadhu*) from UP, North India, is *Guru* of some of my close relatives. He claims lineage from Saint *Shri Dnyaneshwar*. In his lineage, he tells us that there had also been a *Peer* (a Mohammedan saint or Godmen) from Mughalsarai, Bihar state of India. On enquiring from knowledgeable historians of *Natha* traditions, they expressed serious doubt, since no *Peer* is known who was ever initiated into the traditional lineage of Saint *Dnyaneshwar*. At least, there is no such tradition as per the research made by the scholars on the esteemed *Natha Sampradaya*.

Another *Babaji* from Darbhanga, *Bihar*, whom I came to know from my contact with the *Bihari Sannyasins*, counts himself to be either the 18<sup>th</sup> or the 19<sup>th</sup> from Saint *Dnyaneshwar*! In my estimation, he does not have much knowledge of the kind saint *Dnyaneshwar's* lineage would justify.

The *Bihari Sannyasin* I was talking about came from the enviable lineage of the famous *Shrimad Adi Shankaracharya*. He was from the *Parbata* tradition of the *Sannyasins*. Nevertheless, true to the words of *Shri Krishna*, the originality of *Shrimad Shankaracharya* is sadly not to be found in the millions of the *Sannyasins*, barring a few, who accepted the fold. Even *Shri Krishna's* eminent lineage, through *Vivasvana-Manu-Ikshvaku*, too, did not last for long.

## YOGA'S MAGNETISM

### THE DISCERNING INTELLECT

Going by my search for the *Gurus*, it did not appear that I would have any *Guru* of the kind of Saint *Dnyaneshwar* from the battalion of the

present-day *Gurus*. I do not envy those who may otherwise have been luckier to find, if any, admirably of Saint *Dnyaneshwar's* stature.

I was on the *Path*, without any real *Guru* in bodily form. The magnetism of *Yoga* and my past were pulling me in the direction of 'The Unknown', just as Lord *Shri Krishna* has postulated.<sup>32</sup> The *Pantharaja* of Saint *Shri Dnyaneshwar* was to be central phenomenon in my life, whether I wished it or not.

After all, everybody treads the set *Path* he had taken in the past birth, whether good or bad. This is the reason why *Gita* asks us to take the proper *Path*, howsoever difficult it may appear.

It says that anything, howsoever small but good, once begun, will not be lost.<sup>33</sup> The littlest good deed stands one in good stead, birth after birth. *Shri Krishna* has promised us that if we ever turn to *Yoga*, the *Shabda-Brahman* is sure to be attained.

*Gita* praises the intellect which chooses the proper path. It is called the *Vyavasayatmika Buddhi* (the discerning intellect).<sup>34</sup> The only proper path is either the *Pravritti-par* or the *Nivritti-par* as defined in the introduction to his *Bhashya* by *Shrimat Adi Shankaracharya*. Walking on the path of God-*Realization* ought to be the sole aim of all human beings for which the *Vyavasayatmika Buddhi* needs to be activated.

The other *Buddhi* is the *Avyavasayatmika* (the muddled intellect). It leads one astray, away from God-*Realization*, enhancing the bonds of *Karma*. One gets mired more and more in the desires and their fulfilment.<sup>35</sup> Therefore, one has to turn the mind, with all its force, God-wards. It will result in freeing the mind from the web of desires.

Saint *Dnyaneshwar* says: 'Even if the most minute of the discerning intellect (*Vyavasayatmika Buddhi*) appears; it ultimately frees one of the bonds of *Karma*. Even if one may have immersed oneself fully into the *Karma*, he would cease to expect the *Karma-fala*. Thus, one would attain to the *Moksha*, as the 'discerning intellect' destroys the cycle of rebirths.'

‘Like the flame, though small, can burn anything it comes into contact, the ‘discerning intellect’ destroys all the desires which try to gain an upper hand over it. One may crave for it. But it lights up in a rare person.’

Saint *Dnyaneshwar* further tells us that ‘Even if one gets a small piece of the ‘Philosopher’s Stone’, or say just even a drop of the ‘Elixir’, it does whatever the big ‘Philosopher’s Stone’ can do; or an ocean full of ‘Elixir’ could have done. The *Sad-buddhi* (the intellect-oriented Godward) is like that.’

‘The Ganges traverses any terrain. However, it ultimately merges into the ocean. Like that, the direction of the ‘discerning intellect’ is the *Ishwara*. It will take one to that goal, whatever the winding course it may be forced to take due to unevenness of the terrain (of the *Chitta*) it has to traverse to meet the goal.’

Because of these characteristics of the *Vyavasayatmika Buddhi*, *Gita* extols it. It is with great fortune that one is ever bestowed with it.

This kind of the ‘Discerning Intellect’ had arisen sometime in my previous births. It was my fate that it was guiding me on the *Path* to God. Already, the arrow of the ‘Discerning Intellect’ had left the *Jeeva-roopa* string from the bow of the *Atman*. Its target was the God, accurately upon the bull’s eye. It definitely was going to land deep inside the target’s heart of the hearts, ‘The God’, to become one with *Him*.

My experiences on the *Path* tallied with the *Shastras*. The *Mundaka Upanishada* states clearly my situation thus<sup>36</sup>: ‘The *Pranava* is the bow, and arrow, the *Atman*. The target is the Brahman. Hit the bull’s eye one-pointedly, and as the arrow embeds deep within the target, become one with it.

Truly, the *Sad-buddhi* of *Dnyaneshwari* - the *Vyavasayatmika Buddhi* of *Gita*, the *Jeeva* and the *mind* are seen to be merged into one in this ‘Grand Archery’ of the *Mundaka Upanishada*. This great analogy of *Mundaka Upanishada* has at its heart the *Ishwara-pranidhana*, as one may see.

Patanjali says<sup>37</sup> rightly that the *Ultimate* is reached best by *Ishwara-pranidhana*. I was being guided upon this straightforward *Path*; call it because of my fate, or because of my prior *Karma*. That I was being thus led had not been clear to me in the early stages. However, it later on transpired clearly that my sojourn was continuing on my way to God, toward the *Swaroopa*.

Note: *Swaroopa*, literally, means the form of the *Self*. Here it means the pristine form of the *Atman*.

## ANAHATA-NADA

### ‘Soonna Marai’

My encounter with the *Bihari Sanyasin* did shed more light on some of my past *Karma*. He was from the tradition of *Adi Shankara*. It indicated that I, too, had been in some way related to the *Sanyasin* and the *Vedantic* tradition of *Shankara*, in addition to my past connections to *Dnyaneshwar*, *Dnyaneshwari*, *Gita*, and *Shri Gopala Krishna*. That is how I must have come in the contact of this *Bihari Sanyasin*, who gave me a rare book on *Gita*; howsoever, it may be.

The *Bihari Sanyasin* did not clarify regarding the *Anahata-nada*, except by quoting *Kabir*<sup>38</sup>: ‘Let the *Shoonya* dissolve and dissipate; let the *Ajapa*, too, dissolve and dissipate. Let even the *Anahata-nada* dissolve and dissipate into nothing.’

His mere quote helped me a lot, in my understanding the phenomenon and my position vis-à-vis the *Anahata-nada*. *Osho* (the nickname of *Acharya Rajneesh*), in his book on Saint *Kabir*, has quoted the said couplets from *Kabir* wherein *Kabir* calls himself as a slave of *Rama*.

He says that: ‘All people die. In fact, the entire world dies. However, none merges into *Rama*: The *Ultimate*. The *Nitya-anitya-viveka* is foreign to all. Of what use are such hundreds of worldly deaths if one is to be reborn?’



‘If one has ever to die, it should be such as to free oneself from this enslaving world, once forever. Until one enters the abode of *Rama*, one will remain afraid of Death, even after dying hundreds of deaths. The entry into that ‘home’ is rather very difficult. It is so far off!’

*Kabir* further says: ‘I am awaiting such a death, after which I will enter into the abode of *Rama*. Once one enters in it, there will be no *Death*. It is beyond the places of the *Shoonya*, the *Ajapa*, and even the *Anahata-nada*. These are but the lofty steps to that abode of *Rama*. One has to leave them behind, once one enters it.’

*Kabir* is not afraid of such a death. On the other hand, he is very much pleased at the thought of dying thus. He says: “I am anxiously awaiting it. Oh! When would I die thus, and merge myself into the *Poorna Parama-Ananda*: the ultimate bliss!’ He asks all to be a friend *Rama*; reside with *Him* in *His* abode. Such a one, who is with *Rama*, can never die, he says.

In this couplet, *Kabir* indicates that the *Shoonya* has to be traversed to reach the *Ajapa*, which has also to be crossed over to reach the farthest *Anahata-nada*. The *Anahata-nada* is the final stage and experience of the *Yogi* in the *Saguna*, bordering upon the *Nirguna*.

The *Kundalini*’s final destination is the *Parama-pada*, beyond the *Anahata*. *Parama-pada* literally means the ‘Ultimate Status’. It is also designated as the *Ultimate*, the *Home*, the *Paramatman*, the *abode* of *God*, the *abode* of the *Yogis* (by Saint *Dnyaneshwar* in his *Abhangas*) etc. *God Realization*, *Mukti* etc. are the same states.

The *Nada* and the *Unmani* are synonymous. The end of the *Unmani* signifies the entry into the *Turiyatita*, into the province of *Kabir*’s *Rama*: The *Ultimate abode*.

Until the *Yogi* is in the domain of the *Saguna*, he listens to the *Anahata Nada* which is *Ananda* or the bliss; and whenever he is in the *Nirguna*, he becomes *Bliss himself*. That state is actually known by the anomalous misnomer: the *Anandatita* stage. *Anahata* is the extensive domain of the

*Sat-Chit-Ananda*. We can learn so many things from this couplet of *Kabir*.

The *Bihari Sanyasin* could not understand my stage on the path. However, he appeared to have extensively studied the saints' literature. My query on the *Anahata Nada* invoked his memory, letting out the signature tune of *Kabir's* said couplets, just so necessary for my guidance. The '*Unknown*' was guiding me in its own inscrutable ways!

Saint *Dnyaneshwar* has indicated the stage of the *Anahata Nada* in his *Ovis*<sup>39</sup> in the thirteenth chapter of *Dnyaneshwari*. It can be seen from his *Ovis* that the province of the *Anahata Nada* is adjacent to the *Parabrahman* i.e. at the end of *Yoga* path. It is the anomalous boundary between the *Turiyatita* and *Moksha*.

However, while using all these *Yogic* terms, one has to use utmost discretion. The terms do not always mean the same things. Sometimes they are used in a broader perspective, sometimes point-specific.

Some *Yogis* may use a certain term with a certain meaning, whereas other *Yogis* may assign some other meaning to the same term.

I find that there is no universal vocabulary or dictionary of *Yoga* terms. We will come to know more about this matter in the other parts of this book in English, based upon my book proper in Marathi viz. '**Yogada Shri Dnyaneshwari**'.

The *Nada* = *Turiyatita* = the stage between the first and the last stages of *Nivritti* = the final stage of the *Moksha*. Beyond all is the *Parabrahman* = the stage beyond the last existential state of the *Jagat*. These *Ovis* of *Dnyaneshwari* give the precise location of the province of the *Anahata-nada*.

I had referred to the case of a *Natha-panthi Guru* with a few hundred disciples. Once he casually mentioned that nowadays they are routinely granting the *Shaili-shringi* to some of their senior disciples, even without passing the criterion, just for the sake of continuing their lineage.

The *Shaili-shringi* is to be granted as a token of the perception of the *Anahata-nada*. If the disciple has evinced the *Nada*, then only he is eligible for this token. The *Guru* and the disciple are then equals. The *Anahata* is the criterion for the bestowal of the *Guru-pada*. Only one who is steady in the *Nada* can really be a *Guru*, not the showy holder of the *Shaili-shringi*.

One *Guru* from the tradition of *Nityananda* of *Ganeshapuri* once told me that one of his disciples had attained to the *Nada*. He wanted him to become a *Guru*. The disciple was, however, not interested in the *Guru-pada*, although offered by his *Guru*.

*Guru-pada*, literally, means the '*Guru-dom*' or the *Guru-hood*, the state of assuming the lofty throne of the *Guru*. Its eligibility criterion is that the *Yogi* should be established at the *Guru Chakra* in the ascent of the *Kundalini* of the *Yogi*. In that state, the *Yogi* himself is the universal *Guru-tattwa*.

### **My Fate with Anahata Nada**

Now let us leave alone the *Bihari Baba*. He was just a bookish person. How can such persons understand the language of the *Anahata*? However, in my opinion, the fate willed to let me know the level of my unintended achievement through the *Bihari Baba*, though very late. I came to know very late, might be after two decades, the real significance of the *Anahata*: the pinnacle of *Yoga*, with which I began on my *Yoga* path. May be, it was willed so by my destiny!

On first learning about the *Anahata* from *Swami Shivananda's* book, I became curious to check the facts.

I researched many sources for satisfying my curiosity viz. The experiences the *Yogis* have on the six *Chakras*, saints' writings, *Yoga* treatises, Saint *Dnyaneshwar's* and other saints' *Abhangas*, *Kabir's* *Yogic* couplets, *Shri-Mad-Bhagavata*, and Saint *Ekanatha's Bhagavata* etc.

I had started regarding it as some kind of a malfeasance on my *Yogic* path. I thought that it was the result of some mistake in arousal of the arousal *Kundalini*. I was like the musk deer in search of the fragrance of the musk (*Kasturi*), hidden within its own umbilicus. When the *Anahata* had first surfaced, in my ignorance, I had been to the *Gajanana Maharaja* of Shegaon, and requested him to stop its outburst.

*Gajanana Maharaja of Shegaon* was a highly respected saint from Maharashtra's Shegaon in Vidarbha region. He was an accomplished *Yogi*. Many people flock to his *Samadhi* at Shegaon annually.

His *Padukas* are taken out on an itinerary of the state of Maharashtra once a year and many devotees take their *Darshana*.

As it is, the *Padukas* of a *Guru*, a Saint or a deity are regarded highly by their devotees. They are regarded as the persona of the *Guru/Saint/Deity* itself. The importance of the *Guru's Padukas* is seen to be understood and highlighted by commenting upon the "*Guru Paduka Panchaka*" ('The Footstool of the Guru') by even a foreigner like Sir John Woodroffe in his *treatise 'Kundalini – The Serpent Power'*.

The *Padukas* had been brought to our town when I was plagued by the *Anahata Nada*. In my total ignorance of its worth, I simply begged while taking their *Darshana* to do away with the *Anahata nada*.

That 'I' totally ignorant of the secret of the *Anahata-nada*, and the other 'I' after insight into the secret of *Anahata Nada*, and its *Yogic* stature, were the two distinct entities, but of myself!

My search for the *Guru*, however, stopped once for all, on acquiring this new knowledge of my own *Yogic* status and that of the *Anahata Nada*, though it had intrigued and somewhat terrified me at the outset by suddenly invading me at the start of my *Yogic* journey.

It was my unusual fortune to experience the *Nada* continuously, twenty-four hours a day, for more than the past thirty years, since its first appearance.

At that time, none of the so-called *Gurus* were in my vicinity, let alone the 'Real' *Guru* of all the *Gurus*: Saint *Shri Dnyaneshwar*.

Even though I, myself, was bestowed with the position of the *Guru* right at the start of *Yoga* path, ignorance of my position led to my frantic search of the *Guru*. It took a long many year to come to a halt.

The only knower of my unique position of being the *Guru* was the *Natha Guru Vasudeva* whom I met and who had inducted me into the *Natha Sampradaya* at *Alandi* in the tradition of *Saint Dnyaneshwar* - *Satyamalanatha* - *Gaibinatha* - *Guptanatha* - *Udbodhanatha* - *Kesarinatha* - *Shivadeenanatha* - *Naraharinatha* - *Mahipatinatha*. He had offered me the *Guru-pada* in our very first meet about twenty-seven years ago.

I now wonder, how, even then, I kept up my search of the *Guru* due to my ignorance of the significance of the *Anahata Nada*.

### **The Ajapa-japa - The Para-vak**

In one of my visions, I saw myself hanging by a cliff, afraid of a great fall to certain death. Automatically I started chanting the *Hari-dhun* mentally and hearing of the *Mridanga* playing in synchronism with my heartbeats.

The inner voice coming out of me was so loud that my vocal cords felt exhausted in the end, although I was not vocally chanting the *Hari-dhun*.

With my loud vocalizing of the *Haridhun* and the *Mridanga* beats going on full steam, soon my throat started aching. My head felt dizzy with the sound of the reverberating *Mridanga* as if someone was playing it near to my ears. At the same time, there was the unmistakable feeling of ecstasy. That was the *Ajapa-japa*, invoked in the *Para-vak* - the subtlest, unpronounced *Vacha*.

The whole episode was indicative of the *Kundalini* having ascended to the highest position. It was not descending to the lower level. My

hanging upon the cliff as if by my teeth was the clue for understanding the *Yogic* stage reached.

The *Ajapa-japa*, which then started, pacified my mind as it felt terrorised by the perception of that dangerous situation. It was the first time I had this vision of the *Ajapa*. However, it had been going on in my innate being since a long time without my noticing it.

Note 1: *Hari-dhun* is sonorous vocal chanting of *Hari's* i.e. God's various names included in it viz. *Hari*, *Mukunda*, *Madhava*, *Govinda*, *Radha-Ramana* and *Gopala*. It is very popular among the devotees of *Shri Krishna*, especially in north India and is usually played to the beats of the drumming of a *Mridanga*.

Note 2: *Mridanga* is a beautifully orchestrating percussory musical instrument. It beats like a drum but has the percussory goatskin membrane at the two circular ends of a wooden drum, shaped like a flattened ovoid. It has a string with which it can be foisted upon the musician's neck when beating it in a standing position.

It is widely used in south India as an accompaniment of Carnatic music. It has also been very popular with the *Bhakti Sampradayas* of *Shri Krishna*. Bengali Saint *Shri Chaitanya Mahaprabhu* was extremely fond of it and used to dance ecstatically to its tune and the *Haridhun*.

### **The Vachas/Vaks/Vanis**

The *Yoga-shastra* distinguishes between the four kinds of *Vak*, *Vacha*, *Vani* or 'tongues of speech' which are instrumental in forming and uttering a word. The vocally pronounced word is due to the *Vaikhari Vacha*. Other subtler levels of the *Vak* are the *Madhyama*, the *Pashyanti* and the *Para* in that order, the *Para-vak* being the subtlest, unpronounced *Vacha* – the originator of the rest of the *Vaks*. There are many connotations about these levels of *Vak* or *Vacha*.

A singular one is that the universe was in the form of the *Para-vak* in its beginning and went through other transformational phases viz. *Pashyanti* and *Madhyama* before manifestation in its *Vyakta* or *Vaikhari* form. These four *Vachas* are alternately designated by the three and half syllables of 'OM' viz. 'A', 'U', 'M' and the *Ardhamatra*, each being a representative of the four levels of existence of a *Jeeva*. One may study

the *Mandukya Upanishada* with *Shri Gaudapada's Karika* on it to better understand the significance of these *Yogic* concepts.

### **Gajanana Maharaja Gupte on Anahata Nada**

Saint *Gajanana Maharaja Gupte* explains the phenomenon of the *Anahata-nada* thus: 'Ultimately, the mind is turned inward due to the incantation, *Dharana* and *Dhyana* of the *Soham* - 'I am that' *Mantra*.'

*Soham*, literally, means 'I am that'. It means that the *Sadhaka* has realized the unity between *Brahman* and himself. The mental incantation of *Soham Mantra*, given by a saint, *Guru* or God, coupled with *Dharana* and *Dhyana* of that thought, finally leads to the state of *Samadhi* in which the *Sadhaka* becomes one with *Brahman*.

That is the stage of a *Siddha*. *Yoga-shastra* technically terms that state as *Hamsah*. Some call it the 'Reversal of *Soham* into *Hamsah*.' It is the state in which the *Yogi* does not have to mentally incant the mantra or keep up with the *Dharana* and *Dhyana* of the thought of *Soham*. It comes out automatically from within in the state of *Samadhi* one reaches on *Soham-dhyana*.

Saint *Gajanana Maharaja* further tells that 'All the *Chitta-vrittis* become one at the 'Thousand-petalled Lotus' – *Sahasra-dala-kamala*. While transiting toward the *Sahasrara Kamal*, the *Yogi* witnesses some visions, in the form of well-illuminated scenes. These are actual visions, not hallucinations. The *Manasa Pooja* done at that time becomes a reality.'

'Some *Yogis* may experience the fragrance of the flowers, which they are then mentally offering to God; hear His voice (or the *Anahata Nada*), and the like. At times, depending upon the intensity of the vision, other persons nearby may also experience the unexplained fragrance, or even the *Jyoti*: the divine flame, or the *Light*.'

'The *Yogi* witnesses all these scenes without any efforts on his part. After a time, the scenes dissolve into the *Atma-tattwa*.

At that time, the *Yogi* immerses into the *Samadhi* and experiences total bliss. The more attained *Yogis* experience this state even while preoccupied with their daily chores.'

‘It is not that everyone who recites the *Soham Mantra* witnesses such scenes. Those *Yogis*, who practise this *Mantra* with high intensity and total involvement, get lost into the *Anahata-nada* all of a sudden. Such *Yogis* may not witness any scenes, or other extra-sensory perception.’

*Shri Gupte Maharaja* says that: ‘The *Shabda-Brahman* leads to the *Nada*. ‘OM’ is the *Shabda*, which in its truest form is the *Ajapa-japa*. Attainment of the *Anahata-nada* is the purpose of the *Ajapa-japa*.’

‘When one goes to a temple, one tolls the bell while having the *Darshana* of the deity. The *Anahata-nada* is just like that. The *Anahata-nada* tolls in various sounds or tunes as soon as one enters into the abode of the *Ultimate* and takes Its *Darshana*, i.e. actually becomes one with It.’

‘*Yoga-shastra* mentions ten *Nadas* i.e. *Anahata* sounds in particular; inter alia, the sounds of the conch shell, the Veena, the flute, and the Sarangi etc. These *Nadas* are the *Brahma-nadas* i.e. the *Nadas* emanating from the *Brahman* Itself.’

‘On experiencing any of these *Nadas*, one has to go to the *Brahma-randhra* to have the *Darshana* of the *Parabrahman*. Anyone who experiences such a *Nada* uninterruptedly is the most fortunate soul. He has attained all that can be sought for. The *Ajapa-japa* or the *Soham* practice is the highest level of *Yoga*.’

The Great Indian Patriot and freedom-fighter Late *Shri Lokamanya Tilak* has been on record on his hearing of the subtle *Anahata Nada* and seeing the ‘Divine Light’ on account of his dedication to ethics and morality and conduct accordingly.

Another mystic – *Swami Deenanatha* says that all the *Abhangas* of Saint *Dnyaneshwar* have a mystic *Yogic* angle. Even those devotees (*Bhaktas*) who worship the *Saguna Avataras* or the Gods and the Goddesses, experience the *Yoga* path. They and those who practice a *Mantra* or a *Nama* ultimately end up with the *Yogic* states of the ‘Divine Light’ and *Anahata Nada*.

Saint *Shri Gajanana Maharaja* finally says that: ‘This is also called the *Shambhavi-vidya*. *Shambhavi* means pertaining to *Shiva*; *Vidya* is art and science of something. *Shambhavi Vidya* is the *Vidya* associated with *Shiva*. It is the art and science of attaining *Moksha*. The *Soham Mantra*



paves the way for the *Shambhavi-vidya*: the attaining to the *Vihangama path*.’

The other *Yoga* paths viz. the *Pipilika* - antlike, the *Kapi*- like a monkey and the *Meena*- like a fish are paths for those of lower intensity of attainment. They are slow. The *Vihangama* – like a bird in flight, is much faster.

*Pipilika*, literally, means an ant. *Pipilika Marga* is the slowest but sure travel on the *Path* that ultimately leads to attaining the goal, howsoever, late.

*Kapi* means a monkey. Just like the monkey climbs a tree by jumping from branch to branch, the *Sadhaka* treads his *Path*, jumping from one stage to another, with momentarily fleeting through all the intermediate stages.

*Meena*, literally, means a fish. Just as a fish is at home in water and swishes through it with sudden twists and turns on to its goal, the *Sadhaka* is at home in *Yogic* practice, knowing all the turns and twists he will have to take to reach the goal. He acts according to the dictates of the *Path* appropriately.

The term *Vihangama* is derived from the Sanskrit word *Vihanga* which means a bird. *Vihangama* means birdlike. Just like a bird reaches its goal by flying straight at it, without traversing the land beneath, the *Sadhaka* literally flies to his goal without going through the intermediate stages.

The path one takes is always in tune with his inner make-up, and the past *Samskaras*. It is the working of the *Karma*, and the fate, which sets the *path* of a *Yoga* practitioner. All the *paths*, whether the slower or the faster, lead ultimately to the attainment of the same goal: the *Parabrahman*.

## **The Pointer of My Destiny**

When I realised that I was positioned so high up on *Yoga* path, the perennial question of who might have been my *Guru*, whether in this life or the past one, again arose. The saints, including Saint *Dnyaneshwar*, tell us of the utter necessity of the *Sadguru* on the *Path*. I, therefore, wondered to whom the credit should go for this unprecedented high level of my attainment.

The destiny was pointing to me to interpret this problem in the context of my worship of Lord *Ganesha* and the *Gayatri*, *Gita* and *Dnyaneshwari*'s place in my life, my devotion to Lord *Panduranga*, the love and affection of Lord *Shri Krishna* and Saint *Dnyaneshwar* towards me, the *Kripa* of *Swami Swaroopananda* of *Pawas*, et al. Added to it was the pointer to *Shrimat Adi Shankaracharya*, through the *Bihari Sadhu*'s intervention.

Apart from my *Guru* of *Natha* lineage and the *Bihari Sanyasin Babaji*, I was also fortunate to have been blessed by a *Sadhu* from the tradition of *Swami Nityananda - Muktananda* of *Ganeshapuri* fame. Actually, before I started experiencing the *Nada*, I had been to *Ganeshapuri* to take the *Darshana* of *Swami Nityananda*, and by the way of his disciple: *Swami Muktananda*.

In my earlier years of stay in Maharashtra state, I had been to *Ganeshapuri* and *Vajreshwari* on many occasions. *Vajreshwari* is the Goddess whom *Nityananda* worshipped after he came as a wandering monk from Karnataka state to Maharashtra. Her temple is located at a short distance from *Ganeshapuri* in the Thane district of Maharashtra state.

When *Swami Nityananda* was around, I had passed by his *Ashrama* many a time. I was an atheist then. Therefore, I missed the *Darshana* of *Nityananda* when he was around, just as in the case of *Swami Swaroopananda*. I had gone near his place too. I did not know his greatness at that time.

However, the ways of the saints are most intractable. Maybe, all these saints had blessed me without my knowledge; maybe they had waited patiently for me to come to them and meet them personally. I would not know.

When I put all these things together, I find a striking collage revealed, intertwining all the elements of my mystique` personality. The resultant collage was made up of: The *Shankar-Adwaita*, and the *Jnana-Karma-Bhakti-Yoga* complex of *Shrimat Adi Shankaracharya*/Saint *Shri Dnyaneshwar Maharaja*, the *Natha Pantha*, *Dnyaneshwari*, *Gita* and *Shrimad Bhagavata*, the *Pantharaja* and *Yoga path/Ganesha - Gayatri - Panduranga - Shri Krishna* worship/*Nityananda - Muktananda* and the *Shaktipata Yoga*.

A question also arises that if one had a *Sadguru* in an earlier birth, which *Sadguru* does one get in his subsequent births, if he could not attain in that birth. Does he not need a *Sadguru* in every subsequent birth; or the *Sadguru* is reborn for his benefit and he gets him as a guide again in that birth? None of my *Guru*-lorn friends could provide any correct or satisfactory answers to my queries and even their so much flaunted *Gurus* either.

My own answer from study of the *Yogashastra* is that there is absolutely no need of a *Sadguru* once the disciple is firmly placed on the *Path* by him once. A real *Sadguru* does it in his first meeting with the disciple. He is no longer needed in that birth he met the disciple, leave alone next births. If he does not do that or cannot do so, he is a deficient *Guru* and not fit to be a *Sadguru*.

It is axiomatic and supported by Saint *Ramadasa Samartha* that a realized soul is not reborn. Unless the *Sadguru* was one such soul, '*Shabde pare cha nishnatam*', he cannot be a *Guru* even, let alone be a *Sadguru*. Only the ignoramus clutch to their *Gurus* endlessly, and even if the *Guru* tells them otherwise, they will not let him be left alone.

All these seemingly diverse elements comprised the key to my *Yoga* destiny. This revealed to me my past *Karma*. Like *Gita*<sup>40</sup> says: 'The *Yogi* becomes a *Siddha* after practising the discipline of *Yoga* for many a lifetime.' All of these have led to the fruition of *Yoga* that I was practising, culminating in the *Anahata-nada* and the other *Yogic* experiences of mine. I do not know since when I was on the *Path* and whoever put me firmly upon it.

I just have a great affinity with Saint *Dnyaneshwar*. *Dnyaneshwari* and his *Abhangas* helped me solve the mystery of my *Yogic* experiences. I have great love for him and out of it, I find him equal to my *Sadguru*, whoever he might have been. All saints say that there is no distinction between the realized souls.

Ultimately, my quest of the *Sadguru* ended in total surrender to the *Jagad-Guru* - the *Guru* of all the beings: Lord *Shri Krishna*, the *Paramatman*. We say '*Krishnam vande jagadgurum*' to Lord *Shri Krishna* when we bow to *Him*. He is the *Guru* of all, foremost *Guru* of the whole world.

The *Patanjala-sootras* also tell us that the *Ultimate Tattwa* or the *Ishwara* is the *Guru* of all, unbound by Time and the Space (the *Kala* and the *Dik*).<sup>41</sup> He, ‘The Timeless’, precedes even *Brahmadeva*, ‘The Eldest’, and the predecessor of the world, and its beings. He is the *Paramatman*! He is the *Sanatana Brahman*, the *Primordial One*! He upholds the *Adi-Maya – Prakriti*, the *Primordial*.

Is not Saint *Dnyaneshwar* His *Avatar*, in our sense of the term, because in the Cosmic sense, could there ever be a birth to ‘The Unborn’?

How can we, or anybody, mortal as we are, find the roots and the trunk, the branches and the leaves of that primordial, age-old banyan tree? *Gita* has said<sup>42</sup> thus about *Him*: the ‘Ultimate Principle’. He is the *Parama-Guru* of all.

If it is so, why am I searching in vain for the *Sadguru*? He abides in the heart of our hearts. Then why for is this search outside? Why go in search of *Him* to *Varanasi* and *Rameshwara*? Where else should one search *Him*, who is in our hearts?

*Patanjali* says on searching *Him* thus: The *Mantra* of the search is *Pranava*: the *OM*.<sup>43</sup> One should meditate upon *Him* and while so doing, think thus that the *Ishwara*, the *Guru*, is *Pranava-roopa*.<sup>44</sup> This *Japa* of *Pranava* will definitely take one to the *Parama-dhama*.

One hidden reference in the said *Patanjala-sootra* (1-28) is to the *Kundalini*. When one studies the *Abhangas* of Saint *Dnyaneshwar*, its significance is well understood. The *Kundalini* is itself *Ishwara-roopa*.

The *Japa* of the *Pranava* actually means that one should practise the *Laya-yoga* of the *Kundalini*, which is the *Pantharaja* as told by Saint *Shri Dnyaneshwar*. That *Yoga* of Saint *Dnyaneshwar* will ultimately lead the practitioner to the *Parama-tattwa*. This is the secret of the said *Patanjala-sootras* (1-27, 28) when one looks at it through the prism of *Dnyaneshwari*.

*Yoga-sootra* (1-23)<sup>45</sup> is at the base of *Yoga* and the *Bhakti*. These two cannot be devoid of the *Jnana*. Hence *Jnana* is the base of *Yoga* and the *Bhakti*. *Jnana* is actually their repository. I had *Patanjali* before me. *Gita* and *Dnyaneshwari*, too! I also had with me a number of the best and even the rarest treatises on *Yoga-shastra*. ‘The Alma Mater’ of all the *Yogis*:

Saint *Dnyaneshwar* had sung the lullaby of the *Anahata*<sup>46</sup> to coax me into the deep *Jnana-mayi* sleep of the *Samadhi*.

*Shri Krishna* told *Arjuna* that, with *Him* by his side, he had found the most precious jewel, a jewel that is most invaluable, being the *Chid* itself: The *Chid-ratna* - a personification on Lord *Shri Krishna*. He was indirectly cautioning *Arjuna* not to throw that jewel away like an ordinary stone.

Due to my great fortune, I, too, was privy to it: 'The Jewel of Jewels', the *Atman*.

*Jagadamba*, the *Adi-Maya*, the *Kundalini* in me did not desire that I should remain ignorant of my state. She was trying hard to reach across to me, to let me into the truth.

Like every mother does for her child, *She* was trying to make me wise and knowledgeable. And *She* was after all the *Jagadamba*: 'The Mother Divine of All', the primal instinct of motherhood *Herself*! How would *She* remain silent when I remained ignorant!

*She* was playfully persuading me to research deeper into all that mystic field of 'The Unknown', giving me some clues from time to time. At times, *She* was just outright telling me who I was and where I was going. If I did not grasp what *She* was saying, *She* would tell me the same truth through *Her* army of mediums: of the saints and the seers, the psychics and the mystique's, the clairvoyants and the others.

In the course of time, everything became more and absolutely clear to me. However, the origin of this knowledge was in my stark ignorance of the *Kundalini*, as to what it is and what is called *Yoga*.

Note 1: *Jagad-Guru*, literally, means the *Guru* of all the beings. *Shri Krishna* is always regarded as the *Jagad-Guru*, He being the one who endows all the beings with knowledge and wisdom for their all actions, including learning. '*Krishnam vande jagadgurum*' is the dictum, depicting *His* position as such.

Alternatively, world renowned figures in the episcopal authority like *Shankaracharyas* of the four *Peethas* are also designated as *Jagad-Guru*. Some saints are also designated as *Jagad-Gurus* by their devotees, e.g. Saint *Tukarama*.

Note 2: *Sanatana Brahman* - This usage, like the usage *Adi or Moola Maya*, points to i. The *Brahman*, being *Primordial* and ii. The *Maya* i.e. *Prakriti*, also being *Primordial*.

## THE BIHARI GURU'S DISCIPLE

Yesterday I had been to meet a disciple of the *Bihari Sanyasin* on his invitation. He was *Swami Shivatattwananda*, the *Guru's* principal disciple. His purpose of calling me was to find out how I was progressing in the *Nama-sadhana*.

He was sore over my not having contacted the *Guru* after our initial meetings. He was lecturing everybody. I did not like his attitude. Therefore, I tried to gauge his knowledge. I asked him the same question on what is the *Anahata-nada* that I had posed to his *Guru*.

I told him that my purpose of visiting his *Guru* was to get guidance in my *Sadhana* of the *Anahata-nada*. Regrettably, I could not get the due guidance. May be, I said to him that he, the esteemed *Swami* before me himself, could enlighten me.

*Swami Shivatattwananda* told me that they do not give much importance to the *Anahata-nada*. In their system i.e. the *Vihangama* path, they do not ever experience the *Anahata Nada*. They directly go to the *Agama-loka* and the *Anami-loka* that are the last stops on their path. The only *Sadhana* they are expected to do is to recite the *Nama* given by the *Guru*.

After bidding adieu to the *Swami*, I sent him the following *SMS*: 'Dear *Swamijee*! Thanks for your yesterday's enlightening talk. I cannot wish away *Anahata* that has been my constant companion of more than twenty-two years and came uninvited to carry me on the *Path*. I came to your *Guru* in search of one, who has *Antar-jnana* and does not see my experience of it as unbelievable.'

'I regret that I am yet to meet one so discreet. I met a few mystics who had the clairvoyance to see it clearly, even without my asking or hinting at the *Anahata* experience but your *Guru* lacked that ability.'

'I remain dissatisfied in my quest of a *Guru* who has this first-hand knowledge of the *Anahata-nada* and more. Please do not misunderstand me. I am not deluded. The fact can be stranger than the fiction. Will you please convey all this to the revered *Guru Maharaja*?'

Later on, *Swami Shivatattwananda* telephoned me to give more information on the *Anahata-nada*. He said that once one traverses the *Anahata-nada*, one reaches the stage of *Parama-bhakti*. It is the state of *Bhakti* that was enjoyed by *Radha* for *Krishna* and *Meerabai* for *Ghanashyama*. It all depends upon the *Ishwara's Will*, as to where one would be placed and what will be the state of the *Yogi* after he reaches the level of the *Anahata-nada* and this *Parama-bhakti*.

He said that *the Anahata Nada* is the final limit to which the *Yogi* may progress through practice. It is the limit of all the Consciousness, the *Jnana*. The *Yogi* who reaches that state has just to wait and watch what happens further. I could understand that what he was telling me was, in fact, what the Indian saints like *Dadu*, *Dayala* and *Kabir* had been saying all along.

Still I was grateful to 'The Unknown' - the hand of my destiny which was guiding me through all of my mystique' experiences, for drawing my attention to the fact that with the already attained *Anahata Nada*, I had reached the ultimate limit of *Yoga*. Further course will be unveiled in time. The *Rasa-bhakti* - the *Parama-bhakti* which was the state of saint *Meerabai*, *Chaitanya Mahaprabhu*, and many other saints was awaiting me. In fact, I was experiencing it from time to time. May be, I was still a novice to it.

I asked *Swami Shivatattwananda* whether he had ever experienced the *Anahata Nada* or knew of anyone who had its experience. He said that in their path, the *Anahata Nada* does not appear. He also told me that those *Sadhus* who do have its experience do not reveal it to other persons, afraid that others may not understand their experience. Saint *Dnyaneshwar* also has said that only the experienced and the wise can understand the matter.

True to what *Swami Shivatattwananda* told me, I found an instance of the ignorance of the *Yogic* significance of the *Anahata-nada*, even in the age-old *Natha* tradition in the hands of incompetent *Gurus*.

I found out that a friend's *Guru* from the *Natha Pantha* was also equally ignorant of the real significance of the *Anahata-nada*. He had given out the *Shaili-shringi* to some of his disciples, without paying any heed to the tradition that only those who are well established in the *Anahata* are eligible for receiving it. Nowadays, such ignorant *Gurus* abound. In fact, you can hardly expect to find a pure soul as a *Guru*.

It was only right that knowingly or unknowingly, I, too, had kept my *Anahata Nada* experience a closely guarded secret ever since its appearance.

When once I tried to hint about it to a close friend of mine, he appeared to be ignorant; and tried to ridicule the idea. He might have thought that how an ignorant person like me, without a great *Guru* like he had, can ever have such a high experience when none of his *Guru*'s decades-old disciples, including himself, ever had it.

It appears to me that those having a *Guru* are very different souls. They are immersed day and night in their *Gurus*, with all their family in attendance. Their *Guru*'s photos hang side by side with the Gods' icons, as if these personae are more than the Gods.

I pity these *Guru*-besotted souls, wondering where God would find a place in their hearts, so much occupied by their worthless *Gurus*. Lacking an attitude of open-mindedness and enquiry, how would these poor souls ever hope to see the '*Multifarious One*', the *Guru* of all the *Gurus*!

The *Bihari Guru*'s disciple was no different. During our last meeting, *Swami Shivatattwananda* told me that they do not practice the *Shat-chakra-yoga*. They go by devotion to the *Guru*, and his *Word*. They practise nothing more than that.

No doubt, Saint *Dnyaneshwar* also lays great stress on the worship of the *Guru* and his word. However, in his *Guru*-worship-based *Yoga Path* of the *Pantharaja*, the *Anahata-nada* is a definite and final stage. Many of his writings, *Ovis* and *Abhangas* reveal the importance of the *Anahata Nada* experience.

*Swami Shivatattwananda*'s narration that the *Anahata* does not appear in their *Yoga* path was erroneous. The *Vihangama-marga* that he avowed they followed had its preceptors in *Dadu*, *Dayala*, *Kabir*, and other saints, whom his *Guru* used to quote often. These saints clearly and often talk<sup>47</sup> of the *Anahata-nada*.



## THE ANAHATA-NADA AND MEDICAL SCIENCE

The *Anahata-nada* is counted as *Tinnitus* by the medical science. According to it, it is a sensory illusion caused by some of the malfunctioning nerves of the inner ear. However, with the backing of my experience and *Yoga* science, I can say that that is not the case.

Dr Rele<sup>48</sup> and others, who sought a physiological explanation of the *Kundalini* and its phenomenon, have erroneously proposed that the *Vagus* nerve is the *Kundalini* and the *Ganglionic Plexuses* are the *Chakras*. *Vagus* is a nerve, extending from the brain stem to the abdomen, via various organs including the heart, esophagus and lungs. It is a part of the involuntary nervous system.

These views are based upon total ignorance of *Yoga-shastra* and without its practical knowledge. Such persons may like to treat the *Anahata-nada* as *Tinnitus*. However, it is not correct.

The experienced *Yogis* will see the difference between the *Tinnitus* and the *Anahata-nada*. The latter is accompanied by a number of *Yogic* experiences, and related phenomenon, which is not the case with *Tinnitus*, I can say.

This is again a matter of *Yogaja Pramana*, which science does not accept. Science does not distinguish between many experiences of visions etc. of the *Yogis* and other various psychological aberrations. It simply classifies all such experiences, whether of a *Yogi* or a lunatic, into the categories of hallucinations, physical anomaly, organic dysfunction or insanity and Schizophrenia etc.

## THE PRICELESS JEWEL

Since now I am at the fag-end of my sojourn in this world, at last, I am revealing this closely held secret of mine. Before departing, I want to keep my experience on record for use of anyone who may need the information.

The scientific spirit that I am advocating in the study of *Yoga* and all other fields means everyone should share with others the knowledge gained. I have been cataloguing this record of my *Yoga* experiences precisely with the same purpose in mind.

The *Anahata Nada* has been my constant companion, twenty-four hours a day. I am researching it. My experience makes me remember a fable of a disciple who was gifted a pebble by his *Guru*.

The pebble was shining a little bit, but otherwise looked more like an ordinary stone. Dismayed, the disciple thought of throwing it away. The *Guru* understood his intentions and told him that whatever he might think of it, he should not just throw it away without ascertaining its proper value.

Some people in the streets told him to throw away that useless piece of stone. The disciple went to a jeweller selling artificial gems, who offered him a few bucks for the pebble. One jeweller offered him a few thousand rupees. Next, he went to more reliable jeweller, who offered him a few million rupees.

Next, when he met an honest jeweller, he told him that: ‘Look here, my son! This is a priceless jewel. It is a diamond of the very best quality, yet uncut. That is why it is not throwing light out. Go to a reliable diamond-cutter. Once it is cut properly, it will outshine all the diamonds of the world. Who can tell its worth? And may be, who, other than the emperor can have money enough to pay for its real worth?’

Being bestowed with the *Anahata Nada*, I was like that ignorant disciple, searching for its valuation. No ordinary person could have evaluated it properly, except the saints.

When I asked them its value, it turned out to be the most rare and priceless *Adhyatmika Jewel*. The saints called that it was the *Chid-ratna* - the unique *Jewel* made of the *Chit*.

In fact, it was so valuable that not all the world’s emperors, past, present and future, or any one, could have ever paid its true worth. The saints would have said that the *Chid-ratna Jewel* was simply for the one who held it. It could never be exchanged with anyone, for money or anything whatsoever. No person could have acquired it for anything, howsoever, precious.

The *Jewel* of my *Anahata Nada* revealed its true worth at the hands of the saints. The *Jagadamba Kundalini* gave me the enquiring spirit to know its real value. On my enquiry path, I met many jewellers; and also a few proud emperors! Nevertheless, none other than the saints, ‘The

*True-Blue Emperor Jewellers*’, could evaluate it correctly. This, then, is the saga of my *Anahata Nada* experience.

## **Saint Dnyaneshwar and Anahata-nada**

A *Tipari* is a wooden stick about 12 inches in length. The playing of *Tipari* is a dance in which all the players form a circle, everyone with two *Tiparis* in hands and drum together the two hand-held *Tipari* sticks. Saint *Dnyaneshwar* reveals the secret of the *Anahata* in his *Abhanga: Tipari*. He says: ‘While swimming in this infinite ocean of the *Jagat*, this dance, playing of the *Tiparis* has started. Which these sticks are, drumming against one another! Are they the *Prana* and the *Apana*, playing with each other like the sticks?’

‘On the other hand, is this the play of the *Manasa* and the *Pavana*, beating against each other and producing the *Anahata-nada* that I am hearing? My friends, the *Gopalas* - the cow-herding devotees of Lord *Shri Krishna* like this sport very much. Their dance and play are generating the sound like music and singing.’

‘I am hearing the *Dash-nadas* and others - the *Brahma-nadas* i.e. the *Anahata Nadas* emanating from the *Brahman Itself* in this ‘*Inner Play of the Atman*.’

‘Those of my friends, the devotees of Lord *Shri Krishna*, who leave aside the rut of the self and catch the supreme tune of the *Soham*, can only participate in this play.’

Further Saint *Dnyaneshwar* adds that ‘There are not really the two sticks of the *Manasa* and the *Pavana*, but only one stick. Rare is the one who knows how to play with only a single stick. Only he knows how to play rhythmically, and sonorously this play of the *Kundalini*, the *Laya-yoga*, the *Maha-yoga*, upon the ground of this human body with only one stick. He only is aware of who the real player of these sticks is!’

‘That person knows how, without percussion, this one stick of the human body produces the rapid-fire *Anahata-nada* in the *Murdhnyakasha*; how it rhythmically sets its pace in the *Brahma-randhra*. With the blessings of their Father, the Lord *Vithoba*, this play between him and his children, is going on now in full swing.’

Note 1: *Gopalas, Gopas* - These words, literally, mean cowherds. Here the pointer is toward the cow-herding companions of *Shri Krishna's* childhood from *Gokula*, the village where he spent his childhood as *Gopa Nanda* and *Gopika* (females from *Gokula*) *Yashoda's* son. The word '*Gopika*' means a female from *Gokula*.

Note 2: *Yoga-shastra* mentions ten *Nadas (Dasha-nadas)* i.e. *Anahata* sounds in particular; inter alia, the sounds of the conch shell, the *Veena*, the flute, and the *Sarangi* etc. These *Nadas* are the *Brahma-nadas* i.e. the *Nadas* emanating from the *Brahman* Itself.

### **Mahashoonya and Saint Dnyaneshwar's Yogic Abhangas**

I have rendered the meaning of the said *Abhanga* in the light of my *Yogic* experiences. Many of such mystical *Abhangas* of Saint *Dnyaneshwar*, particularly on *Yoga*, have started revealing their inner meaning to me since the awakening of the divine *Prajna* in me.

I have narrated the esoteric meaning of the relevant *Abhangas* in my Marathi language work: '*Yogada Shri Dnyaneshwari*' at appropriate places. However, the work on other *Abhangas* is not speeding up, as desired by me.

Maybe, I have to delve deep into the unfathomable waters of the *Mahashoonya* to get at their true meaning, even deeper than while writing on *Dnyaneshwari*; and therefore, it is taking more time.

However, in my said work I have been able to narrate the relevant meaning of more than three hundred *Yoga-based Abhangas* of Saint *Dnyaneshwar* and some other saints; that, too, only after transcending to the special level of mind required for that purpose.

The knowledgeable persons will understand that my work on these *Abhangas* is no small contribution, considering that it needed delving very deep into *Yoga* state of the *Manasa-Pavana*, in the backwoods of the *Avyakta*. It is the blessing of my *Mater Superior*: Saint *Dnyaneshwar*, which got it done through me!

I said that I dived very deep into the *Mahashoonya's* whirlpool. No one knows how deep it is. Not even the saints! There was a time when I swam around it, avoiding it, afraid that it would drown me.

A mystic met me on that fateful *Janmashtami* day. He sensed this condition of mine. He asked me how long I would be hovering around, afraid of diving into the *Maha-shoonya* whirlpool. Some day or the other, I will have to make the decision, sooner the better he said. He asked me what was there to be afraid of in the *Maha-shoonya*; one sure would not die in the *Maha-Ananda* – ‘The Elixir of Joy’ it contains. That was the year 1990 AD.

*Janmashtami*: *Shri Krishna*’s *Janmashtami* is the anniversary of the day on which *Lord Shri Krishna* took *Avatara* on this earth. *Janmashtami* was the day on which *Lord Shri Krishna* took *Avatara* on this earth. It was in the night of the eighth day of the waning Moon (*Krishna Ashtami*) of the Hindu fifth month of *Shravana*.

## MY HOUSEHOLD DUTIES

It is the story from a long time ago. The two years, 1986-87, were very hectic for me. Continuously ringing *Anahata-nada*, trance, uninterrupted *Samadhi*, and the *Unmani* state were then the order of the day for me.

I was unable to pay attention to my duties, money matters, and my family, including my aged parents, my wife and children. It was a taxing period for my family, due to the condition of my mind. That state continued for a couple of years.

The saints I met used to ask me to pay attention to the worldly matters. They told me not to worry about my duty to God. They said that they would be taking care of it for me. Despite their prodding, I could not extract myself from the mystic tangle.

In the meantime, sometime in the year 1988, I awoke somehow to the reality. I could see that though I was a householder, I had been neglecting my duties to the family. Still I could not understand how to remedy the situation. All the work was being done mechanically.

I wonder how my wife might have managed my ever waxing and waning moods. The children were, after all, too young. My eldest daughter had passed with very good grades her examinations. The time came for her college admission and later entrance to the medical college. She needed my help and guidance on career choice. I was unable to pay any attention to her just wants.

After few more years, it was the same case for my younger children. I was paying only cursory attention to their prospects. The years thus rolled by. Then, in the year 1988, in a moment of lucidity, I prayed to *Jagadamba*. After all, it was *She*, the *Kundalini*, who was thus playing with me.

I pleaded to *Her* that: ‘Look here, *Mother!* All my family is suffering because of *You* and me. My associates, too, are unhappy with my work. Please do something. Let me be able to discharge my duties towards them satisfactorily. Please give me at least the daytime free. You may play at night whatever way you like with me! I am your obedient son. But please look into this matter, which distresses me.’

It was my first and the last request to *Her*. Otherwise, I have never asked any material benefits from *Her*. Somehow, time went by. Years passed by until 1993 without much active participation by me in the family’s affairs. God must have been by my side. Despite my vacillation and strange moodiness, my family went on an almost even keel.

The children passed all their examinations in the best of grades. The eldest daughter did MD with rank. The younger daughter was doing CA. My son was enrolled into an engineering college. On the face of it, everybody looked to be normal, including my parents.

On hearing of my story about the prayer to *Jagadamba*, some knowing persons asked me why I prayed for lowering *Her Grace*, when obtaining it is so rare. I must have been out of my mind, they said.

I cannot answer them. That I did pray for allowing me to complete my household duties was a fact; right or wrong, I cannot judge. After all, *She* decides everything. Might be the *Jagadamba* had *Herself* intended that I should pray to *Her* thus. I knew that whatever I might ask of *Her*, *She* would allow just whatever was for my good, and not anything to my detriment. I used to talk with *Her* by way of *Atma-nivedanam* – the *Para-Bhakti*.

Like in legal lexicon, I might say: ‘*Mother!* I desire this thing, provided you deem it to be the right one for me!’ Such a request is tantamount to no request at all.

It all must have been pre-decided by *Her*. The writing of my book: ‘*Yogada Shri Dnyaneshwari*’ was already started in the year 1991. All

that is *Her* grace. Who was I to critically appraise the work of Saint *Dnyaneshwar*; and interpret *Gita* in my own way! The work of the treatise was completed, running into well-orchestrated three thousand and a few hundred more pages, as already narrated by me. It is but an inspired work, I have no doubt.

Life was going on, whatever way it could. The children's education was finished by then. Then after many years, I faced a problem with my profession. I realised that the developed *Prana-shakti* of mine - the force, power or might of the *Pranas* i.e. the *Prana-bala* that I had cultivated so assiduously through my *Yogic* practices of many lifetimes was being utilised to keep my profession rolling.

I had no control over how much of it to use for my day-to-day routine requirements and how much of it to conserve for the *Adhyatmika* matters. Therefore, I decided to retire from my profession. It was going to cause loss of money. Nevertheless, I opted to sustain it.

Meanwhile, I asked the *Guru* of a friend, a *Natha-panthi Babaji* from Nasik, whether my thinking was right. He could not understand my point of view. Moreover, instead of keeping my question confidential, he just went on bragging to his disciples, saying that such and such a person wanted his opinion on such and such a matter. It appeared to me that the *Babaji* was not only ignorant, but also vain and unmindful of the confidence others placed in him. He was a very unreliable chap.

A few years after I retired from my profession, I found the answer, confirming my thinking, in the *Shrimad-bhagavata*. The Lord *Shri Krishna* tells *Uddhava*<sup>49</sup>: 'There are ways of attaining my abode, like the *Bhakti*, the *Jnana* and the *Karma*. The people neglect me and utilise their valuable *Prana-shakti* for gaining livelihood and satisfying their mundane wants. Such persons get bogged down by the *Karma-chakra*, and continue in the pitiful world, birth after birth.'

The energy given by God for attaining the *Shreyasa* (*Moksha*), when diverted to attaining the *Preyasa* (*mundane desires*), gets destroyed, attaining neither. That was the secret of my question to the ignorant *Babaji*. Why did I ask such a fool about a thing that only *Shri Krishna* could have ever answered?

Note: *Atma-nivedanam* is the highest form of *Bhakti* as per the *Bhakti* schools. *Narada Bhakti Sootra* calls it *Para-Bhakti*. *Shrimad Bhagavata*

speaks of nine kinds of *Bhakti*: *Shravanam*, *Keertanam*, *Vandanam*, *Archanam*, *Pada-sevanam*, *Dasyam*, *Sakhyatvam* and *Atma-nivedanam*.

## High Level of Attainment

### I Am the Sadguru

The matter regarding who is my *Sadguru* was already resolved. *Shri Krishna*, the *Jagad-Guru*, was my *Guru*, no doubt. A few clairvoyants had told me as much, even earlier, when I had started on the path. However, I could not believe then that such a great fortune could be mine.

Hence, my search of the *Guru* continued for a long time thereafter. One of the mystics had told me clearly not to run after those fools masquerading as *Gurus*.

He said that when I myself had attained the status of a *Guru*, why I was searching for a *Guru*.

He gave me an analogy of a railway engine and a wagon pulled by it. Why, he said, the engine wanted to become a wagon, when it was meant for pulling, along with it, hundreds of weighty wagons. He cited a few mystic poems for enlightening me on the subject:

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### A Lone Traveller

*It was stormy pitch dark Night.  
A Traveller was cutting his way inside.  
Black clouds were gathering fast.  
The Traveller lost his Way in the Dark.  
It was jet-black dark around.  
There was nobody anywhere to be found.  
The Traveller was now full of Fright.  
Standing still and holding him tight,  
'I am Lost! I am Lost!' At last, he cried.  
Prayed GOD with tears in his Eyes.  
Fell down and flat he lay.  
Wept and surrendered to The LORD for pray.*



*A VOICE suddenly came along:  
"WHO are YOU and WHO is LOST!  
YOU are The SOUL; HOLD FAST.  
HE will save you from the Dangers Vast!"  
The VOICE infused Courage in his heart.  
The BLUE BRIGHT LIGHT spread very fast.  
And MIGHTY PEACE engulfed the spot.  
The TRAVELLER VANISHED IN THE  
LIGHT OF HIS HEART!*

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### **PEACE**

*From Age to Age, we cry for peace.  
No peace, no rest Day and Night.  
The Saint says, "STOP !  
BE STILL! ALL RIGHT!  
The more you struggle,  
The more you longue.  
Away you go from the Centre Strong.  
Weaker and weaker you get along.  
You have reached GOAL all along!!  
YOU are the CENTRE of  
What you longued!!  
The LIGHT of The SELF  
Is Shining BRIGHT!  
YOU are the CENTRE of  
The EMITTING LIGHT.*

=====

That mystic person was telling the facts to me most clearly. However, my simple mind could not follow the lead. A long many year thereafter, I read the biography of *Yogi Gajanana Maharaja Gupte*.

Therein, it was clearly mentioned by the *Yogi Maharaja* that those, whose *Yoga* background had been laid down in their earlier births, start getting *Yoga* experiences early on, without a *Guru*. When a *Yogi* gets the proper mystic visions, there is no need of a *Guru*.

According to *Gajanana Maharaja*, the *Guru's* duty is only to show the *Path to Realization*. If the initiated disciple forsakes the *Path* or does not practise the discipline, he stops progressing.

It appears that I had completed the *Yogic* practises sometime earlier in my past births. Therefore, I had the fortune of the *Anahata-nada* experience at the beginning of *Yogic* experiences. I never had any need of a *Guru*. It was what all the mystics and the clairvoyants had been voicing it all along, literally drumming it into my dull mind.

What the mystics clearly saw was my having reached the goal all along. They were telling me that there was no need of a *Guru* for me. I was the *Guru*, in fact. Still, I regarded myself as a novice and went farther and farther in search of a *Guru*.

## DARK NIGHT OF THE SOUL

My deluded search for a *Guru* for me was because I was passing through the period what the Christianity calls as the '*Dark Night of The Soul*'. *Maya* had tried to delude the wise *Gautama Buddha* - the well-known founder of the *Buddhist* religion, in the last phase of attaining the *Bodhi* - the state of enlightenment. Every *Yogi* has to pass through such a period. I, too, had been experiencing it.

In addition, a *Tantrika Aghori* couple was trying to twist my *Path*. I had to suffer a lot because of them. The memories of their doings are rather repugnant. However, since I have decided to tell my story, I am not withholding that experience from the enquirers. They were a middle-class couple, just like any other. It is a long story of their evil machinations. I will recount only briefly its gist. God had always been protecting me from them.

Still there was the sufferance due to their evil acts. The way to get out of their traps was shown to me by a saint and also another well-wishing psychic.

May be the couple was akin to the pair of serpents the *Guru* had placed around me, so that I do not sway from my path and reach the goal without wasting time. The *Guru-charitra* recounts such a tale. The *Lila* of *Guru* - the *Play* of God, a saint or an *Avatara* is incomprehensible.

*Guru-Charitra* is a Marathi language book about Lord *Shri Dattatreya* 's past few *Avataras*. It is widely read in Maharashtra by devotees of Lord *Shri Dattatreya* who, like *Shri Krishna*, is regarded as the *Jagad-Guru* whose *Lilas* form the subject matter of the sacred book.

I was assured of the infinite protection by God, call *Him* by whatever name: *Gopala*, *Bhagavati*, *Jagadamba*, *Shri Krishna*, or *Bhagavana*. I never felt afraid of the powers that couple exhibited to frighten me.

That *Aghori* person once boasted that his *Guru* could reattach a broken branch back to a tree. *Gopala* immediately told him: 'Why should one be proud of a mortal who did that antic? Can he raise the dead? Why does he not pay respect to the One who has created this universe, including trillions and trillions of trees, that too, from nothing?'

Once, he was ranting about some such things related to his prowess at black magic. He would always try to coerce me, with direct and indirect threats to harm me by using his black magical powers.

Then *Gopala* said, 'The Universe belongs to me, and to none other. If you want to boast about your so-called mighty black magic, go. Create another universe with your powers. Do not stay in my land.'

'Do you not know that the only person to try it ever was the great sage *Vishvamitra*? And that he failed miserably at it?'

'You are none compared to him. And even his adamant efforts resulted in the pitiable condition of King *Trishanku*. You are thinking of your black magic as black gold. It is not that. It is a way to hell.'

Even after so specifically admonishing them, the couple remained adamant upon their stand to harass me. Was not *Duryodhana*, too, proud of his prowess that he tried to imprison *Shri Krishna*?

As it was, they could read what was going on in my mind. They were aware of my *Yogic* progress and other matters regarding myself. A scientist may think that this is just my imagination. I tell you that it is not so. There is a lot more in things than what just meets the eye.

The reason why they were after me was never clearly known to me. I had a guess that I might have been in possession of the *Vacha-siddhi* - a *Siddhi* by virtue of which whatever the person who has it says always

comes true. I knew that they might have been trying to elicit from me something that they might have wanted.

*Gopala*, too, knew their intentions. *He* flatly told them that whatever they may make me to utter by force or threats would be in vain. *He* is the wisest of all. *He* knows what *He* has to do to destroy *Asuras*.

The woman *Aghori* would often demand some or the other boon or favour from me. Who was I to give them anything? I was not God. One day, exasperated by their antics, I told the woman to stop playing her game. I told her that the consequences would be bad.

She looked at me pointedly for some time. She relaxed her magical grip on me. Since then, we had less and less of contact. Not that they had totally given up. Nevertheless, I started feeling free of the couple's machinations.

Her husband had once tried the *Marana Mantra* (a mantra which is used to kill a person by *Aghoris* or other black magicians) against me. It looks that it might have boomeranged against him. Since then, he too, apparently retired from the field. After four years of experiencing their deceitful ways, I ceased my contacts with them.

However, two of my friends remain entangled in their web. Despite my warnings, they think that they are immune from the *Aghori* couple's lure. I told a psychic about how my friends were not listening to my advice. He told me to mind my own business.

He even said that I should be happy that I had at last escaped the *Aghori* couple's trap, although I had to suffer some irretrievable loss in the process. If my friends who were not paying any heed to my advice, they were fools and are fated otherwise. What anybody could do to help them, he said. I had to let my friends to their fate.

The woman had once said to me that after all, they were not going to get the *Satyalo*ka, or attain the *Brahman*.

She said that I should allow them to enter the heavens, at least. It was a cunning demand. Immediately *Gopala* told her: 'There are three ways to hell: the *Kama*, the *Krodha*, and the *Lobha*.' Even the merciful *Lord* could not find any mercy for these people, who were devoted to the demonic ways.

Once the man had asked that I give him *Gopala*. *Gopala* straightaway refused to go to that man. *Jagadamba* also said: ‘That man is worse than a stone, thick-skinned. Who can ever give him whatever he demands in stark madness. He is going to be like that for eons.’

That was how my ‘Dark Night of The Soul’ came to pass; with treachery, black magic, *Tantrika* malevolence, hallucinations, and all their accompaniments. The *Mater: Jagadamba* saved me from all the ills of the *Aghori* couple. Nevertheless, *She* also taught me a lesson.

She told me: ‘Look here, my son! All the wielders of the *Siddhis* are not benign souls. Don’t take it for granted that anyone exhibiting supernatural powers is the traveller of your *path*.’ True it must be. Even *Guru Gorakshanatha* had to face such type of malevolent persons with *Siddhis*.

Nevertheless, when the couple discovered that they could not trap me with their powers, they tried to distance themselves from me. However, it appears that they were unable to do so, for some unclear reasons.

Might be they were too much fascinated by the display of the *Brahmavidya* by my person; or they might still be hoping to gain some *Siddhis* from me. Whatever it was, they kept tagging me, all along.

There is yet another possibility. The black magicians have to give up their powers to someone or the other. If they die without parting from their powers, they are supposed to die a horrible death and suffer perennial hell. The couple might be trying to pass on their powers to me. While they were alive, they could reap the fruits of it and after death, they may not have to suffer eternal agony.

Even the magical powers are like persons, trying to perpetuate themselves into eternity. It is only if the power accepts a person that it can be passed on to him, not otherwise. The couple might not be aware of all the intricacies of the play by their powers.

*Gopala* told them: ‘How can anyone gain the *Brahmavidya*, using the black magic? It is never possible for darkness to conquer light. Shun your powers, doomed to hell.’

However, why would the greedy couple listen to *Him*? Who would give up a hen laying eggs of gold, for the unpredictable *Brahmavidya*? If they could have laid their hands on both, they were interested.

When they found out that their objectives were fraught with danger to them, they stopped tinkering with me. However, whatever harm they had inflicted upon me would not just go away. I was made to suffer it, all the same.

I used to be always accompanied by *Shri Krishna* while they tried to trap me in the web of illusion woven by them. *He* was protecting me from all sides, like *He* had King *Parikshita*, *Arjuna's* grandson, in his mother, *Uttara's* womb.

'*The womb of The Night springs forth the birth of The Dawn.*' Likewise, '*The Dark Night of The Soul*' giveth rise to '*The Dawn of The Brahmavidya*'. Who, other than *Him*, is more competent than the Lord *Himself* to protect the unborn *Brahma-vidya*? Has *He* not promised that *He* protects the *Sadhus* from the evil forces, by destroying those? *He* has said in *Gita* that *He* is responsible for protecting and maintenance of *His* devotees.

On another occasion, I had been to the house of that couple. Just as I was sitting in the chair, I saw an exquisite beauty, like the queen from the *Ajanta* caves, standing nearby.

I was wondering why the woman was there and who she was. However, she could not seduce me. It saved me from trouble. The black magician woman had transformed herself into the enticing queen to trap me. God saved me from the natural attraction.

I narrated the incident to a friend of mine. He pointedly asked me if I had indulged myself. I said not at all. I remained quite unmoved by her.

My friend who was familiar with such matters told me that I was saved from a lifetime of slavery to that woman. If I had succumbed to her attraction, no one could have helped me. I would have been at the mercy of that couple. He advised me to shun contact with them, at all costs.

If the couple was being taken on the path of destruction by their deity, or whatever, it was, I do not know who could have helped them.

*Gita* says: ‘One should salvage own *Atman*. One may, likewise, let it into the abyss.’ Depending on our attitude to salvage the self or otherwise, we are our own friends or enemies. The *Atman*, respecting our desires, acts accordingly, for our enlightenment, or detriment.

Whether it was because of their past *Karmas*, or their fate, the couple could not get away from their black powers. I do not bear any ill will or animosity towards them. I only pity their hopelessness. As it is, I have pardoned my close relatives from whatever bad feelings they had generated between us. Likewise, God willing, I do to this ill-fated couple. With this epilogue, let me close this topic.

Note 1: The words *Gopala*, *Jagadamba*, *Shri Krishna* and the like are used here to refer to the *One* who was then speaking through me, in my state of trance. The knowledgeable persons will understand what I mean.

Note 2: About *Trishanku*, there is a *Vedic* mythological story of how sage *Vishvamisra*, proud of his powers, tried to send King *Trishanku* directly to the heavens (*Svarga*), in his earthly body form. The rules of entry to heavens, in Hindu lore, do not allow anyone to enter it in earthly body form.

As a result, a tussle ensued; *Vishvamisra* using his powers to push the king toward heavens and *Indra*, the king of gods, pushing him down. Ultimately, *Vishvamisra* had to abandon his efforts to send the king to the heavens in his bodily form. As a result, the king remains suspended between the heavens and the earth. The star *Trishanku*, seen in the southern skies, is named after the king.

## ATMANUBHUTI

When we try to decipher what is the *Atmanubhuti*, or the harbinger of *Realization*, we conclude that there is a kind of individuality in what may announce the *Realization* to a particular person.

At times, the experiences of *ESP*, like a scene, a sound, a light, a fragrance or a taste etc. that accompany the harbinger, can be shared with

others. Sometimes, the experience is shared with another through dreams, or trances. *Saint Tukarama* never met his *Guru* in life. He had met him in dream as he himself attested in one of his famous *Abhangas*.

The province of *ESP* related to *Realization* is very strange, indeed, so to say. From small happenings to mysterious ones, everything is in its realm. Some mystics can understand the harbinger experiences of another soul by way of their intuition, their *Siddhis*, and logic.

However, this province of *ESP* experiences is surrealistic. Hence, at best, others may understand the actual experience of others, not in its entirety, but only to a degree. The actual *ESP* experience is actually indescribable in its entirety.

*Ramakrishna Paramahansa* gave an *ESP* experience to *Swami Vivekananda* during their first meeting. Even *Vivekananda* was unable to describe fully what it actually was.

I have already pointed out that once we accept the *Yogaja Pramana*, the modern science ceases being all that important. The *ESP*, the *Realization* and its omens are, per se, out of the scope of science and logic. As such, those, who are conditioned to thinking on these lines of science, can never understand what mysticism is and the mystics are.

## Yogada Shri Dnyaneshwari Poojana

After my treatise on *Yoga-shastra*: **Yogada Shri Dnyaneshwari** was completed, I had thought of the *Poojanam* of my treatise at *Alandi* before Saint *Dnyaneshwar's Samadhi*.

One gentleman from *Alandi*: *Sadhu Niranjananatha* had asked me to come to *Alandi* to present the treatise at the august feet of Saint *Dnyaneshwar*, as I had desired.

The *Sadhu* was a *Natha-panthi* with a big following. He was present when I first met my *Guru* of Saint *Dnyaneshwar's* tradition at *Alandi*. He used to respect my *Guru*.

He had come to our place to present an address at the meeting of the *Theosophical Lodge*. Since then our contacts had increased. Some of my friends had become his disciples. He had great affection towards me.



Once I had been to *Alandi* with my wife. At that time, he took great interest in showing me around all the important places, including the *Siddha-bet*.

*Siddha-bet* is actually an island like small place midstream of river *Indrayani* at *Alandi*. It is said that Saint *Dnyaneshwar* was born at that place secluded from the main village. His parents used to live thereat in a hut because they were ostracized by the villagers. Saint *Dnyaneshwar* and his siblings spent their childhood in that place. They used to beg around the village for food for survival.

He had brought to my notice a few places of importance that are known only to the initiates of the *Natha Pantha*.

While on our way to Poona, he pointed his finger to the *Yerawada Mental Hospital*. He said jokingly, rightly though, that our path of *Adhyatma* also traverses through that kind of a sanctuary of the madmen.

The cases of many *Siddhas*, including *Bhalachandra Maharaja* of *Kudal, Konkan*, *Raosaheb Sahasrabuddhe* of Poona, and some others, testify to this fact.

After my wife's death, we performed *Udaka-shanti* at my home. A priest had come to conduct the *Poojana*. The *Poojana* of the *Vedas*, the *Kalasha*, and the *Rishis*, accompanied with chanting of the *Veda Mantras* was to take place on that day.

As we could not go to *Alandi* for *Dnyaneshwari Poojanam* after it was completed, I asked the priest if we can do it jointly with the other *Poojanam*. He welcomed the idea, saying that *Dnyaneshwari* is the fifth *Veda*. He said that as I had studied it and made a commentary on it, it was worth a lot more than just studying the *Vedas*. Therefore, the *Poojanam* of '*Yogada Shri Dnyaneshwari*', my book, was done at the same time as the *Kalasha-poojanam* on that auspicious day.

Note 1: *Poojana, Poojanam*, means the ceremonial felicitation and worship of a deity, a *Guru*, a god-man or a saint or a holy relic etc.

Note 2: *Udaka-shanti* is a *Vedic* chanting of *Mantras* upon sanctified water and spraying it all over the house, to propitiate Gods and ward off evil effects of the place, due to death of someone in that house etc.

Note 3: The vessel called ‘*Kalasha*’ is made of copper, in which the sacred waters for propitiation of *Varuna* god are poured into, to be consecrated with *Vedic Mantras* for *Kalasha-poojanam* which is a necessary part of all *Poojanam* in the *Vedic* rites of Hindus.

Mango leaves are placed at the mouth of the vessel, with an un-shredded coconut placed at its top. The *Kalasha* is then anointed with *Haridra* (turmeric powder) and *Kumkum* (vermilion, *Sindoora*) and sandalwood paste etc. before taking up its *Poojana*.

### **My Home is Alandi**

We spent time doing the *Poojanam*. All of our family present felt that we were at *Alandi* then, in the presence of Saint *Dnyaneshwar*. The treatise ‘*Yogada Shri Dnyaneshwari*’ had been shown to reputed publishers. They wanted a capital of a few lakh rupees to publish it. It was not practical. It was by now well understood that the treatise might never get published. Hence, its *Poojanam* at home merited as if it was the function of dedicating the book to the needy. The day it was done was the 20<sup>th</sup> of July 2008.

Our home, since then has become the holy place of *Alandi* de facto. I had written almost its entire text sitting at a bedside table in our bedroom. It was written by the same pen and it looked like it was done at one sitting, though it was actually scripted in numerous sessions over the past 16 years. Wherever we might stay, it will always remain *Alandi*. Our heart will always be the dwelling place of Saint *Dnyaneshwar*.

My mind told me that our home is also the place *Nevase* where Saint *Dnyaneshwar* had narrated *Dnyaneshwari*. The table on which I wrote it became the venerated pillar of the *Mohiniraja* temple, sitting where Saint *Dnyaneshwar* had dictated *Dnyaneshwari* to its writer, *Shri Sachchidananda-baba*.

*Dnyaneshwar*, my *Sadguru*, is telling us: ‘If you are unable to come to me, do not worry. I will come to you, wherever you might go! Are you not happy now at last? Now do not go even to *Alandi* to meet me. I will be always with you.’

Thus, the *Poojanam* of *Yogada Shri Dnyaneshwari* was completed, fulfilling my heart's desire.

Note 1: *Sachchidananda* was the person to whom *Dnyaneshwar* is supposed to have raised from the dead by his *Yogic* powers, while his corpse was being carried to the crematoria ground for final rites. Later on, he was named *Sachchidananda*. He used to remain always by the side of Saint *Dnyaneshwar*.

## THE CHITRA-NADI AND THE VISIONS

As an aside, I recollect an incident. I had a vision on one night that *Dnyaneshwari* was emitting multi-coloured light: yellow, blue, green, silvery, golden, red, and purple; virtually all the spectrum of light.

The light entered my heart. This vision came soon after I had bought my first copy of *Dnyaneshwari*.

It was then that I started understanding *Dnyaneshwari*. I learnt later on that it was the vision of *Gayatri*. I used to practise its *Japa* regularly at that time.

The *Sushumna-nadi* contains within its fold the *Chitra-nadi* in the *Yogi's Linga-deha*, the astral body. *Gayatri* is the personification, or the *Mantra* of the *Chitra-nadi*. It is divine, bright and luminous, and has five main colours. It is the *Saguna* form of the pure *Brahman*.

*Chitra-nadi* is directly connected to the *Brahma-randhra*. If the *Kundalini* enters the *Chitra-nadi*, the *Yogi* need not practise the *Ashtangas* of *Yoga*. He directly goes to the *Brahma-randhra*, experiencing pure bliss. It is the way of enlightenment, immortality, and *Ananda*.

Saint *Dnyaneshwar* has alluded to the *Gayatri* in one of his *Abhangas*. The *Anahata-nada* is the ESP incarnation of the *Gayatri Mantra*. The vision of the *Gayatri* is five-fold. It exhibits the five main colours. Its vision comes only in the tranquil state of the mind.

I also had a vision of a five-coloured *Bindu* (dot). It was the vision of the *Gayatri Mantra-chaitanya* and the *Kundalini* in the *Chitra-nadi*, I can say.

It meant that the *Mantra-japa* of *Gayatri* practiced by me had attained to fruition. Literally, the *Mantra* had become *Chetan*, full of the quality of *Chaitanya*. This state of the *Mantra* is opposed to *Jada* or *Achetana Mantra* stage, which is just the rote learning stage of the *Mantra*. A *Jada Mantra* is of no consequence. The *Chetan Mantra* carries the real magic power of the *Mantra*.

My ESP experiences do not, by and large, exhibit much about the visions of the lower *Chakras* like the *Mooladhara* etc. The reason appears to be that I must have advanced beyond that stage in my past births. That is why I got this direct entry into the divine *Chitra-nadi*.

One mystic had told me at that time that: ‘You have attained straight-away to the *Atman*. You have no need separately for the programmed ascension of the *Kundalini*.’ If the *Kundalini* has awakened right from the time of birth of the initiate, he progresses automatically on the path. He does not have to set up an elaborate *Yoga* practise.

However, in the absence of any special *Kundalini* visions, I was doubtful of what the psychics told me so often of my superior attainments and advanced state on the *Yoga* path. Nevertheless, ultimately the *Kundalini Jagadamba* demonstrated to me clearly the *Vihangama-marga* by revealing many visions, although at the time of many of those visions, I had been ignorant of their significance to a *Yogi* on the *Path*.

The *Kundalini Jagadamba* gave me her clearest vision of all, however, after a long time of the mystics’ pronouncements regarding its being in full action. It was as if *She* was telling me to check the visions with what *Yoga-shastra* says and satisfy myself once for all about *Her* way with me. In this autobiography, I am putting forth herein the research on the real visions of mine on that account.

## **The Experience Of The Manipur Chakra**

On one night, while asleep, I felt a sensation of some hard thing piercing at the *Manipur Chakra*. I was in the throes of intense pain for a few minutes.

It was as if somebody was pressing it on that point into the *Vishnu-granthi*. There are three *Granthis* between the six chakras on the *Sushumna Nadi* – the *Vishnu-granthi*, the *Rudra-granthi* and the *Brahma-granthi*.

I had a vision of the *Shakti* demoniacally laughing at my discomfort. Maybe, it was *Her* persona of the vicious but the benevolent form of *Kali* in action upon my psyche.

On the same day, in the noon, I had the vision of *Shesha*. The *Shesha's* fangs bit deeply into all my body. *He* invaded everything: my body, consciousness, mind, *Chitta*, *Ahankara* and its every molecule. Its poison spread all throughout my body and soul.

It was the poison of the *Kundalini*, as Saint *Dnyaneshwar* describes in the sixth chapter of *Dnyaneshwari*. That was a step in the *Kundalini Yoga*, as is reflected in the said *Ovis*.

*Dnyaneshwar* says that after its arousal, a stage comes when the *Kundalini* destroys the two *Tattwas* i.e. *Prithvi* and *Aapa*, (*Earth and Water*), the essence of body elements. After that, she stays at the *Sushumna* mouth to emit her poison, which, in fact, is like elixir to the senses that are then rejuvenated by its action.

Inside the *Shesha*, I later had the vision of his innate soul, *Shri Vishnu*. He appeared as a divinely illuminated form and radiated brilliance from *His golden body*. This is exactly in line with what the *Shrutis* say,<sup>50</sup> and as described<sup>51</sup> in *Gita*.

That vision was indicative of my body and soul being occupied by *God Almighty*; and *His Adi-shakti*, of course. The both are inseparable from each other. It meant that I remained only in body, not in soul. The soul was completely merged into Lord *Shri Hari*. I had thus attained that state which is called the *Jeevan-mukti* by the saints.

Note 1: A *Granthi* literally means a knot. These are the knots in the *Sushumna Path* that have to be pierced by the force of the rising *Kundalini* for the *Yogi* to ascend to higher strata.

Note 2: *Kali* or *Mahakali* is a form of *Shakti* which is terrifying in her form, stark naked, with a garland made of decapitated human heads and severed human hands around her neck. *She* is dark-complexioned and her tongue blood-red with sipping of blood. *She* carries a trident in her hands as a weapon and laughs in a demoniac manner at the destruction *She* has wrought around.

*She* is depicted with her foot pressing down upon a subdued *Shiva's* chest, lying flat upon his back on the ground and the trident raised in her hands to pierce *His* throat. *She* is the goddess of *Laya*, of annihilation of the *Creation*. In a way, *She* also represents the action of the *Kundalini* of *Involution* – *Prakriti-laya*, or *Prati-prasava-krama* of the *Tattwas* in the *Yogi's* body.

Note 3: *Shesha*: the mythological *Thousand-headed Divine Serpent*, associated with *Lord Vishnu*, representing the *Adi-shakti* - the associate of the *Brahman*, representing its limitless prowess, alternatively called the *Vishva-kundalini*.

*Shesha* literally means '*the remainder*'. He is the mythological *Thousand-headed Divine Serpent*, associated with *Lord Vishnu*. The *Lord* makes the serpent's coiled body as his bed to recline upon it. The *Puranas* say that *Shesha* also supports the earth. In Iconology, *Shesha* represents the *Lord's* huge residual power after the *Creation* of the world, said to be thousands of times greater than that used to *Create* and sustain the world. He is also the representation of the *Vishva-Kundalini* or the *Adimaya* in *Yogic* parlance.

## GITA DIRECTLY FROM GOPALA

In the year 1988, soon after I started having ESP experiences, on one day in the afternoon, I saw *Gopala* (*Shri Krishna* in his adolescent form) standing in a corner of my bed when I was lying down. He recited the entire *Gita* to me. This was going on for three to four hours. Every word came out from *Him* clearly and sonorously.

Thus, the meaning of *Gita* was being engraved upon my inner soul, word after word, *Shloka* after *Shloka* as *He* spoke it. It was really a wonderfully divine experience, what with the earlier ESP of the light rays from *Dnyaneshwari* entering my heart.

Until the time of publishing this book now, I had never revealed these and other similar ESP experiences to anyone. *Yoga-shastra's* dictum forbids airing such events. It is for the safety of the initiate. The reason being, the revelation might generate either jealousy or ridicule.

However, although I did not reveal this particular *Gita* incident to anybody, the black magician couple I have earlier talked about, did somehow come to know of this vision. For quite a few days after this vision came to me, those black magician persons used to allude to it and look with jealousy at me for my great fortune as was evident from the said vision of *Gopala* reciting the *Gita* to me.

I must tell you, my reader, about an important vision I got in this connection. A few days earlier to the appearance of the visions of *Shesha* and *Hiranmaya Purusha* and the *Gopala-Gita* recital, somehow, I was continuously troubled by the thought of a big serpent lying coiled below my bed. It had been in the posture the *Shesha* assumes when he provides bed for *Shesha-shayi Shri Vishnu*. The great serpent was holding his *thousand-headed hood* over my head.

I was very much frightened by that vision. I could not think what to do. I took a stick and beat around the bed tying to thrash it. However, it neither moved away, nor bit me.

I wondered what that vision was. Later on, I realised, on hearing *Gita* directly from *Shri Krishna* that wherever *Shri Krishna* is, *His* beloved and trusted servant the *Shesha*, *His* alter ego, has to be there without fail. When I realised my mistake to identify him as such as the *Shesha Himself*, I felt very sorry. I begged *His* forgiveness for having beaten him up with the stick.

When all this vision was on, I called a psychic to come and witness what vision I was having. She herself was enchanted by my vision, which she appeared to be witnessing.

## **To Alandi after Ten Years**

I mentioned earlier that I was unable to visit Alandi on completing my treatise on *Dnyaneshwari*. I tried to engage a DTP operator to do it. However, that person did not do the work for some reason of his own. Meanwhile, one of my net friends suggested that I should type out the manuscript myself. He gave me the wherewithal how to do that work myself. I had never before touched a typewriter in my whole life. At the age of sixty-five, I learnt typing and DTP work on my own and laboriously typed the entire manuscript and the annexures etc. and designed its cover and back, in about eighteen months.

I printed the book in four volumes, duly bound. As such I now rested, my work being complete in all respects. After the DTP was done, I had occasion to go to Poona with my daughter.

My granddaughter's birthday was celebrated at Poona. It was a rare opportunity for me. Staying with my daughter's parents-in-law, all of us could have the rare company of my daughter and granddaughter who comes to India only once in two years.

While at Poona, I went to *Alandi* on the first day of August 2010, Ashadha Krishna 6, Sunday. I had with me the pen-drive on which I had stored a copy of *Yogada Shri Dnyaneshwari* which I had composed and DTP/ed. I submitted it at the August Lotus Feet of Saint Dnyaneshwar. I felt most happy in having been able to do it, at last.

Nowadays *Alandi* has lost its touch. The enhanced security arrangements, with the insensitive guards, prevent one from fully enjoying Saint *Dnyaneshwar's Darshana*. I just wondered at the new environment. It was here, about twenty years ago, that I could roam anywhere any time for many hours without as much as being asked a single question by the guards.

It was then that sitting at the *Lotus Feet of Saint Dnyaneshwar*, I had recited *Dnyaneshwari*. Gone are the days. The terrorists are really holding to ransom, not only ordinary and important persons, but even the greatest of human sanctuaries of peace and love, even the abodes of Gods. What a sorry state we have come to! Literally it is the conflict between the demons and the Gods, the *Christ* and the *Antichrist*!

However, even in those changed circumstances, I was fortunate to sit in the *Ajanubag* - the garden of the *Divine Ajana* trees and the famous *Siddheshwara* temple.

*Ajanubag* is a small gardenlike place wherein are planted some *Ajanu* trees, special to *Shri Dnyaneshwar Maharaja*. The garden is adjoining upon the *Samadhi* of Saint *Dnyaneshwar* and is usually occupied by devotees who wish to recite *Dnyaneshwari* at *Alandi*, sitting at *Saint Dnyaneshwar's Lotus Feet*.

I sat with a group reciting *Dnyaneshwari* in the big frontal hall, so that I could have unhindered *Darshana* of Saint *Dnyaneshwar's Samadhi* for an hour or so.



Afterwards, I went to have the *Darshana* of *Kesarinatha's Samadhi*. *Kesarinatha* was one of the preceptors from my *Natha-pantha* lineage. I sat at his *Samadhi*, had tiffin and calmly returned to Poona after a taking a round of the temple premises, including the well of Saint *Ekanatha*, the *Golden Pippala tree* and some other spots.

Note 1: *Siddheshwara* temple is famous for *Shiva* at *Alandi*. It is in the precincts abutting upon the *Samadhi* of Saint *Dnyaneshwar*.

Note 2: Saint *Ekanatha* supposed to have built the well to provide water for the *Samadhi* of Saint *Dnyaneshwar* for pilgrims.

Note 3: The *Golden Pippala tree* is a relic in the precincts of the *Samadhi* of Saint *Dnyaneshwar*. It is said that Saint *Dnyaneshwar's* father, *Vitthalpant*, deserted his wife, *Rukminibai*, wanting to enter the *Sannyasashrama*. *Rukminibai*, the Saint's mother, performed penances at the said *Golden Pippala tree* with a prayer that let her husband return to her. The said tree is still venerated by the devotees of Saint *Dnyaneshwar*.

## THE DREAM VISIONS

I am not aware of whatever I am likely to tell you in this book now regarding my experiences. I do not know what the innate stimulus will make me reveal. I am just following spontaneously the course it has set for me. I am away from self-proclaimed publicity. Saint *Dnyaneshwar* has warned against it.

These experiences are most precious. They are like a priceless gem. I lost a lot of time in understanding their significance. Even today, I am trying to appreciate fully some of those. It is better not to rush the matter of these ESP experiences. Their revelation to a *Yogi*, after all, takes many a dedicated lifetime.

This web of ESP events, which started spinning since the year 1986 contains many dream visions as well. The mystics rely on the dream visions. As with all other visions, they need to be properly understood and interpreted.

A couple of years before this chain of ESP events started, I had a dream vision of three *Rishis*, august in their looks. I wanted to ask them about my future. I started to recount them my birth horoscope. They stopped me by saying that they know all that.

Then they said that I was not to worry about my future. Everything will be fine. They advised me to follow the path of *Upasana*. Their words gave me much needed solace. Now one may ask what the word *Upasana* means. Plainly, it can be treated as the worship of a deity, devotion to the *Lord*, and the *Poojana* and *Bhakti* of the Gods, etc.

However, with every vision, the true meaning dawns after a few events of a confirmatory nature. The visions are not a monopoly of any one religion or any cult. These are common to the entire mankind.

As events turned out, the importance of the *Path* and the *Guru* became clear, by what the *Rishis* had meant by the *Upasana-marga*. I realised that in my case, the *Guru* and the deity were both involved, though at that time, I took it for my deity's worship.

In some other dreams, I saw magnificent temples, and gorgeous primeval constructs and architecture. I used to witness the festivities, including the *Poojana* going on inside of them. Many of such dreams were regarding the *Lord Ganesha* and the Goddesses.

On an occasion, I found myself in the temple of the Goddess *Yallamma*, standing before *Her*.

I had never thought of that Goddess. Actually, *She* is one of the most primeval goddesses. *She* was worshipped by the aboriginals, wanderers of the wilderness from the ancient *Dandakaranya* forest, food gatherers and hunters of the land of Maharashtra, Karnataka and Andhra Pradesh.

Her other forms include the goddess *Renuka*: the divine mother of Lord *Shri Parashurama*, the *Yogeshwari-devi* of *Ambejogai* who is my family deity, and the *Banashankari*, or the *Shakambhari-devi*.

It is no coincidence that I was born on the full-moon night of *Pausha*, the 10<sup>th</sup> month of Hindu calendar, on the full moon night of the last day of *Shakambhari-devi*'s nine-day long *Navaratri* festivities. One like me, who is born on that day, is supposed to be blessed by the Goddess. That is the belief of all, including the mystics.

In my vision, I saw that there was a priestess in the temple. I requested her to offer a red flower to the goddess on my behalf but she declined to do so.

Then I offered the flower to the Goddess in *Manasa-poojanam*, which *She* accepted, signifying that for me it was not necessary to approach *Her* through the priests and priestesses.

On another occasion, I saw two *Shivalayas*: one on the banks of a river and the other midstream. The riverbanks were undulating, with a rapid stream flowing in their course. Someone from the dream vision told me that these were the temples of *Onkareshwara* and *Mamaleshwara*, the primeval *Jyotir-lingas* located upon the banks of the river *Narmada*.

Note 1: The word *Upasana* primarily means sitting near i.e. next to a *Guru*, or a deity, for their esoteric guidance and for its practice. I am purposefully avoiding the word religious practice here since it is common to all the religions. Hence, I am using the general words like the *Guru's* dictum, or the deity's worship practices, (and religious practices) etc., whatever it may be, in any particular case.

Note 2: *Yallamma* is a mother goddess of the south India. *Her* temple is located in Karnataka state. *She* is respected like other Goddesses viz. *Renuka* of Mahur, mother of *Parashurama*, *Mahalakshmi* of Kolhapur, *Tulaja-bhavani* of Tulajapur and *Ekavira* of Konkan. All of them are the forms of *Devi Bhavani*.

## VISIONS OF COBRAS AND SERPENTS

Many a time, I witnessed colossal serpents, king cobras, the hooded cobras and pythons. In one vision, I had seen one cobra of golden hue, with a shining body. This vision was repeated on a few more occasions.

Recently, my youngest granddaughter was born. On the night before her birth, I saw a huge king cobra of golden hue. Its hood rose about fifty feet high. Its body was decorated with Pippala leaves of gold. I regard this dream vision as a good omen for my granddaughter. I have not yet deciphered the significance of this vision

At another time, a deadly serpent entwined its body around me. Opening its jaws with big fangs, it came face to face with me, trying to attack me. Instantly, I chanted '*He Shiva*', and pushed my fist into its open jaws. It then suddenly disappeared.

Once I saw a jet-black serpent with its head cut off by a sword. On many occasions that I would be engrossed in the *Dhyana*, I used to feel the presence of a huge figure of a serpent moving around, filling the entire room, sprawled like the *Shesha*.

In another dreamlike vision, I was running helter-skelter on the verge of a high-ended cliff-top. The environment was full of thundering and lightning bolts, striking at random. I ran for my life, afraid of falling down from the cliff at any moment. At long last, I saw some stone steps at the end of the cliff-top.

Then I climbed the steps to take refuge from the lightning and storm. There was a locked house located thereupon. The lock came out easily when I gave it a jerk. I entered the house, which belonged to a *Shaman*. Some persons approached me, asking for talismans. I did not know what to say. Suddenly, a boy about eight to ten years old appeared from nowhere. He gave them the required magical objects.

After the persons left, as I went through the house, I saw a huge cobra with its hood opened, in an alcove in one of the walls. The boy said that as long as the serpent remained there, there was no fear from anybody.

One may wonder what the significance of all such visions of serpents is. Saint *Gajanana Maharaja Gupte* says that if the *Kundalini* is awakened through the practice of the *Hatha-yoga*, one gets terrifying visions of serpents. However, if it awakens through the practice of the *Dhyana-yoga*, one gets enchanting visions of cobras and serpents.

In my case, I had both the types of visions: terrifying, as well as fascinating. It means that both the *Hatha-yoga* and the *Dhyana-yoga* practices in my past were instrumental in awakening the *Kundalini*. According to *Gajanana Maharaja Gupte*, the easiest path is that of the *Mahayoga*. It does not warrant relinquishing the worldly duties. It is a path of great happiness and *Ananda*. It is also known as the *Raja-yoga*, or the *Krama-marga*. This path guarantees the achievement of the ultimate goal of a *Yogi*.

In my case, another mystic, *Krishna-tai*, had recognized during our first meeting itself that I was a *Dhyana-Yogi*.

When I asked other mystics regarding my ESP experiences, they said that all these have a connection with my past *Upasana* and awakened *Kundalini*.

I have had many visions. Later on, I read from books that other initiates, too, had similar experiences. I am, however, not recording them all for the sake of brevity. Secondly, the experiences have an individual significance, prone to be misunderstood by others, even initiates.

## OTHER VISIONS AND THEIR MEANING

I had many dreams, in which I saw pearls, multi-coloured and blue coloured *Bindus*. Even recently, I have had such dreams. In one oft-repeated vision that I get since my childhood, I see myself going flying about in outer space.

Yet another vision which repeats is of my either climbing on to, or descending from dangerous and difficult to negotiate cliffs, mountaintops, deep valleys, or steep inclines with unending steep. Usually, the path I take is very narrow, like the width of a human hair. Sometimes I pass through a microscopic hole like a needle-eye.

When I think of these visions, I am reminded of how Saint *Dnyaneshwar* describes in the twelfth *Dnyaneshwari* chapter, the *Yoga* path to reach the *Avyakta*. He has said that one practising the *Soham-vritti* tries to reach the *Avyakta*: a goal that the mind cannot see and the *Buddhi* cannot grasp.

It is, therefore, beyond the reach of the senses. It is not amenable to *Dhyana*, since it is beyond even the most ethereal. It is an imponderable.

To reach it, the *Yogi* ignites the fire of *Vairagya* (renunciation of world). In it he burns all the desires. He imprisons the senses, and dissolves them in their origin i.e. in the *Prakriti*. This is the practice of the *Laya-yoga*.

Practising the *Moolabandha*, he dissolves the seven-fold *Dhatus* (essence of the body) into the *Kundalini*. By transcending the *Shat-Chakras*, the *Shakti* (*Kundalini*) merges into its origin, the *Shiva*.

This is a brief technical narration of the *Pantharaja*: The *Kundalini-yoga*. The *Kundalini* progresses on the *Path* through the *Sushumna-nadi* that goes on narrowing farther on. It is like climbing unsupported into sky.

The *Sushumna* goes on narrowing as one goes farther and farther, its width narrows to one-hundredth, ... One-thousandth ....of that of a human hair, and smaller and still smaller. The saints and *Yoga* treatises metaphorically describe the dimension of the *Sushumna*, like that of the eye of a small ant. This is just so that one may understand the narrowness of the path as it nears the *Brahma-randhra*.

The visions I have narrated were symbolic of my traversing the *Sushumna* path. Only a person well versed in *Yoga* can understand the significance of my visions like climbing up through narrow spaces etc. Actually, the matter of the *Sushumna* and the other *Nadis* and entities like the *Shat-Chakras* and the *Granthis* is unlike what we perceive in the physical universe. It is not what is called the matter in physics. It is of a different order and dimension, having different properties altogether. Therefore, science has been unable to discover it. May be, someday the scientists may find a way to understand this ethereal matter, which can be seen by the mystics, psychics and the *Yogis*, with their ESP faculties.

## THE YOGIC DIMENSIONS

When I started enquiring into its dimensions because of the *Anahata* experience, all this obscure science of *Yoga* and the ESP experiences was being revealed to me. I could interpret the facts in the light of my *Antar-jnana* and *Prajna*. Some *Yogic* texts and experiences of other well-known *Yogis* and feedback by some mystics I came into contact also helped me to decipher the mystery of such ESP phenomenon.

The *Bihari Baba* had given me a book by his preceptor. Some very important information on *Yoga* path from the *Ajna-Chakra* onwards was given in it. I am giving those details in the chart below:

## SPECIAL NOTES

### 1. The *Ajna-Chakra*, the *Trikuti* and the *Bhramara-Gumpha*:

These three *Chakras* are two-petalled. When the *Kundalini* transits through these; the *Yogi* feels ache at the *Bhroomadhya* i.e. the point at the centre of eyebrows; the bridge of the nose.

i. There is the *Rudra-granthi* at this juncture. Only after this *Granthi* is pierced, the *Kundalini* can be said to have passed through the *Ajna-Chakra*.

ii. After the *Yogi* has pierced through the *Trikuti*, the way to the *Brahma-randhra* opens.

iii. Similarly, after entering the *Bhramara-gumpha*, the way to Satya-loka and onwards can be opened.

The entry into all these three places is accompanied by headache, especially at the *Bhroomadhya*.

### **Vihangama-Marga (Terminology)**

Place	Chakras	Specific Details	Kundalini
<b>Pinda</b> (The portion up to Bhroo-Madhya)	[Ajna-chakra is the limit of the Sthoola-deha. Shat-chakras]	Mooladhara, Svadhishtthana, Manipur, Anahata, <i>Vishuddha</i> and Ajna chakras (Two-petalled lotus) It is the place of the Atman.	<b>Adhah Kundalini</b>
<b>Anda</b> (Sook-shma Deha) (The Portion Above Bhroo-Madhya)	1.Four-petalled 2. Six-petalled 3.Eight-petalled 4.Ten-petalled 5.Twelve-petalled 6.Thousand-petalled (1)		<b>Madhya Kundalini</b>

7. Sixteen  
petalled  
8. Trikuti  
(Two-  
petalled)  
White lotus
- Third eye, Pancha-  
tattwas and the three  
Gunas, The place of  
the Jyot, the Niranjana,  
Shiva-Shakti and  
Nija-manasa. The  
place of OM, Pranava,  
Gagana-Brahman, Mahat,  
Mahakasha, Vedas  
and other divine  
scriptures, Brahman

<b>Brahmanda</b> (The Karan- deha)	1. Four- petalled 2. Six- petalled	<b>Urdhwa Kundalini</b>
	3. The Shoonya- sthana (The Brahma- randhra) There are seven Shoonyas. The Ultimate is the Dashama-dvara, the Sushumna's mouth towards the Brahma- randhra. The seat of Atma-pada, The Par-Brahman, Prakriti- Purusha (Moola)	
<b>(Kala Pradesha)</b>	4. Eight- petalled 5. Ten- petalled 6. Twelve- Petalled	
	8. Sixteen Petalled	



	9. Bhramara Gumpha (two- petalled)	The place associated with the Anahata-nada.
	<hr/>	
	10. Sahaja-deep	
<b>Vyala Desha</b> (Maha- Karan Deha) (Dayala Desha)	1. Satya-loka	Brightly Illuminated Chaitanya-maya, Pristine, the purest place: The saints' abode
	<hr/>	
	2. Alakshya (Alakha)-loka	Variously called The Divine Sahasrara, Urdhwa Sahasrara, or the Kolhata-Chakra)
	<hr/>	
	3. Agama-loka	It is the Thousand- Petalled lotus (2): The abode of the past Masters (Maha-santas)
	<hr/>	
	4. Anami-loka	Param-Shiva

The reason behind this commonality is that the *Sthoola*, the *Sookshma*, the *Karana* and the *Maha-karana Dehas* have a connection to the 'Third-eye' at the *Bhroomadhyas*. *Third Eye/Tritiya-netra*, or the *Shiva's eye* is called the 'Third Eye' in *Yogic* literature in English language.

The said three *Chakras* are the points at which the transition from one *Deha* to the other *Deha* takes place. The passage from one *Deha* to the other *Deha* is experienced at the *Third Eye*, which is located at the *Bhroomadhyas* just slightly above the *Ajna-Chakra*.

A lesser-known *Nadi* connects the three two-petalled lotuses, *Ajna Chakra*, the *Trikuti* and the *Bhramara-gumpha*, to one another. The *Yogi's* vision remains centred upon the *Third Eye* during these phases. This centering of the vision upwards upon the *Shiva-netra* near the *Bhroomadhyas* is known as the *Urdhwa-drishti* in *Yogic* parlance.

**2. The *Dayala-desha*:** The region of the *Satya-loka*, the *Alakshya-loka*, the *Agama-loka* and the *Anami-loka* is known as the *Dayala-desha*.

The *1000-petalled Lotus* (actually the petals are infinite) known as the *Divine Sahasrara*, the *Urdhwa Sahasrara*, or the *Kolhata-Chakra* is situated there.

This is the *1000-petalled lotus (2)*, also called the *Golden Lotus-2*. The *Satya-loka* is the Saints' abode. The past Masters: the *Parama-santas* (the great Saints) reside in the *Anami-loka*.

**3) The *Kundalini*:** *Gorakshanatha* talks of three *Kundalinis*: the *Adhah*, the *Madhya* and the *Urdhwa*.<sup>52</sup>

He says that the *Chakras* and the *Granthis* are pierced in the process that involves: (a) Constricting the *Adhah Kundalini*, (b) Simultaneously with expansion of the *Madhya Kundalini* and (c) Both these actions accompanied by the descent of the *Urdhwa Kundalini*. *Guru Gorakshanatha* says that by this process, the *Yogi* unites with the *Parama-shiva*. The terrains of these three *Kundalinis*, respectively in the *Pinda*, *Anda* and *Brahmanda* are indicated in the above chart of *Vihangama Marga*.

In my case, as per my experiences recounted later on, the *Urdhwa Kundalini* was activated in the year 1986. It was stationed in the *Bhramara-gumpha*, giving rise to the *Anahata-nada*. In the year 1987, the *Adhah Kundalini* process and its culmination in the *Jyoti-darshana*, recounted later on, took place.

Subsequently, in the year 2004, I witnessed the *Madhya Kundalini*'s ultimate expansion, as exemplified by the *ESP* experiences of the *Eight-petalled Lotus* of the *Kala-pradesha* and the *Vidyut-resha* (lightning bolt) passing upwards of the *Bhroomadhyas*.

My other somewhat concurrent experience of the *1000-petalled Lotus (1)* and the *Divine Sahasrara: the 1000-petalled Lotus (2)* was in conformity to this action of the *Madhya Kundalini*.

**4. The *Vihangama Marga*** chart given earlier delineates the places of the *Sthoola*, the *Sookshma* and the *Karana Dehas*, the *Pancha-mahabhootas* and the three *Gunas* in the space formed by the *Ajna-Chakra* to the *Shoonya-sthanas*. The saint who reaches to the *Shoonya-sthana* is

known as the perfected *Sadhu*. He is free of the cycle of births. The *Mahakarana-deha* begins after the *Shoonya-sthanas*. The Saint's abode is the *Satya-loka*. The *Anami-loka* is the abode of the *Parama-santas*. The *Trikuti* is the place of the *Nirmala Maya* – the *Maya* without the attributes of cause and effect, beyond the Three *Gunas*.

The space from the *Ajna-Chakra* to the *Sahasra-dala-kamala* (1000-petalled Lotus no.1) is the *Brahman* of the *Jnani*. It is the beginning of what is known as the *Chid-akasha*.

## THE BHRAMARA-GUMPHA

I mentioned these matters to *Swami Shivatattwananda*, the disciple of the *Bihari Baba* and asked him how could he say their path being the *Vihangama Marga*, they did not experience the *Anahata-nada*. Why then his preceptors have shown the path with the *Bhramara-gumpha*, which is famous for the highest *Yogic ESP* experience of the *Anahata-nada* amongst the saints and the *Yogis*.

He was unable to reply my questions. And, look at it! He was a would-be *Guru* of the *Vihangama* path of his preceptors, and the *Bihari Baba*!

Anyway, my *Yogic* experiences had started with the *Anahata-nada*. As per the *Yogic* texts, it was a very high posture. Therefore, I wondered what is next; and if this was the highest experience, how I could have reached here without any known *Yoga* practice. Such enquiries filled my mind. Accomplished *Yogis* talk about the *Bhramara-gumpha*. Saints, including *Dnyaneshwar*, refer to it and the *Anahata-nada* associated with it in high terms.

When a *Yogi's Kundalini* is stationed in that place, he starts hearing the *Anahata-nada* that ultimately culminates into the *Bhramara-nada*.

When a *Yogi* reaches at the *Bhramara-gumpha*, he starts hearing the *Anahata-nada*. Ultimately, after hearing tens of thousands of kinds of *Anahata-nada* sounds, the *Yogi* attunes automatically to the famous ten sounds, called the *Dasha-nadas*. These *Nadas* ultimately culminate into that of the *Bhramara-gunjana* - the sound of the *Bhramara*, the subtlest of the *Anahata-nadas* and the final.

Many *Yoga* teachers teach the practice of chanting the 'OM' resembling this ultimate sound in the hope of awakening the *Kundalini* and quickly

raising it to its highest state i.e. to the *Bhramara-gumpha*. However, that is not a sound practice to awaken the *Kundalini*, although it has its own merits of attuning the mind and the body of the practitioner to a tranquil state.

The place of the *Bhramara-gumpha* is shown in the following order upon the path: *Ajna-Chakra* ⇒ *The 1000-petalled Lotus (1)* ⇒ *Shoonya* ⇒ *Maha-shoonya* ⇒ *Bhramara-gumpha* ⇒ *Satya-loka* ⇒ *Alakha (Alakshya)-loka* ⇒ *Agama-loka* ⇒ *Anami-loka*.

The *Maha-santas* abode is the *Anami-loka*. ‘*Alakha Niranjana*’: the *Natha-pantha*’s motto is with reference to the *Alakha-loka* and the *Niranjana-pada*. *Niranjana-pada* is the highest state of *Shiva* in His ‘stainless’ form, without any engulfment in its *Maya*. Next to it is the *Parama-shiva* state, the *Parama-pada*, which the *Yogi Saint* attains in the *Agama-loka*.

I could understand that although *Swami Shivatattwananda* was curious about my *Anahata Nada* experience, he, like many other ‘*Guru-going*’ persons like him, might not have been able to appreciate a ‘no-guru’ man like me having such a high experience. It is a common tragedy related to the ignorance of blind followers of the *Gurus*. The knowledge of the *Anahata-nada* that I gained from the book of the *Bihari* cult was very useful.<sup>53</sup>

Later on, the *Bihari Baba* recently sent his emissary to me to find out why I did not keep contact with him. He was wondering all the while, why I, a high-level *Yogi* well-established in the *Anahata-nada* experience, had come to him for being given the *Nama*.

The *Bihari Baba* had cited *Kabir*<sup>43</sup> during our first meeting: ‘*Soonna Marai*’<sup>54</sup>. The significance of it became clear from the small book by *Swami Adwaitananda*, a preceptor of the *Bihari Baba*’s tradition. *Osho* makes a pun on the word *Anahata* when he says that its actually meaning is *Ana-hada* (*Ana*=none; *Hada*=boundary, limits); that which is without a boundary, infinite, limitless et al. *Osho* says that the *Anahata-nada* does never cease. It persists even after one has reached perfection. *Osho* was no doubt a very learned person, well known for his erudition in the *Adhyatmika* field.

Let me tell you what I have understood in the light of my studies of the *Anahata-nada* phase of mine:

1. *Soonna* = *Shoonya-sthana*. There are seven *Shoonyas*. We have noted that the *Yoga* path of the *Kundalini* proceeds from the *Ajna-Chakra* to the *Sahasra-dala Kamala (I)*, then to the *Trikuti*, going to the *Shoonya-sthana*. This part of the travel of the *Kundalini* is known as the *Gagana/Akasha* path: the path in the 'sky', the 'ethereal' path.

2. *Ajapa* = *Maha-shoonya*. There are six *Maha-shoonyas*, on the way between the *Shoonya* to the *Bhramara-gumpha*.

3. *Anahada* = *Anahata* = *Anahata-nada*. It corresponds to the place *Bhramara-gumpha*, also called: the *Bhanvara-guha*.

4. *Ram-sanehi* = *Rama's* friends, the devotees beloved to *Lord Rama*, meaning the *Yogis* who have reached the *Satya-loka* and above to the *Alakha (Alakshya)-Anami-Agama Lokas*.

I realised that at the beginning of my *Yogic* experience of the *Anahata Nada*, I must have already reached the *Anahada-sthana*, beyond the *Shoonyas* and the *Ajapa* i.e. the *Maha-shoonyas*.

*Kabir* has said that even the *Anahada* may cease, which is known not to cease ever; but one who is there in the *Satya-loka* and above will never cease to be in that state.

I am indebted to the *Guru* tradition of the *Bihari Sanyasin* for having given me the means of knowing my *Yogic* status. It does not matter whether they can believe my experience of the *Anahata Nada*.

After all, the *ESP* experiences are special to the person who experiences them. Others have no say in the individual's experiences, except for a few mystics who have the ability to read and understand the same.

*Gajanana Maharaja Gupte*, the famous saint from Nasik-Mumbai, says that, over the time, the *Japa* done by the mind (*Manasa-japa*) converts into the *Ajapa-japa*. It goes on without even any active participation of the mind. When one can pay attention to it, the *Ajapa-japa* can be heard.

This state is achieved in a few days, or months or years, depending upon the practice done in the past births. It gives the joy of the *Samadhi*. According to *Gupte Maharaja*, after some time when the *Ajapa-japa* stabilises into a steady state, one starts hearing the *Anahata-nada*. *Kabir* has alluded to these states in his words, '*Soonna Marai, ..*'.

*Gajanana Maharaja* further says that in this state of *Anahata-nada*, the *Shat-Chakras* and the *Kundalini* reach their state of *Laya*. What remains of them is in the form of the *Jyoti* and the *Nada*.

*Jyoti* is pure light of the *Atman*, which the *Yogi* in that state perceives. *Nada* is the *Anahata-nada* that he hears in that state. This is the state of ultimate *Atma-Darshana*, known as the *Realization*.

On reaching the state of the *Ajapa-japa*, he says that there is no need for the *Dhyana* of the *Chakras* and the recitation of the *Mantra*. The saint, *Gajanana Maharaja Gupte*, tells us that he got all these details recorded specifically for the guidance of the *Yogis*.

Note 1: *Bhramara* is a hexapod beetle, which is a kind of a wood-borer. When flying around, it makes a sound like ‘*Goon-goon-goon*’ that is called *Bhramara-gunjana*. It resembles the high pitch low frequency chanting of ‘*OM*’.

Note 2: *Gagana*, *Akasha* and *Kha* are the common terms used to denote one of the phases of matter in the doctrine of *Pancha-maha-bhootas*. We may call it ‘*Ether*’, a more familiar Western term. However, it differs from the concept of *Akasha Tattwa*.

## THE TRUE-BLUE SAINTS

It is very difficult to find a saint like *Gajanana Maharaja Gupte* who has done a great service to the *Yogis* in modern times by open guidance. He is like a *Guru* for many like me.

One needs the *Guru*, no doubt. Nevertheless, he has to be clairvoyant. The *Gurus* are found dime a dozen nowadays. They are enthroned *Gurus*, sitting on the stock of goodwill of their preceptors.

Many such persons have grabbed that position with cleverness, false promises, conceit, high talk, or outright treachery. They only mislead the folks. If they are there because the *Guru* wanted them to be their successor, they smugly feel and say that they are in the lineage, say the fifteenth ... the umpteenth, from such and such a great *Guru*. That is their trademark.

Their vanity becomes clear when viewed in the light of true blue saints, who are always humble. *Gajanana Maharaja Gupte* used to call himself

as ‘The Broom based by the Saints’ to sweep the dirt and the dust away from the society.

Indeed, one ought to feel himself as lucky if he has not been swept off his feet by the false men who masquerade as the *Gurus*. Although I did come across such persons, I was saved from being swayed by them. Who knows, they might be having an indirect hand in shaping of my destiny.

Fortunately for me, due to my attitude of garnering knowledge from every and all sources, I have picked up whatever knowledge I could even from such persons, like from that *Bihari Sanyasin* and his pet disciple. It is rightly said that one should collect the Gems and let alone the pebbles, wherever one goes.

I feel that some of the ‘*Guru-enchanted*’ folks may not like my comments on the *Gurus*. I have a duty towards the likes of me, the naive initiates, and the students of the *Path*, to warn them on the fake *Gurus*. If, by any chance, anybody has a ‘True Blue *Guru*’, my comments are not for him.

For the benefit of all *Yoga* students, I am recording here whatever I have experienced myself and learnt from the saints and *Yoga* books, as also from other *Yogis*, other *Yoga* initiates, and students.

I myself am in the search of a true *Guru*, may be, for the past many births. Would I ever say such things about the true *Gurus*? Never! If anyone feels hurt by my caustic comments on certain kinds of fake *Gurus*, I would only be asking them to ascertain if their *Gurus* are the likes of Saint *Dnyaneshwar* and *Gajanana Maharaja Gupte*.

*Ramakrishna Paramahansa* and *Vivekananda* were a pair of the most famous *Guru* and disciple. Their time was around the latter half of the nineteenth century AD. *Ramakrishna* was also an ardent devotee of *Bhakti* school, venerating goddess *Dakshina Kali*. He used to say that there are many ways to realize the God. All religions lead to the same goal.

*Swami Vivekananda* was the foremost amongst all the disciples of *Shri Ramakrishna Paramahansa*. The famous *Shri Ramakrishna Mission* of India and of international fame is their legacy left to the Indian nation. They were followers of *Advaita Vedanta*, in principle. *Yoga* was the main *Path* taken by *Swami Vivekananda* to attain *Jnana*.

The Mission has been one of the central pillars of Indian *Vedantic* movement of the day. They have many branches in India and abroad. *Swami Vivekananda* is most famous for his maiden debut at 'The World Religions Conference' held at Chicago, USA, in the year. He captivated the large audience by his opening lines as 'My American Brothers and Sisters'. He received a standing ovation from the crowd.

The behaviour and personality of *Shri Ramakrishna Paramahansa* were fully scrutinised by *Swami Vivekananda*. Only after *Shri Ramakrishna* passed the tests of a real saint did *Swami Vivekananda* accept him as a *Guru*. If your *Guru* is an equal of *Shri Ramakrishna Paramahansa*, you are really fortunate.

If not, throw him away like a dead stone. He is of no use to you, I say. One should always remember that a *Guru* does little to help one on the path. It is actually the impersonal *Guru-tattwa*, which does all that. The *Sadhaka* has to strive all along by himself until he has reached a certain high level of purity when he will meet the right *Guru*. This is worth knowing for all who have their *Gurus*, even true blue, whether you are a *Yogi*, an initiate or a student on any *Path*.

The *Guru* is powerless without the *Guru-tattwa* flowing through his innate psyche. Even a true *Guru* has to give way to another when the *Tattwa* stops working through him. Always remember that the *Guru's* body and personae are just as useless as a dead body without the *Guru-tattwa*.

This is the momentous truth that I have learnt at the hands of the saints and seers, my *Gurus*, philosophers and *Yogis* and accomplished travellers of all the avowed *Paths*, whether of *Bhakti*, *Jnana*, *Karma* or *Yoga* or any other one may like to follow.

It is the *Guru-tattwa* that one should be after, rather than looking up to the *personae* of the *Guru*, his likes and dislikes, his idiosyncrasies et al. The *Guru* in person need not be venerated as such. The real veneration of the universal *Guru-tattwa* is born inside the disciple and it never manifests overtly in showmanship, like doing the worship, physical service etc. of the person of the *Guru*. I hope that these warnings would be adequate to the intelligent seekers. Others are not seekers at all if they cannot see the truth behind what I am saying and they may ignore what I am saying.



They may not need to read what follows as it is less likely to benefit them since all enquiries in the '*Domain of The Unknown*' need an open and non-committed attitude of *Pure Enquiry* of which they may right now be lacking.

The above is the real criterion for the capacity of any person to know and understand the *Truth* which is known by the term '*Adhikarin*' in *Adhyatma-shastra*.

Even though I came to Saint *Dnyaneshwar's* fold much later, after attaining the highest level on the path, I still regard him as my *Sadguru*. His writings have given me the insight on the *Path*. I try to follow him in deed and principle to the extent the human being in me can.

In particular, I would like to be as humble as he was and as considerate to all the living things as he has been. However, I cannot take my eyes off when it comes to the truth of the matter. I do not like to sacrifice the truth of the matter for the sake of niceties that may only lead to deepening the bonds of ignorance in any person. That is the reason for my comments on the fake *Gurus*. The *Vedas* vouch for the truth, and to follow their train. I am just following the dictum of the *Vedas* in my autobiography, to the extent of my capacity to know and state the truth of the matter.

## YOGA AND PHILOSOPHY

### **Yoga-shastra and Me**

We have always to consider the philosophical aspects of Indian mysticism when dealing with its Yoga-shastra.

The Indian Philosophy is not just an ideal, but it has practical implications to be applied for life too. It expects one to be able to experience its tenets and live for it. The practical way to experience the philosophical propositions is known as the *Yoga* and the science developed around it is the *Yoga-shastra*. Everybody, including a householder, can practise the *Yoga* according to his capacity.

Having practiced the *Yoga* and studied its texts, with guidance from proper *Yogic* authorities, I could understand its intricacies. These have been incorporated in this book on my *Yogic* experiences to enable the

enquirers in understanding some of the mysterious part of the *Yoga* discipline.

My journey into the *Yoga* field enabled me to clearly understand the mystical aspects of the *Yoga-shastra* in the *Gita-Dnyaneshwari*, and in particular the contents of their famous sixth chapters and Saint *Dnyaneshwar's Abhangas* - a form of verse In Marathi language literature - on the *Yoga*.

It also enabled me to grasp the *Yogic* stages of what is broadly known as the *Kundalini-yoga*, extolled by Saint *Dnyaneshwar* as the *Pantharaja* i.e. the *Royal Way* of the *Yoga* practice. *Gita* calls it *Rajayoga*, the most secret practice. Likewise, *Swami Vivekananda*, the great Indian *Yogi* of the nineteenth century calls *Kundalini-yoga* as *Raja-yoga*. It is the form of *Yoga* in which the innate power of the *Yogi*, known as the *Kundalini*, is invoked to attain the highest state of *Yoga*, not otherwise amenable to any other practices.

By the *Grace* of Saint *Dnyaneshwar*, I was granted the illumination necessary to appreciate the highest stages of the *Yoga* practice, narrated in his 700-stanza work, *Amritanubhava*.

Basically, the *Kundalini* is known as the primal power which resides in the subtle body (*Linga-deha*) of every person. It is supposed to be the *Prakriti* itself which individualizes for every soul. The *Prakriti* is one of the ultimate principles and it provides the working force behind the Universe.

The *Linga Deha* gathers the impressions of the deeds (*Karma*) of the soul from one birth to another birth. Thus, a reservoir of the impressions of *Karmas* is built into it and the actions and experiences of each soul are governed by their accumulations in the subtle body.

The subtle body is known as the *Yogic body* which is different from the physiological body of a person. The various actions of the latter are governed by the former. Broadly speaking, the subtle body is the ethereal body consisting of the *Kundalini*, various *Yoga-Chakras* and the *Yoga Nadis*. It passes from one gross body of the soul to its other body in which the soul is reborn. This continues from birth to birth until the individual soul finally attains liberation.

*Yoga-chakras* are subtle ethereal centers in the *Yogic body* which are activated by the *Pranas*. *Yoga-nadis* are subtle ethereal channels through which the *Pranas* flow in the subtle body.

The main *Chakras* are taken as six in number, called as the *Shat-chakras*. They are the *Mooladhara Chakra*, *Svadhishthana Chakra*, *Manipura Chakra*, *Anahata Chakra*, *Vishuddha Chakra* and the *Ajna Chakra*. The main *Nadis* are three viz. *Ida*, *Pingala* and *Sushumna*.

These six *Chakras* and the three main *Nadis* are basically involved in the process of *Yoga*. The *Kundalini* remains in its basal state in the *Kanda* near the *Manipura Chakra*. In its active state, it passes through the *Sushumna Nadi* through the six main *Chakras*. It ultimately goes to the *Crown Chakra* called the *Sahasrara-chakra*. The *Yogi* attains the final stage of *Samadhi* on the *Kundalini* reaching it. There are supposedly 72000 subsidiary *Nadis* in the subtle body and innumerable secondary *Chakras*.

The *Pranas* pervade the subtle body, flowing through the *Nadi* system. *Pranas* is a distinct psychic subtle force. In the *Yogic body*, when it flows through the *Nadis*, it activates the various *Chakras* and brings life into action. It is not the air one breathes, just as the *Yogic Nadis* are not the nerves of the physical bodies. Some scholars attribute the *Chakras* to be the ganglionic plexuses of the nervous system. It is to emphasize that this is a patently wrong proposition that can be made only by a person totally ignorant of what the *Yogic body* is made up of and its functionality.

The *Kundalini* has a path in the body when it is aroused by *Yoga*. Until that is done, it remains dormant and provides only so much of life force as is enough to sustain the actions of the soul in its bodily form. It is then called metaphorically as sleeping and coiled like a serpent at the root (*Kanda*) between the *Manipura* and the basal *Mooladhara Chakra* in the *Yogic system*. The first of the *Shat-chakras* is called *Mooladhara Chakra*. It is located in the *Yogic*

When the soul starts upon the path of liberation, the *Kundalini* is said to become active and metaphorically said to have awakened. It then travels through the different *Chakras*, liberating the consciousness in stages until it unites with the *Purusha* in their original state.

The *Purusha* is the ultimate principle, the One who experiences the workings of the *Prakriti*. The *Prakriti* and the *Purusha* form the ultimate dual principles in the doctrine of *Dwaita*.

My background and studies have fully equipped me with the wherewithal to undertake this prestigious work into the study of the deeper aspects of *Gita* and *Dnyaneshwari*. They have also enabled me to grasp the many books on the *Yoga* discipline in their true mystic sense, so as to render me fully equipped to undertake the detailed work on the *Yoga of Gita* that I penned down.

Working on the treatise in Marathi language on the *Yoga* by the title '***Yogada Shri Dnyaneshwari***' filled me with great joy of achievement, indeed! I had been fully engrossed for the past so many decades in this project of my delight. Soon afterwards, I started the work of its transliteration into English for the readers who do not know Marathi language. That work is partly done and the rest is under way.

*Patanjali* was a great sage of ancient India. He wrote treatises on various topics. His treatise on the *Yoga-shastra* is popularly known as the *Patanjala yoga-sootras*.

While dealing with *Rajayoga*, I have not entered into the theoretical discussion on whether the *Patanjala-yoga-sootras* are from the *Dwaita* or the *Adwaita* stream; whether *Acharya Shankar* has proscribed it and whether it accepts the *Ishwara* etc.

In a broad generalized pattern, the compact *Patanjala Sootras* are more than useful in deciphering the secret of the *Yoga of Gita* and *Dnyaneshwari*. I have used these *Sootras* for bringing forth the secret of the *Yoga* in *Gita* and *Dnyaneshwari*.

I am only interested in it as it is an excellent practical guide to the *Yoga* discipline. Its eightfold path of the *Yama-Niyama- Asana-Pranayama - Pratyahara* and the *Dharana-Dhyana-Samadhi* can actually be practised. For the beginners, I am listing below certain terms from *Pys*.

*Yama* and *Niyama* are conduct-oriented behavioral practices aimed at disciplining the body and the mind of the *Yoga* student to make them suitable for undertaking advanced *Yoga* practices like *Pranayama* etc.

*Asana* means the *Yogic* posture of the body and limbs which helps best in meditation.

*Pranayama* is the control of breath for steadying the mind and purifying the body for further practice of *Yoga*. *Pratyahara* is the control of the senses and desires.

*Dharana-Dhyana* and *Samadhi* together are known as the inner core of the eightfold path of *Yoga* which is also called the *Patanjala* or *Ashtanga Yoga*. The initiate has to choose an object, say a deity to begin with, upon whom he centers his attention conscientiously and continuously. As the level of concentration intensifies, he starts immersing his mind solely in it.

The stages of mind of increasing intensity of immersion are known as *Dharana*, *Dhyana* and *Samadhi* progressively. Intense *Dharana* is *Dhyana*. Intense *Dhyana* is the *Samadhi* state in which the mind is not aware of anything other than the chosen object of concentration.

The process of *Dharana-Dhyana* and *Samadhi* collectively is what is popularly known as meditation. Technically, the *Pys* calls it *Samyama*.

The various systems of the *Yoga* of any particular philosophical School like the *Dwaita*, the *Adwaita* etc. differ from one another upon a number of subjects. There are differences between these streams because of what are:

- i. *Yamas*, *Niyamas*, and *Asana*;
- ii. The methods of the *Pranayama*,
- iii. The extent of the *Pratyahara*,
- iv. The *Ultimate Entity* or the icon or the object (*Dhyeyya*) of *Dharana-Dhyana-Samadhi*,
- v. Whether it should be the *Saguna* or the *Nirguna*, and
- vi. The nature of the Ultimate to be realized etc.

The scholars seem to hold that the various philosophical doctrines and the *Yoga* disciplines cannot at all be related to one another. However, in my book '**Yogada Shri Dnyaneshwari**', I have attempted to involve the various streams for a better understanding of the whole subject.

According to me, the ultimate principles of the *Patanjala* system, the *Prakriti* and the *Purusha*, can be suitably related to their equivalents in the other systems. Whatever *Patanjali* says is proved by practice.

Note 1: *Dwaita* is the *Principle of Duality* which differentiates between the *Universe*, the individual *Soul* and the *Supreme Consciousness*.

Note 2: *Adwaita* is the *Principle of Monism* in which the *Ultimate Consciousness* exists everywhere and in everything but is a single entity.

Note 3: *Patanjali's* work on *Yoga* i.e. his *Yoga* principles (called the *Sootras* in Sanskrit) are known as the *Patanjala-yoga-sootras*. The same hold true as the core of various systems of the *Yoga*.

Note 4: *Vyasa's* commentary on the *Patanjala-yoga-sootras* is the authoritative text on the *Yoga-shastra*. *Vyasa* himself was a great sage of ancient India. He is credited with super intellect, understanding and vast knowledge. He composed the epic *Mahabharata* and many other religious texts. I have made copious use of the commentary in my work, in addition to the various commentaries on the *Yoga-shastra* by other experts.

Note 5: The *Brahman* with form and attributes is called *Saguna*. The *Brahman* without form and attributes is called *Nirguna*.

## **The State of My Kundalini**

One day in the year 1987-88, I was waiting for a metro on the railway platform. One Mr. Bhandari got acquainted with me. He was an officer in a private company. He was about 8-10 years older than I was. We boarded the metro together, in the same compartment. I had to alight from the train after a short while.

Suddenly, he started staring intently at me. I was puzzled by his stare. He suddenly told me that I should read 'The sixth Chapter of *Dnyaneshwari*'; it would be very beneficial for me. By that time, I had been introduced to *Dnyaneshwari*, and especially, its sixth chapter. I knew what the *Kundalini* and the *Pantharaja* are. Still, donning ignorance, I asked him what was so particular about his asking me to read from *Dnyaneshwari*. What was *Dnyaneshwari* and why was he asking me to read its *sixth chapter*, in particular.

He said that he had some *ESP* powers. He had seen some signs of my psychic make-up. That was why he had recommended the recital of the *sixth Dnyaneshwari chapter* to me.

Then I asked him what the signs were that he had seen. He told me that that information could not be revealed. The mystic's powers are bound with a regimen of secrecy. If he reveals any more than he should, his powers may be lost.

Then after a few minutes of gazing intently at me, he suddenly turned away from me, saying that: 'You are lying. You are well aware of what *Dnyaneshwari* is and very well know what the contents of its *sixth chapter* are. You also have learnt what are the *Kundalini* and its *Yogic* phenomenon.

He felt offended by my pretending ignorance of the matter. After all, he said that his advice was in my interest only. Saying thus, he got mixed with the crowd. This is what happened about a year and a half after I started hearing the *Anahata-nada*. Later on, I saw him two three times on the train. However, we never talked with each other.

After more than eighteen years had passed, I had been to the local *Ganapati* temple. He chanced to come there and sat near me on the bench. He had become old, by then. He had some disciples with him. I recognised him and said, 'Hello!' He had not forgotten our chance meeting at the metro station.

He immediately asked me whether I remembered what he had said during that chance meeting. I said, 'Yes. I do'. He asked me if what he had said had come out true; whether I have had *ESP* experiences of the *Kundalini*. I affirmed. He felt happy at his power of reading the occult had worked well in my case. I then asked him to reveal to me what sign or omen he had witnessed during our first meeting about the state of my *Kundalini*.

He said that it could now be revealed, as he was nearing the end of his life. He had seen a bright red form of a serpentine line across my *Bhroomadhya*, at my nose-bridge. The serpentine figurine was just like Saint *Dnyaneshwar* has described the *Kundalini* in the *sixth chapter* of *Dnyaneshwari*. The sleeping *Kundalini* is in the form of a small serpent, red in colour. It is seen as forming three and half coils of its body when

not awakened. The mystic had recognised that it was the *Kundalini* proper, uncoiled and in action above my *Ajna-Chakra*.

He, therefore, recognised that I was a *Yogi*. Since the *Kundalini* had been above the *Ajna Chakra*, he understood by the revelation that my status as an advanced *Yogi* was very high. He had also understood that I was totally unaware of my advancement above the *Ajna Chakra*. In order that I may gain knowledge about my high *Yogic* status, he had recommended to me to get more knowledge of my state by reading the proper texts on *Kundalini*, especially those of Saint *Dnyaneshwar* who was the maximal authority on the subject. *Dnyaneshwari* is the *Opus Magnum* on *Yoga-shastra* by the Master *Kundalini Yogi*.

He felt that the Saint's texts would benefit me the most, as *Dnyaneshwari* came with the Saint's blessings. He had recognised that I had belonged to the *Natha Siddha* tradition from *Adinatha* through Saint *Shri Dnyaneshwar*. I bowed to him who was really a clairvoyant.

I have experiences of other clairvoyants, too. However, none of them was masquerading as a *Guru* like we meet, I said, '*Dime a Dozen*'. None of the *Gurus* I found on my *Path* ever did anything for me, more than either taking me into their fold, or deriding my state, and giving me uncalled for advice. They absolutely lacked clairvoyance. The *Gurus* that came my way as I mention elsewhere were only puppets, I would say, not the True-Blue *Gurus*.

However, they had a certain purpose in my destiny and hence I have accepted them as *Gurus*, albeit reluctantly. They never did for me what the mystics I met per chance did for me. Such a mystic, an elderly woman, a devotee of Lord *Shri Krishna*, had also told me that my *Kundalini* was active and it was in the most exulted state.

I had met her at Sangli where I had gone on some business. While staying at a hotel, another person from the neighbouring room told me about her. I went to meet her. Her persona was full of tranquillity. I had learnt from others that she used to remain always in the in the trance state, called as *Turiya*.

*Turiya* is the state beyond the three states of *Jagriti*, *Svapna* and *Sushupti*. It is a *Samadhi* state, the highest state a *Yogi* attains. There are, however, stages of the *Turiya* itself, from the initial to the deepest. The state of *Turiyatita* is still beyond that.



Theoretically the three states of *Jagriti*, *Svapna* and *Sushupti* correspond to the three *Padas* of the *Atman*, designated by the three syllables, ‘A’ ‘U’ and ‘M’ respectively by the *Mandukya Upanishada*. *Turiya* corresponds to the fourth or the *Samadhi* state of the *Atman*. It is represented as the *Ardhamatra* or *Amatra* of ‘OM’, the *Shabda-Brahman*.

The *Turiyatita* is the state beyond all states, even of *Samadhi*. It is the pure, nascent, primordial *Atman* or the *Brahman* in itself, beyond the states of *Sat-Chit-Ananda*. One who dwells in that state is invariably a *Jeevan-mukta*. It is what is known as the *Sanjeevana Samadhi* in the parlance of the *Natha* tradition.

It is the state of Saint *Shri Dnyaneshwar* and his preceptors like *Matsyendranatha*, *Gorakshanatha*, *Gahininatha*, and *Nivrittinatha*; and other siblings viz. *Sopanadeva* and *Muktabai*. Really speaking, *Muktabai*’s state is no state at all. It is the absolute, the *Atman* or the *Brahman* Itself that *Muktabai* was, as ultimately witnessed by the incident of her departure from the earth.

I chanced upon many mystics in my lifetime. A number of saints and mystics have helped me on the path, in allowing me to know myself. They have given me certain directions, discussed my state of *Kundalini* and its progress. They have helped me the most. Even the *Gurus* I met on my *Path* have never been able to do what these mystics did for me. I am not revealing the true names of these mystics, for the sake of privacy and to protect myself from their over-enthusiastic admirers, aka *Bhaktas*/fanatic disciples.

As everybody knows, the admirers and the followers of even saints mar their glory, by holding fastidious beliefs. We are well aware of the followers of saints who burnt the so-called heretics at the stakes and heaped untold misery and death upon unsuspecting innocent souls in the name of their faith.

Could a kind saintly soul ever have ordained such a cruelty upon anyone, even a criminal, we wonder. Saints, who laid down their lives, bleeding from the treachery of others, had pardoned them all, even their tormentors. However, look at those fanatics, glorifying themselves as their followers. Can they ever be the true followers of the saints, least to qualify even as human beings? Be it as it may. I am continuing my story from where I left it about the mystic lady from Sangli whom I met.

Someone had taken a photograph of the said mystic lady of Sangli. It was found out on developing the film that a huge cobra - bright, white and illuminate - had coiled around her body. It held its hood over her head. The said mystic's trance state was what the *Yogis* know as the *Turiya* state.

Such photographs of a *Yogi* as mentioned above in her case are very rare. The cobra was actually the icon of the *Kundalini* in its full perspective. It appears that whatever be the ethereal matter of the *Kundalini*, the *Nadis* and the *Chakras*, at times it can be captured on a photographic plate, under right lighting conditions.

The matter might be becoming transformed on occasions so as to be seen by the mystics, under suitable conditions. The instances of an ordinary person coming across its manifestation are very rare, and that too mostly indirectly, as in the said photograph.

Though such a phenomenon is so rarely observed, if it can be researched, it may be possible to know more about it. Probably, instrumentation based upon the electromagnetic spectrum may be a useful tool for that purpose. But this is my wildest guess, after all. There is many a dimension to life simply not amenable to science, as it is.

I too have seen the ethereal matter on a few occasions, even under natural light. My experiences with some of the mystics tell me that they can see it from a certain angle and in suitable lighting.

When I was afflicted by the *Aghoris'* prowess, I had been to a mystic whom I had asked if he could see anything. He took me to a room and made me stand in a particular position with respect to the light in the room.

Then after observing me for some time, he told me that there was no doubt about some mischief going on. However, I was well protected, he said. He could see a serpent around me, with its hood sheltering the crown of my head. That serpent was the *Adi-shakti*: The *Kundalini*. He said that it would see me through the *Aghoris'* craftiness.

## EMBRACE BY SHRI KRISHNA

Another saintly woman I met in the year 1988 on the occasion of *Tukarama-beeja*, the birth anniversary of saint *Tukarama Maharaja*.

As soon as I entered the precincts of her house, I was filled with absolute bliss. Waves of euphoria were dancing through my entire body as I finally entered her place of worship of Lord *Shri Krishna*.

When I entered into her house, I saw her sitting in front of the idol of Lord *Shri Krishna*, with the flute in his hands. However, in the place of her idol, I started seeing the live form of Lord *Shri Krishna*, with four arms holding the mythical conch shell, the mace, the *Chakra* and the lotus flower.

I was very much overwhelmed by that *Darshana* of Lord *Shri Krishna*. I lost all sense of Time and Space. Then I started running towards *Him*. Lord *Shri Krishna*, too, dropped the icons of the *Chakra*, lotus flower etc., and came running toward me. We met and embraced each other, for a long time that looked like eternity. The *Anahata Nada* that I had been hearing since 1986 continuously had reached a crescendo when we embraced each other and it was ringing loudly like bells tolling.

Suddenly, as soon as we met, the lady, *Krishna-tai* came out of her solemn trance. She started calling out to me loudly and telling me not to become one with Lord *Shri Krishna* at that stage. She was asking me to remain away from Lord *Shri Krishna*. It appears that she had also visualised what was happening to me and Lord *Shri Krishna* then. Probably the Lord had also blessed her by making her witness our most deep embrace.

She said that I would not be able to absorb and sustain the glamour and the brilliance of the *Lord's* trillions of thousands of Suns-like appearance. She said that I would have to wait till I developed the requisite power to withstand that brilliance.

I told her that it was next to impossible for me to keep away from *Him*. Let whatever has to happen, happen. It was not up to me to say or do anything in the matter. Lord *Shri Krishna's* will was uppermost, I said. I could not turn away from *Him*, having come so near to *Him*, I felt.

Then she said: ‘OK. This is a fantastic state that you are in. You will remain immersed in the *Japa* of the *Onkara*. You will always remember *Him*, twenty-four hours a day, without break.’

In the context of the *Lord’s* and my embrace, I came across an illuminating reference in Saint *Shri Ekanatha’s Bhagavata*. The incident described in the *Bhagavata* is exactly similar to my experience.

I found the reference in the text after more than two decades. The *Ovis* from Saint *Shri Ekanatha’s Bhagavata* helped me to actually gauge the depth of my experience, though much later.

Saint *Dnyaneshwar* describes an incident, similar to my own, in *Dnyaneshwari* when Lord *Shri Krishna* embraces *Arjuna*. The embracing by *Shri Krishna* was the greatest state for a *Yogi* like me, what with the similar experiences of *Uddhava* of the *Bhagavata* and of *Arjuna* of *Dnyaneshwari*. There is no higher state than that on the path of *Yoga*.

Drowned in my ecstatic state, I never pondered over the matter. Whether I shared Lord *Shri Krishna’s* persona being united with me or whether I became one with *Him*, I have no inkling. I am happy with whatever *He* decided to do by me and would seek no more from *Him*. Whatever Lord *Shri Krishna* would be doing will be for my welfare, I feel assured.

After that incident, while I was still there, and other folks had gone away, *Krishna-tai* told me that: ‘Of course! You yourself cannot decide the matter. It is for *Shri Krishna Himself* alone to do what *He* pleases. It is *Him* who alone can decide when the union with *His* devotee should take place. I know that. It was rather impulsive of me to warn you not to merge with *Him*.’

After witnessing our embrace, the mystic lady, *Krishnatai*, further said that ‘But everything ought to be well since it must have been Lord *Shri Krishna* who has decided to unite with you. Let us leave the matter at that. Your *Kundalini* is at the plateau, you know. It is now transiting from the *Sahasrara-Chakra* to the *Murdhni-sthana*: the crown of the head, where the *Brahma-randhra* is located. Actually, this union with the *Lord* ideally takes place when you have just crossed the *Brahma-randhra* at the crown of the head. However, who are we to say when it should be or should not take place. *Shri Krishna* is the *One Who* decides it all.’

‘Now as it is, this *Kundalini* process is supposed to last in your case for almost a year and a half. It will reach its origin in the *Brahmanda*. It is then that it should be embracing *Shri Krishna*: that is the culmination of the *Dhyana-yoga*.’

‘May be the *Lord* has taken this gigantic step of taking you instantaneously to that place now itself. Since you are a *Dhyana Yogi*, you ought to know this matter. Now we can only wait and watch. I again say that you do not need any *Guru*. Hence please do not run here and there to anybody for guidance. When the *Lord Shri Krishna Himself* is doing everything for you, your *Yoga* practice is complete at every step that you take in that direction. Who else can do anything better for you than the *Lord Himself*? So, stop your quest of a human *Guru* right now, I say.’

She went on and said that ‘*Shri Krishna* has taken upon *Himself* that duty of your *Guru*<sup>55</sup>. *He* is doing all these things for you. Surrender your will unto *Him*.<sup>56</sup> Do you understand whatever I am telling you?’

*Krishna-tai* was then in the *Turiya* state when she had thus spoken to me. I was amazed at her knowledge, which was flowing from that state. It was observed that after she used to come out of that state, she never could remember what she had said during her *Turiya* state.

The incident took place in May 1987: about half a year after I started with the *Anahata-nada*. The state of the plateau of the *Kundalini*, which she then talked about, also occurs in the *Ashtanga-yoga* of *Patanjali* as seen from *Dnyaneshwari*.

In fact, all the paths: the *Hatha-yoga*, the *Patanjala-yoga* and the *Panharaja* are so much interwoven that they form a single *Yoga* only. Saint *Dnyaneshwar* has commented on the *Ashtanga-yoga* in *Dnyaneshwari*.

Saint *Dnyaneshwar* has given a simile to *Yoga Path* as if the *Yogi* is climbing to a mountaintop. At its base are the *Yam-Niyamas*.

From there, the *Yogi* treads upon the mountain trek. He reaches to the rock face of the *Pranayama*. Then climbing the cliff top of the *Pratyahara*, he comes in the precincts of *Vairagya* (renunciation).

Further on are the plateau of the *Pavana* (the element of *Pranas*) and the space (*Akasha*) of the *Dharana*. Once he crosses them, he reaches the top of the mountain of *Yoga*: the *Dhyana*. Taking a steady seat upon it, he enters into the *Samadhi*. That is how saint *Dnyaneshwar* has described the *Ashtanga yoga*.

Note 1: *Tukarama Maharaja*: He was a great saint from Maharashtra state, India, belonging to the seventeenth century. Like many Maharashtrian saints, he, too, was an ardent devotee of Lord *Shri Vitthal* of *Pandharpur*.

He composed many *Abhangas*. They are collectively called the *Abhanga-gatha* of *Santa Tukarama*. It is verily an encyclopedia of *Jnana*, *Bhakti* and wisdom, reflecting his highest attainments. He is venerated by the *Varakaris* and placed on high pedestal like that of saints like *Nivrattinatha*, *Dnyaneshwar*, *Sopanadeva*, *Muktabai*, *Ekanatha* and *Namadeva*. Every year, the *Varakaris* gather in vast numbers to take out the procession of his *Padukas* to *Pandharpur* during the period of *Ashadhi* and *Kartiki Ekadashis*, going on foot.

Note 2: *Saint Shri Ekanatha* was a famous medieval saint of Maharashtra, from *Paithan*, near *Aurangabad*. He was the disciple of *Janardana Swami*, the in-charge of *Fort Devagiri*, near *Aurangabad* in Maharashtra. *Janardana Swami* was a highly accomplished soul who was an ardent devotee of Lord *Shri Dattatreya*. *Saint Ekanatha* is famous for many religious compositions, chiefly his *Abhangas*, commentary on the *Eleventh Skandha* of *Shrimad Bhagavata Maha-Purana* and *Bhavartha Ramayana*.

*Saint Ekanatha* is credited with discovering the then long forgotten place of *Saint Dnyaneshwar Maharaja's Samadhi* place at *Alandi*, near *Pune*. He also arranged for its maintenance and built a well near the *Samadhi* place for the pilgrims. He is credited with having been invited by *Saint Shri Dnyaneshwar* into his *Samadhi* site and asked him to rediscover the original composition of *Dnyaneshwari* and bring it before the public. He did execute that work satisfactorily and the present copies of *Dnyaneshwari* appear to be based upon his version of *Dnyaneshwari*.

## THE MYSTICAL ASTROLOGER

I had been to a mystic astrologer at Jabalpur, North India, in the year 1985. He had old parchments of palm tree leaves, inscribed with the forecast of many persons. I wanted to read my horoscope, if it was with him.

The writings were supposed to be about four to five thousand years old. However, these appear to have been rewritten many times for preserving the writings. These are variously known as the *Brigu-samhita*, the *Soorya-samhita*, and the *Agastya-nadi*, etc.

It was my first ever acquaintance with the said astrologer. We did not know each other. However, when I showed up at his house, he said: ‘Welcome, sir. I have been waiting for you. Your horoscope is due for reading this very day.’

I was taken aback at his words. I had decided to visit him just an hour ago. I had not informed him of my visit beforehand. How was it that he could be waiting for me so sure? He made me sit in the waiting room. Then he brought out an old tome from his study. It was written on paper in *Hindi* language. He showed me other still older writings on palm-leaf parchments. These were written in *Sanskrit*.

He told me that the original writings were on the parchments, in *Sanskrit*. Nowadays people are losing touch with old Sanskrit. Hence his grandfather had translated those works into Hindi.

Then he opened a page in the book. After verifying the lines on my palm and thumbs with what was noted on the page, he started to read from it. He read out my name, my mother’s, father’s and wife’s name accurately from it. He asked me if the names tallied. My age at the time of this visit also tallied with what was written upon it. It stated that the person tallying with these details will be visiting to read the palm leaf when he was of that age. The horoscope also tallied with what was written on the leaf. On confirming that, he was satisfied. He said then that ‘OK. This surely is the palm leaf for you. I will now read out what is written here about you.’

Then he read out many things about my past, the details of my occupation, my sisters’ position, my property, my education, how many

sons and daughters I had, any predeceased children and my health condition etc. He used to get my confirmation on every point that it was tallying.

When all such details tallied, he started reading about my immediate position, problems etc. Later he read out my future, year by year, until the day I would die. He read it all out. The reading lasted for a good time. He gave me a written copy of the writing, in about half an hour.

I was listening to him with rapt attention. He told me that I should beware of black magic. It may afflict me. The remedy for that was not easy, he said. The *Rishis*, whoever might have written the parchments, had inscribed these details with what they had seen about me with their power of clairvoyance. He then said that the *Rishis* suggest that I should follow certain mystic practices, to lessen the impact of the black magic.

The astrologer further read out: ‘You are one of the high-ranking courtiers of the *Almighty’s* court. *He* has blessed you. Hence, *He* will definitely see you through everything. However, you will have to suffer somewhat by the evils of the magic.’

After he had read everything, he asked me if I had any special questions in my mind about my horoscope. I asked him about the wellbeing of my parents.

He told me: ‘The *Rishis* are pleased by your question. In this *Kali-yuga*, there are but a few persons who care about their parents. Everyone is given to pleasures of the flesh, wife and children, money and power. It is very exceptional to see a person who cares for his parents’

He said that: ‘*Rishis* are happy with you. They bless you. You will not have to worry about your parents. They will live long and depart peacefully from this world, leaving behind their blessings for you.’

I was wonder-struck at all this reading, given from the age-old writings. How could one possibly know all that a few millennia ago and also know the exact date on which I would be visiting for the reading of my future, I wondered.



Every word of the fortune-teller was astonishing, especially the questions that I would be asking and their answers. The prediction has come true. However, the scientist in me is worried about having no inkling as to what this all is about, despite the fantastic leaps our sciences have taken.

## THE VISION OF KUNDALINI AWAKENING

Much before I had started on the path of certain *Yoga* practices, I had certain visions. Some visions came in dreamlike states and some while sitting in the *Dhyana*. I am recounting a few which are significant.

I saw that I am in the centre of a dark cellar. There was a person who was puffing an incense burner, trying to bring forth a flame from the smoking mass of incense. A flame then arose from it, which went high up. It started giving out a lot of light and brilliance. I became annoyed at that person, asking him why he would want to raise the flame unnecessarily.

Later I realised what the vision meant. It was symbolic of the *Kundalini* awakened from its place, the *Kanda* at the *Mooladhara-Chakra*. The time had come for the *Kundalini* to take the upward direction.

*Kanda* is the place in the ethereal body (*Sookshma-deha*, *Linga Sharira*) in which the *Yogis* say that the *Kundalini* remains in its pre-awakened form. Some *Yogis* say that it is located below the *Mooladhara-Chakra*. However, others say that it is at the location where the *Manipur -Chakra* is located, in the region corresponding to the navel in the *Sookshma Sharira*.

To me, the latter view appears to be correct. One theoretical reason for it is that the three lower *Chakras* from *Mooladhara* to *Manipur* are called the *Chakras* of the world. They are functional when the person is alive, to deal with the matters of the world.

The *Chakras* from the fourth onwards i.e. *Anahata-Chakra* and above are the real *Chakras* from where the processes of the *Yoga Path* start. *Dnyaneshwar* refers to it as the *Kanda* only, without much description of the term. In all probability, we may safely say that the *Kanda* is the mouth of the *Sushumna* at its lower end from where the *Kundalini* arises due to the action of the *Pranas* on the lower three *Chakras* and enters into the *Sushumna*.

## THE MANTRA-CHAITANYA

The *Patanjala-sootra* declares that by *Ishwara-pranidhana*, *Mantra-japa* and the like, the *Pratyakchetana*, meaning the *Kundalini* awakens leading to *God-Realization*.<sup>57</sup> The *Achetana Mantra* becomes *Chetan* by proper recitation of the *Mantra*. This is called the *Mantra-chaitanya*, which is a state of the awakened *Kundalini*.

As earlier told, I used to practise the *Gayatri* and the *Ganesha-atharva-shirsha Mantra-japa* as per Mr *Bhat's* book, titled '*Sanchita Darshana*'. It appears that, in the course of time, the *Kundalini* awakened on manifestation of the *Mantra-chaitanya*. The smoke seen emanating from the incense burner in my vision was symbolic of the beginning of the awakening of the *Kundalini*. The resultant flame was a sign that the process was complete.

Once the *Kundalini* awakens, the *Yogi* is not required to undertake the exercise of any of *Yoga Ashtangas* viz. *Yama-Niyama-Asana-Pranayama* and the *Mudras* etc. The *Kundalini Shakti* itself engages the *Yogi* into all the *Kriyas* as are necessary. The *Shakti-jagriti* is known as the *Shaktopaya* in the *Yoga-shastra*.

The *Kriyas* i.e. involuntary actions of the *Maha-yoga* like those of the *Hatha-yoga*, the *Raja-yoga*, the *Mantra-yoga*, and the *Laya-yoga* arise automatically at the behest of the awakened *Kundalini*, as needed.

*Kriya* literally means 'action'. The *Kundalini* starts certain involuntary actions of *Pranas*, *Asana*, *Mudras* and *Bandhas* etc. after it becomes active. These are also known as *Kriyas* in the context of *Kundalini Yoga* and the *Mahayoga*.

*Maha-yoga* is the superior-most *Yoga* in which, the facets of all other *Yogas* like *Hatha-yoga*, *Raja-yoga*, *Kundalini-yoga* etc. are combined. *Maha-yoga* starts of its own accord and takes the *Yogi* through whatever stages are necessary for his travel on the *Path of yoga*. *Adi Shankaracharya* has described the holy place *Pandharpur* in Maharashtra, with Lord *Shri Panduranga (Vitthal)* as its presiding deity, as the *Peetha* (a place of worship, an important holy place) of *Mahayoga*.

The *Yogis* say that in case the *Kundalini* awakens by itself, the *Yogi* should seek a knowledgeable *Yoga Guru* to guide him. I had not much belief in the available so-called *Yogis* whom I knew. Hence, as advised

by the mystic *Krishna-tai*, I regard Lord *Shri Krishna* and *His* alter-ego: Saint *Shri Dnyaneshwar* as my *Gurus*. Even then, I was destined to get later on a namesake *Guru* of the *Natha* tradition from Saint *Dnyaneshwar*.

## THE VISION OF THE SUSHUMNA-NADI

Earlier to the vision of the awakening of the *Kundalini*, I had another vision. I was sitting in the *Dhyana* posture. I sensed entering into a long dark tunnel. There was blue light at its end.

A sage, identifying himself as *Bhrigu*, said: ‘Do not be afraid to enter the tunnel space. You have not to worry. You will attain *Adhyatmika*, as well as, the material welfare. Do not worry. Everything will be al-right.’

Understandably, the dark tunnel represented the *Sushumna-nadi*. The blue light at its end was the light of the *Atman*. The *Rishi Bhrigu*<sup>58</sup> is one of the salient *Vibhutis* of the *Lord* amongst the *Maha-rishis*.

It was thus, in fact that in the form of sage *Bhrigu*, the *Lord Himself* was guiding me through the tunnel. *He* was asking me to proceed on *Yoga Path*. The travel to the end of the *Sushumna-nadi* was a high state of *Yoga*, where one sees the *Atman*. Its blue light signifies that.

Note: *Vibhuti* literally means a special persona. In the *Gita*, in the 10<sup>th</sup> chapter, *Lord Shri Krishna* enumerates many of his *Vibhutis*, special manifestations. In the context of *Patanjala-yoga-Sootras*, *Vibhuti* means special powers, *Siddhis*, which manifest as a result of *Yogi*’s progress on the *Path* of *Yoga*.

## OTHER VISIONS OF THE KUNDALINI

I had been once to have the *Darshana* of the *Maha-lakshmi* on the *Maha Ashtami* day of the *Nava-ratri*.

On that day I had the vision of an enticing woman in the form of the *Mohini Avatara* of Lord *Vishnu*. She was dancing and taking rapid rhythmic steps. I understood her clearly to be the *Kundalini Jagadamba*, the ‘*Mother Supreme*’ of the world. She represents the primal trinity of the Goddesses *Mahasarasvati*, *Mahalakshmi* and *Mahakali*. She

manifests as *Kundalini* in the *Jeeva*. In the world, she manifests as the *Vishva-kundalini* personified.

Once while sitting in meditation, with my vision centred upon the *Bhroomadhy*, I had another vision. It was that of Lord *Shiva*, with his hair tied in the form of the *Jata*, the half *Crescent Moon* and the sacred *Ganga* adorning his head and a *King Cobra* with its hood upon *His* head. *He* was sitting in *Yoga-samadhi* posture.

In his depicted form, *Shiva* is seen as a fair complexioned *Yogi*, seating in the *Lotus* posture (*Asana*). He is naked and sits upon a tiger-skin with the skull-head of the tiger on the frontal side of the skin. He is shown as a *Yogi* in a deep *Samadhi* state. The *Third Eye* is shown at his *Bhroomadhy*, though in a closed state. *Shiva* opens it only when *He* wants to destroy the world.

*His* head is shown as adorned with a half *Crescent of Moon*. The legendary *Ganga* flows from the *Heavens* to the *Earth*. It is shown as flowing through *His Jatas* in a stream at the top of the *Jatas* on her way to the *Earth* from the *Heavens*.

Like a cinema film reeling before the eyes, numerous repetitions of that image of *Shiva* in that form rolled in front of my closed eyes. This vision signified my having reached the *Shiva-pada*, a point where the three two-petalled lotuses meet each other, the *Ajna-Chakra*, the *Trikuti* and the *Bhramara-gumpha*, the point being known as the *Third Eye*.

It was a period in my spiritual evolution when I naturally always used to have my inner vision centring effortlessly and automatically at the *Bhroomadhy*.

Mr *Limaye*, A person I knew well had a similar vision of Lord *Shiva*. He had the experience of the *Anahata-nada* starting to ring simultaneously with that vision of Lord *Shiva*. The image of Lord *Shiva* and the manifestation of the *Anahata-nada* indicated the rise of the *Kundalini* to the *Bhramara-gumpha*.

On learning of Mr *Limaye*'s visions as above, similar to mine own vision, his *Guru*, *Swami Pandharinatha*, a notable *Sadhu* from the *Natha* tradition of *Nityananda* known to me, offered him the *Guru-pada*.

I am talking here of the real spiritual *Gurus*, like the venerated Saint *Shri Dnyaneshwar*. My enlightened readers should always remember that in my book, I am not generally talking of the ‘*Dime a Dozen*’ fake *Gurus*, except occasionally to expose them.

My vision of *Lord Shiva* and the *Anahata-nada* that followed were my experiences of the year 1986. They were clear heralds proclaiming my imminent installation in the *Guru-pada*.

That is why every mystic I later came across, including the astrologer I mentioned earlier, stated to me that I was the *Guru*, and I did not need any *Guru*.

After some days, I had another vision. I was dressed as a *Yogi* in saffron cloth. I was holding a very long rosary with large beads in my hand and was absorbed in the *Japa*. Meanwhile another *Yogi* came to me. He told me not to practise the *Japa* so openly. The rosary ought to be hidden from the sight of others, he said. For that purpose, he gave me a large *Gomukhi* - a saffron-cloth rosary-bag.

That vision revealed to me that I had done *Yogic* practice in my past births, which had advanced to a notable degree, as signified by the large rosary and its oversized beads the *Yogi* gave to me. Secondly, whatever *Yogic* practices I followed internally were openly visible to some other clairvoyant persons. It was not good for me as indicated by the *Yogi* in my vision.

He had warned me to keep my *Yoga* practice secret from the others’ prying eyes. It could lead to jealousy and harm to me from malefic persons. The guidance proved to be proper.

This was especially true regarding the meddling *Aghori* couple I came across during these *Yogic* episodes. Later on, I had to suffer a lot from some black magicians and *Aghoris* coming to know of my internal *Yogic* preparation. I have recounted it under the title: ‘*The Dark Night of the Soul*’.

In yet another vision, the *Shesha* manifested touching my backbone. In that particular vision, the *Shesha* told me that he was to reside in my body. He entered into my spinal cord.

I requested him to be with me, as may please him. However, he should remain invisible to others, so that their jealous eyes may not trouble us. The vision of the *Shesha* was indicative of the fully evolved state of my *Kundalini*, rising from the *Kanda* to the *Brahma-randhra*. No wonder that within a short time of that vision, the *Anahata-nada* started ringing in my case.

In spite of that, one black magician saw what had happened in the said vision and he asked me: 'I see that you have obtained great power. How would you use it?' Of course, I did not reply.

Soon after that incident, I had been to *Ganeshapuri* to visit the *Samadhi* of *Swami Nityananda*. On his statue, there was a five-headed serpent holding its hood on the head of *Swami Nityananda*. I chanced to meet with a clairvoyant there. He pointed out to the hooded serpent and told me that he could see a similar serpent coiled around my body, holding its hood upon my head.

In still another vision, I saw a beautiful golden serpent: a cobra actually. There were five beautiful women surrounding it. I was mesmerised by that vision.

One mystic told me that the golden cobra was the *Kundalini* and the five women meant I had been bestowed with five *Siddhis*.

*Gajanana Maharaja Gupte* has mentioned in his biography that if the *Kundalini* awakens due to the *Dhyana-yoga*, one has visions of beautiful serpents. In my case, this vision of the beautiful golden serpent, in particular, appears to confirm what he says.

Note 1: *Mahalakshmi* is one of the primal trinity of goddesses, *Mahasarasvati*, *Mahalakshmi* and *Mahakali*, responsible for the *Creation*, *Sustenance* and *Destruction/Laya* of the world respectively. They correspond respectively to the trinity of Gods related to the world phenomenon viz. *Brahmadeva*, *Vishnu* and *Shiv*.

Note 2: *Navaratri* literally means nine nights. Certain religious significance is attached to the nine nights and intervening days at the beginnings of certain *Hindu* calendar months. These *Navratris* are reserved for the special worship of a particular God or Goddess. Devotees keep fasts, chant *Mantras* to invoke the deity through *Homa-Havana* and *Yajna* etc. during this auspicious period.

Note 3: *Maha-ashtami* is the eighth night of the Goddess *Durga's Navaratri*. It falls in the *Hindu* seventh month of *Ashvina*. *Durga* represents the primal trinity of Goddesses.

Note 4: Hair tied in the form of a dome over the crown of head is called *Jatas*. Like *Shiva*, the *ascetics*, the *Rishis* and the *Munis* always tie their hair in that form to avoid having to bathe the hair and wash them frequently. Additionally, they may apply the sticky juices of certain trees like the *Banyan* to make their tying dust and water-proof.

Note 5: *Pada* literally means a position, a status. *Guru-pada* means the position of a *Guru*.

Note 6: The *Shesha* is the thousand-headed serpent, holding its hood over Lord *Vishnu*, the *Shesha-shayi*. The *Lord* reclines *His* body upon the bed made by the coiled body of *Shesha*, the *Divine Serpent*.

## THE DIVINE VISION OF SAINT DNYANESHWAR

In the year 1986, I had the divine vision of Saint *Dnyaneshwar*. He was emanating the bluest light from his body, which was bathed in that light. He was surrounded by electric blue light dispersed in all the directions.

This vision remains as fresh as ever in my mind. It is an unforgettable vision. Later on, I came across an advertisement of Mikado TV. The same blue colour of my vision was used in it. Another picture of 'OM', later published by Air India, also was in the same blue hue of the colour I had seen the Saint bathed in.

A *Sadhu* of the *Natha* tradition once recounted an incident about *Shri Shankar Maharaja*, a *Natha Siddha Yogi* from Bombay-Poona region. His *Samadhi* is at Poona. His body was in a totally deformed state. Because of his bodily deformity, some likened him to sage *Ashtavakra*.

Some of them, the devotees of *Shankar Maharaja*, had been to meet him once. One of them asked *Shankar Maharaja* whether Saint *Dnyaneshwar* still lives in his *Samadhi*. *Shankar Maharaja* confirmed that Saint *Dnyaneshwar* is in the *Sanjeevana Samadhi* at *Alandi*, near Pune. Being in the *Sanjeevana Samadhi* means the *Yogi* will never die, even in the bodily form.

The devotees then wanted to know from *Shri Shankar Maharaja* how does Saint *Dnyaneshwar* look in the *Samadhi*. *Shankar Maharaja* told them to wait and observe his body. He would be showing them how Saint *Dnyaneshwar*'s persona appears in his present state of *Samadhi*.

On saying thus, he started to assume the form of Saint *Dnyaneshwar* by his *Yogic* powers. His body assumed an indescribable out-of-the-world enticing wondrous blue hue. Slowly, *Shankar Maharaja* returned to his normal form. Then he told them that what he was able to show them was nothing, not even a billionth fraction of what Saint *Dnyaneshwar* looks like in the *Samadhi* state.

Note 1: *Ashtavakra* got his name from the fact that his body was bent out of shape at eight places in limbs. *Ashtavakra*'s dialogue with the King *Janaka* is a very famous exposition of *Brahma-vidya*, called the *Ashtavakra-gita*.

## A Guide to Interpret the Visions

When one tries to interpret such visions like the dreams, the visions during meditation and the *Anahata-nada* etc., the guidance of what the saints' visions are is useful. I found some books by *Gurudeva Ranade* notably useful for that purpose.

As the titles of such books evidence, the said author has written on the *ESP* experiences of the many saints from all over India, as recorded in their works. I have already referred to the biography of *Gajanana Maharaja Gupte*, especially written, under his supervision' for the guidance of the *Yogis* on the *Path*.

*Gupte Maharaja* says that: 'The visions vary from person to person. Some see sights. Some hear sounds. The way to sainthood has many variations. It is difficult for anyone to comprehend the meaning of every vision the *Yogis* have on the *Path*.'

He further says that 'The experiences and visions of *Yogis* are esoteric and mysterious. Some smell various fragrances. Some experience *Kriyas* of the *Kundalini* and the action of the *Pranas*. Some experience piercing of the *Shat-chakras*. Every saint has experiences of one or the other of such visions.'



He further says: ‘*Yoga-shastra* narrates some of these experiences, not all. Only the clairvoyants can understand what the significance of any particular vision is. Even the *Siddhas* may not be able to tell much about this matter. Even if they know, they may not tell what they see. They may pretend ignorance of the matter. It all depends upon one’s past *Karmas* what one will experience; who can interpret the vision correctly and let the *Yogi* know about it.’

## THE DARSHANA OF THE ATMA-JYOTI

Upon this background of various visions, I understood that the *Darshana* of Saint *Dnyaneshwar* was a real vision. I had witnessed his *Self* partially at least, as narrated in the incident with *Shankar Maharaja* how he had shown the vision of Saint *Dnyaneshwar* to his devotees. After the vision of Saint *Shri Dnyaneshwar*, I experienced the *Atma-jyoti* in a short while.

I have given an account of the incident of the mystic astrologer before, wherein I was advised to do some mystic practices. One of it was that I should chant the *Gayatri Mantra* in a particular manner. I used to recite the *Gayatri Mantra* in the wee hours before morning, on the advice of the said mystic astrologer.

I used to keep before me a lighted lamp filled with cow’s *ghee* at the time of the recitation. The lamp would always last for the hour and half I recited the *Mantra* and for some time afterwards, say twenty minutes or so, after which it would extinguish of own accord.

One day, on the 8<sup>th</sup> day of February 1987, it so happened that even after the *Japa* was over, I found it burning for a long time. I watched it with interest. Without refilling with *ghee* and trimming the wick, the flame burned continuously for more than twelve hours, as against the usual routine maximum of two hours or so.

I do not know for how much longer it would have been burning if I had not extinguished the flame then. The lamp remained filled with the *ghee* as it was when first lighted, even after extinguishing the flame. It was a wonder of all wonders. My mother and others saw the incident at our home. However, none of them could understand what was happening.

For about eight to ten months after this incident, I was seeing continuously the *Jyoti* of a lighted lamp (*Deepa-jyoti*) at the *Bhroomadhya*, until I became accustomed to it. It then became an

integral part of me, like the *Anahata-nada*. It has since then absorbed itself into the *Drishya*, i.e. the sight of the world. Whatever I am looking at, doing or seeing, it assumes that form instantaneously.

One clairvoyant who came to my place soon after that incident was wonderstruck by my experience. He said that it was the *Atma-jyoti-darshana*. When one is nearest to the *Atman*, a *Jyoti*, meaning light, appears at the *Bhroomadhya* by the *Yogi*.

It is exactly at the point of the *Third Eye*, the juncture of the three two-petalled lotuses of the *Ajna-Chakra*, the *Trikuti* and the *Bhramara-gumpha*. The *Natha Siddhas* and other *Vihangama-margis* call it the *Jot* or the *Jyoti*. However, such visions are personal and they are seen in the mind's eye as an '*Inner Jyoti*'. One does not normally see it outside of *Bhroomadhya*.

In my case, the '*Inner Jyoti*' had projected itself upon the lamp flame and it was visible to other members of my family, too. Its appearance lasted externally for hours at a stretch in the external world. That itself is one of the rarest occurrences in *ESP*. I have not come across such vision of other *Yogis*, either in books or in person.

After this *Atma-Jyoti* incident, I read the *Guru-charitra* and the *Guru-gita* – a hymn to praise the *Guru*, as a mark of happiness at that overt *Darshana* of the *Atman*.

Our family celebrated the incident by *Satya-narayana Poojana*. It was the real *Poojana* of *Satya-narayana*, the *Atman*. The *Atman* had guided me to these acts, I believe.

Note 1: *Ghee* is made by heating butter to boiling point. It is also called clarified butter. Indians use it in food items and as fat. Cow's *Ghee* is especially used in all the offerings to Gods, including for *Yajnas*.

Note 2: *Guru Gita* is one of the many religious texts named *Gita* e.g. *Guru-gita*, *Avi-gita*, *Ashtavakra-gita*, *Shiva-gita* and *Ganesha-gita* etc. Generally, *Gita* means the most famous of these *Gitas* i.e. *Shrimad Bhagavad-Gita* from the *Mahabharata* that is the dialogue between Lord *Shri Krishna* and *Arjuna*.

## The Gayatri Mantra

I used to recite the *Gayatri Mantra*, as I said. Saint *Ekanatha* has extolled the power of the *Gayatri Mantra* in his *Bhagavata*. He says: ‘The *Gayatri Mantra* is an absolute purifier. It is the replica of the *Brahman*. It is the granter of the *Siddhis*. In short it is perfectly the *Brahman*.’

Therefore, the advice given to me by the mystic astrologer on *Gayatri* invocation was absolutely correct. It not only would ward off the evil designs of black magic, but also would take me to the ultimate fulfilment of human destiny: attaining the *Godhead*.

This also tallied with Mr. *Bhat*’s advice from his book earlier mentioned. However, the mystic advice of the *Rishis* from the age-old parchments was very specific and clairvoyant, what with the special *Mantra* practice they had asked me to follow, unlike the way the *Gayatri Mantra* is generally recited.

## On Saints and The Jyoti

I have some special comments to offer on the *Jyoti-darshana*. The *Jyoti* follows a saint, a *Yogi* and an evolved soul, that is the experience of *Yogis*.

I had been to a friend’s house. He was a disciple of a great soul, *Yogi Pandharinatha* who was averse to publicity. There had been a religious function in the presence of the *Yogi* which had been video filmed. My friend showed me the video recording.

I saw that in one particular frame of the film, the flames of all the lamps lit up there were following *Yogi Pandharinatha* wherever he was going, even from one room to the other. When he was just sitting, the flames were bent towards him as if attracted to him, with a line of light linking them with him.

I repeatedly watched the particular reel and was convinced that the behaviour of the flames was actually a fact. I surmised that the *Jyoti* is attracted towards a *Yogi* or a saint. The element of the *Teja* (one of the *Pancha-maha-bhootas*) has a peculiar affinity towards them.

The encircled light (hallow) shown around the heads of almost all the prophets, saints and angels is a mark of their hallowedness. Though the

ordinary beings cannot see the same, the clairvoyants and the mystics are able to see it. In an incident, one mystic had pointed out to me about such a circle of light around my head. He said he could see it very clearly.

*Janabai* was a very famous lady saint from *Maharashtra* state. She was at *Pandharpur*, working as a housemaid to the family of great saint *Namadeva*. She was an ardent devotee of Lord *Vitthal* of *Pandharpur*. She is famous for the many poetic *Abhangas* of hers, full of *Bhakti* and giving hints upon *Yoga*. She talks in her compositions about the Lord *Vithoba* coming to her help in the arduous routine chores of the household that she had to perform as a servant.

Saint *Janabai* says that ‘The *Soham-jyoti* appears at the place where the *Pravritti*, the *Nivritti*, and the four *Vachas* meet their *Laya* and merge into their origin. The *Jyoti* is in the *Para-brahman*, which is also called the *Niranjana*.’

In connection with the *Soham-jyoti* that *Janabai* speaks of, the *Pravritti* and the *Nivritti* have different meanings than usual, though there is still a connection to the usual meaning. *Pravritti* here means the *Pravritti Kala* or the *Samana* state. *Nivritti* means the *Nivritti Kala* or the *Unmani* state. The four *Vachas* she is talking about are the *Vaikhari*, *Madhyama*, *Pashyanti* and *Para*. The first two embody the gross and the *Sookshma* form of the *Jeeva* or the *Universe* in manifestation.

When the *Jeeva* reaches the *Turiya* state, the region of the other two *Vachas* starts viz. *Pashyanti* is the *Bindu* beyond the *Ajna-Chakra* and *Para* is the *Nada*, the original source of the world. Broadly speaking, *Janabai* is alluding to the states of *Nada*, *Bindu*, *Kala* and *Jyoti* when she says that the *Soham-jyoti* appears at the juncture of where all these meet.

The famous seven or nine subdivisions of the *Ardha-matra* which coincide with this region of *Turiya* are: *Bindu*, (*Ardhendru*), *Nirodhika* (*Bodhini*, *Nibodhini*, *Rodhini*), *Nada*, *Maha-nada* (*Nadanta*), *Vyapika*, (*Shakti*), *Samana* (*Samani*) and *Unmana* (*Unmani*) as narrated in the book ‘*The Serpent Power*’ (pp 425) by Sir John Woodroffe. These are the regions of the *Karana-deha*. *Unmani* is described as the *Seventeenth Kala*, the granter of liberation.

As earlier stated the element of *Manasa* becomes progressively halved at each of these nine states e.g. at *Bindu*, it is  $\frac{1}{2}$ , *Ardhendru*  $\frac{1}{4}$ th,

*Nirodhika* 1/8<sup>th</sup>, ....., *Unmani* 1/512<sup>th</sup>; of its original aspect. Proportionately, the *Yogi* loses sight of the world and becomes immersed in the *Samadhi* of which the *Unmani* is the last stage, extending into the *Mahakarana-deha* on *Manasa* becoming null.

In yet another *Abhanga*, Saint Janabai says that ‘The *Jyoti* is in the *Parabrahman*. The *Yogi* can realise it with the *Khechhari-mudra*. The three main *Nadis* viz. the *Ida*, the *Pingala* and the *Sushumna* enter the place known as the *Hridaya*, which is located above the *Ajna-Chakra*. The *Yogi* should enter the *Hridaya* silently. After he passes above the *Lotus* called the *Hridaya*, he attains the *Mukti*.’

There are five *Maha-bhootas*: the *Prithvi* (the *Earth* or the gross), the *Aapa* (the *Water*), the *Teja* (the *Agni* or the *Fire*), the *Vayu* (the *Air*) and the *Akasha* (the *Ether*). From these five *Maha-bhootas*, mixed in various degrees, all the matter in the world is composed. The flame of a lamp is mainly the *Teja Maha-bhoota*, plus parts of the other *Maha-bhootas*, as per the law of *Panchi-karana* i.e. the process of admixing of the five *Maha-bhootas* in various proportions and orders results in the formation of various objects of the world.

The flame of a lamp is the *Jyoti* in its gross form. The real *Jyoti* that the *Yogi* sees is not generally in the form of the flame, but is a circle of light or lines made of light. On its being superimposed upon any object, it assumes that form. That is how I saw the *Jyoti* as superimposed upon the lamp flame.

### **My First Meeting With *Krishna-tai***

The real nature of my *ESP* experiences had not been clear to me initially. Hence, I was in a very confused state of mind, perplexed by the perpetuation for hours together of the lamp flame and by the internal vision of the *Jyoti*, which was actually the *Atma-darshana*.

It was at that time I met *Krishna-tai* first. She had come for a *Gita-Dnyaneshwari* function. It was after a period of twenty-one days past my *Jyoti* experience. It was the anniversary of saint *Ramakrishna Paramahansa*’s birthday, the 1<sup>st</sup> day of March 1987.

On learning of my peculiar condition, she ushered me into a room with her. She was herself in a trance state. In that state of hers, she gave me very valuable guidance. She told me not to worry about the matter. She

said that the sudden *Atma-darshana* by way of the *Jyoti* had caused my confusion. It happens when a *Yogi* has the first *Atma-darshana*. Afterwards, it will steady out, she assured me.

She further said: 'I am protecting you, so says Lord *Shri Krishna*. Do not be afraid. You are a *Dhyana-Yogi*. I am now going to show you some *Asanas*. You repeat them daily early in the morning and before going to bed for 10 to 15 minutes. Sit in the *Sukhasana* for ten minutes in the morning. Before going to bed, do the *Padangushttha Asana* for ten minutes.' Saying thus, she demonstrated to me the *Yogic* postures of *Sukhasana* and *Padangushtthasana*.

Then she said that 'In the morning and evening every day, sit in the *Jnana-mudra* and the *Chin-mudra* for ten minutes. You have to do no more than what I am telling you. Everything will get automatically sorted out.'

After this advice, she further said that 'Follow the *Nishkama-karma-yoga*. You have ceased attending to your duties. Do not do so. Start doing your *Karma*. Surrender whatever you are doing to *Shri Krishna*, who dwells in your heart.'

Her words are permanently inscribed upon my memory. She also said that: 'Lord *Shri Krishna* is your sole *Guru* and *He* will manage all your affairs. Therefore, you do not need any other *Guru*. Do not go to anyone to seek guidance. Your *Guru*, *Shri Krishna*, wants you to accept whatever *He* says without any doubt.'

It was not just that *Krishna-tai* was thus speaking to me. In fact, it was Lord *Shri Krishna* speaking through her, as often it used to happen in her trance state. Saying thus, she asked me to bow down before her i.e. *Shri Krishna*, in that trance state of hers. Accordingly, I bowed down to Lord *Shri Krishna* in her form. I also told her that: 'Due to my present condition of mind and body, whatever I am asked to do is beyond my capacity to do. Let *Shri Krishna* get it done through me.'

Then she moved the palm of her hand above my head, from forehead to its crown, in a special manner, just slightly touching my hair. Then she said that she will meditate on my behalf, and that I should just devote to my duties. The *Lord* will do everything that he wants me to do, she said.

## ANOTHER VISIT TO KRISHNA-TAI

Again, I met *Krishna-tai* on the *Janmashtami* day, after about five months of our first meeting. As usual, she was in a trance. As already narrated, *Janmashtami* is the eighth day of the waning *Moon* of the fifth Hindu month of *Shravana*. Lord *Shri Krishna* appeared on that day as son of *Vasudeva* and *Devaki* in the prison in which *Kamsa*, the vile, had thrown them. Saint *Shri Dnyaneshwar*, too, was born on the same day of *Janmashtami*. Hence the *Varakaris* believe him to be born with the *Amsha* of Lord *Shri Krishna*. Some treat him as the *Bhagavana Himself* (*'Jnanesho bhagavano swayam'*).

She told me: 'Always remember that *I* (*Krishna-tai's* personified *Shri Krishna*) am not the ocean, the *Chit-samudra*, nor are you. We are but a drop of it. *I* am the sail of your boat. You offer me devotion. I return it with some gift. However, *I* am never attached to anything, but you become attached to things. Always remember what *I* have said in *Gita*: "Do thy duty, leave the fruits of it unto me. *I* will take care of your affairs and *Yoga* practice."<sup>59</sup>

### Dasabodha in my Life

Readers must have by now understood the significance of *Dnyaneshwari* in my life. I was similarly attracted to another Saint and his compositions: Saint *Ramadasa* and his *Dasabodha*. However, I had not been able to read the compositions for a long time. When I received an invitation to attend its recital, I took the opportunity to familiarize myself with it. I used to attend the programme annually.

The leaders of the said group of about a hundred and fifty persons once requested me to express my thoughts on *Dasabodha*. The following is a gist of what I put forth before them:

#### My dear friends,

I am a follower of the *Natha* tradition. Being attracted to the *Dasabodha* and its accompanying compositions of Saint *Ramadasa*, I have been attending these congregations for the past five years. I am happy that I could learn from *Dasabodha* a lot and thank you all for providing this excellent venue for my studies of these compositions.

As I understand, Saint *Shri Ramadasa* preached that the *Sadhakas* should pay attention to what he says. They should read and ponder over what he has said in *Dasabodha* and other compositions, also attempting to experience the states that are described therein.

One should cleanse own mind and the *Chitta*. Then one can have the *Sakshatkara*. That should then lead to the state of the *Adwaita*.

Saint *Ramadasa* believes that the composition is not his mundane work but it has been got done through him by his deity, Lord *Shri Rama*. One should aim for *His Sakshatkara*. That way, one would definitely attain to the Ultimate principle. That is the objective of all such compositions like *Dasabodha* and *Dnyaneshwari* etc.

In my view, *Dasabodha* speaks of the following states or stages of attainment and *Sakshatkara*. Saint *Ramadasa* narrates them as the fourteen *Brahmans*. These are nothing but the stages that a *Sadhaka* passes through from the initial state to the final state of being a *Siddha*.<sup>60</sup> In my opinion, a *Sadhaka* will experience these states irrespective of whether he follows principally the path of *Karma*, *Bhakti*, *Jnana* or *Yoga*. This is what the wisdom of *Dasabodha* is.

1. *Shabda Brahman* – The world at large, a daily experience.
2. *Mitikakshara Brahman* – The *Akshara Brahman* or the ‘OM’.
3. *Kham Brahman* – The *Akasha Tattwa* (*Chidakasha*).
4. *Sarva Brahman* – The *Sat Tattwa*.
5. *Chaitanya Brahman* – The *Chit Tattwa*.
6. *Satta Brahman* – The *Ardha-Nari-Nateshwara*, the *Prakriti-Purusha-viveka*
7. *Sakshi Brahman* – The witness state, non-involvement of the *Atman* in the world phenomenon.
8. *Saguna Brahman* – The *Saguna* state that gives rise to the witness state.
9. *Nirguna Brahman* – The state of equilibrium of the *Trigunas*, The attributeless state.
10. *Vachya Brahman* – Experience of the ‘Word’ of the saints and the *Shrutis/Vedas* etc. that is revelatory.
11. *Anubhava Brahman* – The actual experience of the *Brahman*, the *Turiya* state, the *Unmani* state.
12. *Ananda Brahman* – The state of *Ananda* of the *Sat-Chit-Ananda*, the state of being in the *Anandamaya Kosha*.



13. *Tadakarata Brahman* – The state beyond the self, beyond ‘I’ and ‘You’, beyond the world, the *Swaroop*, the state of *Adwaita*.
14. *Anirvachya Brahman* – The final state of *Siddha*, the complete loss of the *Ahankara*, the stateless state beyond description, the state beyond the *Adwaita* and the *Dwaita*.

These are, then, the states of the *Sakshatkara* on the composite Path of *Sadhana* of *Karma-Bhakti-Jnana-Yoga*. The *Sadhaka* progresses through these states to the ultimate indescribable state, beyond the *Dwaita* and the *Adwaita*.

Saint *Ramadasa* has also said that the spiritual evolution (*Prasava-krama* – the process of the birth of the *Jeeva*/the Creation) and the spiritual involution [*Pratiprasava-krama* – the process of merger of the *Jeeva* into the Brahman (Ultimate Reality)/the *Laya* (Dissolution) of the world] are the processes that describe this world of phenomenon.

The *Sadhakas*, as also everyone in finality, progress through the stages from the evolution to the involution on his Path. It is what Saint *Ramadasa* calls as going to the roots of this world. He says that the wise do not go by hypothesis alone. They seek proof. The proof of this matter lies in the experiences of the *Siddhas*. Those seeking it should follow upon their path to have indisputable proof of this matter on their own.

These are the signatures of the *Siddhas* that I have learnt to be the kernel of *Dasabodha* and other compositions of the saints, especially from the words of saint *Shri Ramadasa Swami*. I request all those present to kindly ponder over what I have said and accept it if found true.

Thus, I concluded. With it there was a big applause from the audience and everyone congratulated me for having put forth the central theme of *Dasabodha* succinctly in a few minutes’ time.

## **The Kundalini-yoga Science**

The process of the *Kundalini-yoga* can reach perfection only after the *Kundalini* has passed through the three *Granthis*: the *Rudra-granthi*, the *Vishnu-granthi* and the *Brahma-granthi*.

These three *Granthis* are known as the meeting points of the *Jada* and the *Chit* at various levels and hence called the *Chit-jada-granthis*. Once these are pierced by the *Kundalini*, they cannot form again. Like the term

*Shat-chakra-bhedana* which signifies the piercing of the six *Chakras*, the process of piercing of these *Granthis* is known as *Granthi-bhedana* in *Yogic* parlance.

When this happens, the *Kundalini* reaches above the *Ajna-Chakra*. The *Kundalini* is then called the *Kula-kundalini*. It then assumes the form of the deity to whom the *Yogi* has devoted. Alternatively, his *Mantra* manifests in that form as *Kula-kundalini*.

The *Kundalini*, assuming that form, then stands erect in the path of the *Sushumna*, with the *Shat-Chakras*. The *Kula-kundalini* can roam freely from the *Mooladhara-Chakra* to the *Sahasrara-Chakra* and the *Brahma-randhra*, in that *Avatara*.

It is free of all the earlier limits of its states, before piercing the *Shat-Chakras*. The *Siddhas* who practice the *Kaula-marga* station themselves in the space of the *Golhata Chakra*, the *Lalata* and the *Lalana Chakras*.

The *Brahma-granthi*, located above the *Ajna-Chakra*, is the last to be pierced on the path of ultimate freedom of the *Kundalini*. Above it, there is the *Ishwara-kala*. *Kala* here refers to a state. *Ishwara-kala* means the state of *Jeeva* in which he is akin to the *Ishwara*. The same applies for *Sadashiva-kala*, etc. It is multi-coloured: yellow, white, crimson, and black. It looks like the *Deepa-shikha*: the pointed flame-top. This is called the *Jyoti*. I have already narrated in details my experience of the *Jyoti*.

The *Sadashiva-kala* is at the topmost point of the *Ishwara-kala*. It is lightning-like. It is straight and like the point of a lightning bolt, brilliant like a thousand suns, travelling upwards from the *Bhroomadhya* towards the crown of the head.

*Ramakrishna Paramahansa* used to say about this that when the *Ishwara* is farther, *He* appears blue-black. When *He* comes near, *He* appears white as a sun.

I have had the great experience of this *Sadashiva-kala* exactly as *Yoga-shastra* has described. While this happened, I felt an intense headache at the *Bhroomadhya*. My related experiences will be narrated when we come to that part

The *Kundalini-stotra* describes the *Kundalini* thus: 'The *Kundalini* pierces the three *Granthis* with own prowess. She expects support of none. She is the *Para-shakti* herself. She moves on her own strength. She does not need anyone's assistance to move on the path. Similarly, she cannot be stopped on her course by anyone from what she decides. Being a *Yogini*, she is independent.' This description, in its entirety, rightly sums up the action of the *Kundalini*.

One may get the experience of the *Kundalini* when listening to songs and music of the high octaves, called the *Golden Octave* of the 'Celestial Music'. I have experienced the movement of the *Kundalini* during such episodes. I experienced on such occasions that the *Kundalini* was moving with the movement of the *Pranas* from the *Ajna-Chakra* to the *Brahma-randhra*.

## KUNDALINI AND THE YOGA-SOOTRAS

It is often said that the *Yoga-sootras* are the principal texts on the *Yoga* i.e. *Dhyana* stream alone. Hence one cannot link the streams of *Karma*, *Bhakti* and *Jnana* with it. Many scholars hold the view that these four streams are entirely different from one another. Another point is often raised regarding how anyone could harmonize *Gita's* path of the *Bhakti-Jnana-Karma*, except its *Dhyana-yoga*, with *Patanjala yoga*.

It is all based upon an incorrect presupposition that *Patanjala yoga-sootras* deal only with the *Dhyana-yoga* and have nothing to say about the *Jnana-Bhakti-Karma-Yoga* combine.

However, I have worked out the harmony between the *Bhakti-Jnana-Karma* and the *Yoga* in this book at the proper place. It will become clear then that these streams are not different. The same are different phases of *Yoga*. They are so interwoven into the main stream of *Yoga* that it makes them complementary to one another. *Yoga*, *Bhakti*, *Jnana* and *Karma*, as they stand, cannot be practised in isolation as such since they form a single body on the way to *Realization*.

It is to point out in this connection that despite their distinct but superficial separateness, all these four-fold ways to *Samadhi* of *Gita* are founded upon the principle of *Ishwara-pranidhana* which is one of the salient methods of the *Patanjala-yoga* system to reach the *Samadhi*.

For the sake of simple understanding, *Samyama* in the *Patanjala-yoga-sootras* means the perfected altogether practice of *Dharana*, *Dhyana* and *Samadhi*.

*Gita* also teaches how the *Samyama* is to be practised to perfection and how through the *Samprajnata Samadhi*, one can reach to the *Asamprajnata Samadhi*. These are important topics of the *Patanjala* system.

Another point is regarding the most detailed exposition on the *Kundalini-yoga* found in *Dnyaneshwari*. The *Kundalini* does not find any direct mention as such in *Patanjali's* work and *Gita*. Some scholars, however, interpret this differently.

One eminent scholar with requisite experience of the *Patanjala-yoga* stream, Mr. K. K. Kolhatkar, has mentioned in his treatise on *Patanjali's* work that the *Kundalini* and the *Chakras* are amongst the more favoured icons of the *Dharana-Dhyana-Samadhi-Samyama* combine. Mr. Kolhatkar, however, does not delve into the details of it.

The *Kundalini* is known by various names in the *Shastras*. Some scholars treat the *Pratyak-chetana* of *Patanjala-yoga-sootras* as the *Kundalini*. *Pratyak-chetana* means the embodied consciousness, representative of the *Cosmic Consciousness* in individual bodies.

Some others regard that the *Prajna/Ritambhara Prajna* of the *Yoga-sootras* (3-5, 1-48) is the result of the awakening of the *Kundalini*.

*Prajna* means the faculty of immense knowledge. When active, it confers upon one the complete knowledge of any subject. When ordinary intellect is working, in formal learning process, exposure to the subject-matter is always necessary. But that is not so with the *Prajna*. When it is awakened, *Prajna* sees the worldly matters, limited to the realm of *Prakriti*. It does not need any recourse to the formal learning process. It is spontaneous and endows the full knowledge of any subject without having had any exposure to it whatsoever.

*Ritambhara Prajna* is its highest evolved state of the *Prajna*. It penetrates into the secrets of the *Cosmic Consciousness*.

I take that the *Prajna/Ritambhara Prajna* can be treated as either the *Kundalini* proper, or as the result of the awakening of the *Kundalini*. This point of view is adopted for *Yogada Shri Dnyaneshwari*, and this book and subsequent books based upon it in English on *Yoga of Gita* by this author, like *Inner Secrets Of Rajayoga*.

The *Yoga* practitioner is required to awaken the *Kundalini* with his *Prajna*. For this, it is most useful to meditate upon the *Kundalini* and the *Mooladhara Chakra* as the subtle objects for the *Dharana-Dhyana*.

The proper utilization of the *Prajna* lies in the awakening of the *Kundalini*. These different views can be represented as follows:

**‘The *Samyama* → the awakening of the *Prajna* → the awakening of the *Kundalini*’**

**OR**

**‘The *Samyama* → the awakening of the *Kundalini* → the awakening of the *Prajna*’.**

To relate these different views, it is suggested that one may treat the process as the simultaneous awakening of the *Prajna* and the *Kundalini* upon the perfection of the *Samyama*. This can be represented by the following:

	→ Awakening of the <i>Prajna</i>
Samyama→	→ Awakening of the <i>Kundalini</i>

Another point to note is that the characteristics and the signs of the awakened *Prajna /Ritambhara Prajna* and the *Kundalini* are the same viz. The *Jnana*, the *Bala* i.e. force - the power to act, and the *Kriya* i.e. action.

*Nirvichara-vaisharadya* is the state of highly accomplished *Samadhi* in which the *Yogi* becomes totally free of any thought, including awareness of his *Self*. Taking that the stage of the *Nirvichara- Vaisharadya* is the level of perfection of the *Samyama* and with the above explanation, it is the best to treat the *Prajna* (Sootra 3-5) and the *Ritambhara Prajna* (Sootra 1-48), both as the *Kundalini* proper. This subject has been further discussed in details in further work on the *Yoga of Gita*.

*Patanjali* has broadly classified the *Samadhi* into different stages depending upon the object of meditation. The various states of *Samadhis*

discussed therein are viz. the *Vitarka-Vichara-anugata Samprajnata Samadhi*, the *Nirvichara-Vaisharadya*, the *Prajna-jagriti*, the *Sananda* and the *Sasmita Samadhis*, and the *Dharma-megha Samadhi* etc.

*Samprajnata* is the *Samadhi* attained upon an object or concept or principle, howsoever subtle it may be. *Asamprajnata Samadhi* is the *Samadhi* of a higher state which is attained without any such object or concept or principle whatsoever.

When the object is gross like an idol etc. the *Samadhi* is referred to as *Vitarka-anugata Samprajnata Samadhi*. When its object is abstract, it is called the *Vichara-anugata Samprajnata Samadhi*.

*Prajna-jagriti* is the state of arousal of the *Prajna*, on the perfection of the *Samyama*.

*Sananda Samadhi* is the *Samadhi* state in which the *Yogi* becomes bereft of all thoughts, except the *Self*. He is then aware of blissful aspect of the *Self* which is known as *Ananda*.

*Sasmita Samadhi* is the highest state of *Samprajnata Samadhi* in which the *Yogi* immerses into his *Self* and remains hardly aware of his *Self*. The next state is the *Asamprajnata Samadhi* in which the *Yogi* loses all context of his *Self* and becomes one with the *Ultimate Principle*.

*Dharma-magha Samadhi* is the state of *Samadhi* in which the *Yogi* ceases to desire any benefit out of *Yogic* powers called the *Siddhis*.

The state of *Samadhi* has also been related to the position of the *Kundalini* at respective points upon its path through the *Sushumna* and the six *Chakras* (*Shat-chakras*). The state of *Mukti* obtained in each state of the *Samadhi* is also related. These details are shown in the chart at the beginning of this book.

Another point vexes the novice about the method of arousal and control of the *Kundalini*. In some of the *Yoga* treatises, it is mentioned that the *Kundalini* has to be aroused by force and is to be controlled by the *Yogic* practitioner, to take it through the various *Chakras* as per the method of *Yoga* employed.

Other Schools of *Yoga* say that one should not interfere in the *Kundalini* process. One should let the *Kundalini* take her own course, without willfully interfering with her actions.

Some of the *Yoga* authorities prescribe a practice of daily ascension and descent of the *Kundalini* and after this practice, to bring it back to the *Mooladhara Chakra*. In my opinion, the above are different systems, if at all, and will be deliberated upon at proper places.

The *Kundalini yoga*, namely the *Pantharaja* of *Dnyanadeva*, is totally under the direction of the *Guru's* innate guidance. The *Guru* directs the *Kundalini* process of his disciple in the most natural way. There is no part in this *Guru-given Yoga* to be conceived or controlled by the disciple himself.

The *Guru's* will is the super-most in this process of the *Pantharaja*. The *Kundalini* is, in fact, the *Ichchha* (the will power)-*Bala-Kriyatmika Shakti* of the *Guru*. *Kriya* means action.

The *Kundalini* is endowed with the three powers of *Ichchha*, *Bala* and *Kriya*, so to say. As such she is the director and the controller of her own actions, including the ascension-descent on the *Yoga* path and the complex subtle process of piercing the *Chakras*. It thus appears that those who think of controlling her are deluding themselves.

The *Kundalini* is *Chin-mayi* i.e. full of *Chid* or *Chaitanya*. This aspect is distinct from the Gross i.e. the *Jada* - the matter state of objects in the universe. It is also *Jnana-mayi* i.e. *Jnana-maya*, which is the aspect of awareness of *Consciousness* and knowledge of the *Cosmic Consciousness*. One must remember these aspects while dealing with the subject of *Kundalini* that it is *Chin-mayi* and *Jnana-mayi Shakti*.

Many a premise in this work on the *Yoga of Gita*, on the matter of the *Kundalini-yoga*, and the interpretation of the *Yoga of Gita* and *Dnyanadeva*, are mine own. The same may not necessarily tally with some other authors. The researcher is urged to go carefully through this work and form his own independent judgment, after practical experience.

*Dnyaneshwar* calls the *Guru-given Kundalini-yoga* as the *Pantharaja* in the 6<sup>th</sup> chapter and *Krama-yoga* in the 18<sup>th</sup> chapter of his work-*Dnyaneshwari*. Those who examine this work will find out for

themselves the close inter-relation between the *Yoga of Gita*, the *Pantharaja* and the *Krama-yoga* of the *Dnyaneshwari*, and the *Kundalini-yoga*, with the *Ashtanga-yoga* of Patanjali.

## **The Fifteen Main Nadis**

In the following description, we are using various terms like *Coccyx etc.* only to denote the corresponding region of the *Sookshma Deha/Linga Deha* (the subtle body). The statement that ‘*Sushumna* starts at coccyx’ does not mean that it starts at the physical part coccyx of the gross body. It is the region in the *Sookshma Deha* corresponding to the coccyx that is to be taken instead.

Every bodily part has a representative place in the *Sookshma Deha* to which it is connected by certain mystic force that governs the said gross bodily part. It has to be noted that the matter of the *Sookshma* and subtler bodies of *Karana* and *Maha-karana Dehas* is entirely different from that of the gross body (*Sthoola Deha*).

This is a way of describing locations in the *Linga Deha* with reference to the corresponding parts of the gross physical body. Dr. Rele and many other novices have misunderstood this *Yogic* parlance to take such references to mean actual bodily parts like coccyx, spinal column, Crown of the head, *Bhroo-madhya* etc.

Even some eminent authors like Swami *Vishnuteertha Maharaja*, whom this author holds in esteem for his erudite commentary on *Saundarya Lahari* credited to *Adi Shankaracharya* by some, but disputed by the *Shankar Matthas*, commits the same mistake as the inexperienced Dr. Rele. He treats the *Ida* and the *Pingala Nadis* as the afferent and the efferent nerve channels.

It is all lamentable and shows the mistakes of even the eminent persons learned in the *Yoga* disciplines. Students of *Yoga* need to take a serious note of this matter and never confuse the places in the subtle body with the corresponding physical body parts.

1. The *Sushumna*: It starts in the *Linga-deha* at the region called the *Kanda*, corresponding to the coccyx and passing through the spinal cord, it ends at the crown of the head. Some other *Yogis* take the view that the *Kanda* is located at the navel region, corresponding to the *Manipur*



*Chakra*. I hold the latter view to be correct, based upon my own experiences.

2. The *Ida* and 3. The *Pingala*: They start at the same point as the *Sushumna*. The *Ida* goes via the left-hand side and the *Pingala* via the right-hand side of the *Sushumna* to the point of *Bhroomadhya*. These three *Nadis* meet at the *Bhroomadhya*.

Note: The *Kanda* i.e. the point from where the said three *Nadis* emanate is called the *Mukta Triveni*. The point at the *Bhroomadhya*, where they again come together is called the *Yukta Triveni*.

Inside the *Sushumna*, there are subtle *Nadis*: i. The *Vajra-nadi/Vajrini Nadi*. ii. The *Chitra-nadi/Chitrini Nadi* is inside the *Vajra-nadi/Vajrini Nadi*. iii. The innermost *Nadi* is the *Brahma-nadi*. All these *Nadis* appear very thin like the fibres of the spider's web. These are all chiefly having pre-eminence of the *Sattva-guna*, full of light and filled with mystic powers. All these are the main *Nadis* involved in the process of spiritual uplift.

4. The *Gandhari* and 5. The *Hasti-jihva*: These go respectively from the left and the right eyes to the left and the right toes of the feet. It was for this reason that *Krishna-tai* had advised me to do the *Padangushthasana*.

6. The *Pusha* and 7. The *Yashaswini*: These are in the left and the right ears respectively, connected with the ears for hearing.

Readers may note again the relationship between the *Sthoola-deha* and the *Sookshma-deha*. Here the references to the sensory organs of the physical body do not actually mean the physical senses. These are indicative of the *Tan-matras* of the *Panchendriyas* in the subtle body corresponding to these various sensory organs of the gross physical body.

8. The *Shoora*: It goes in the nasal region up to the *Bhroomadhya*, known to be associated with smelling.

9. The *Kuhu*: It goes to the tongue, for tasting.

10. The *Sarasvati*: It goes to the tip of the tongue. It is for expression of the *Jnana* by way of speech.

11. The *Varuni*, 12. The *Alambusha*, 13. The *Vishvodari*, 14. The *Shankhini* and 15. The *Chitra* are the other main Nadis.

## **The Anahata-nada**

Some *Gurus* ask their disciples to do the *Chaturmukhi* and the *Shannamukhi Mudras* to hear the *Anahata-nada*. This is their ignorance of *Yoga-shastra*. The sound one hears on closing the ear canals by inserting the fingers is that of the blood circulating through the arteries and veins of the ears.

In these *Mudras*, they also advise their disciples to press the eyes firmly to see the *Prakasha* (Light of the *Atman*). Actually, what happens is that the iris of the eyes when pressed activates the optic nerves to produce the illusion of circles of lights of various colours depending upon the kind of the stimulus. The inept *Gurus* tell their equally ignorant disciples that they are seeing the *Chakras* and the *Prakasaha*, the experiences that only the advanced *Yogis* can get.

The *Prakasha* (Light) is seen when one approaches nearer to the *Atman*, a stage quite advanced.

According to the *Shrutis*, the true *Anahata-nada* is to be heard after one has completed ten million cycles of the *Ajapa-japa* comprising of the *Pranava-Mantra* and the *Ham-Sah Ajnata-japa*.

It is heard automatically, without doing anything foolish like blocking the ear canals by something. The *Yogi* who follows the *Sushumna* path to unite with the *Brahman* hears it. *Anahata-nada* means it is the sound that is not the result of percussion or friction like the common sound of circulating blood heard by the ears.

*Anahata-nada*, unlike the physical sound, is heard not by the external ears but by the extra-sensory organ of hearing in the subtle body. The *Anahata-nada* is the *Sadashiva* of the *Yoga path*. It is the *Triguna-maya Onkara*. *Sadashiva* is the *Shabda-Brahman* itself. From all this description, one will understand the exact position of the *Yogi* who has attained the *Anahata-nada*.

The *Mantras*, the *Shrutis* and esoteric words recited, or even heard by one who has attained to the *Anahata-nada* become *Chinmaya*. His power to imbibe the words with *Chaitanya* is beneficial to him as well as others.

It is for this reason that the saints and the *Yogis* compose the *Abhangas*, their treatises etc., like *Dnyaneshwari*, for example. Their works are imbued with the *Chaitanya*. Such works benefit the *Yogis* and devotees on their path. These works benefit all the ordinary persons by turning them God-wards.

I sincerely believe that it is for the same reason that I have been inspired by Saint *Dnyaneshwar* to write this commentary, '*Yogada Shri Dnyaneshwari*' on the *Yoga of Gita*, expounded by Saint *Dnyaneshwar*.

*Parama-pada* is the ultimate position or status on the spiritual *Path*. Anyone, who has realised the *Parama-pada*, will definitely express his experiences in one form or the other, be it his simple preaching to the folks, or by writing a work, or even by apparently anachronistic utterances, epithets, abuses, whatever comes out of him is imbued with the *Chaitanya* to benefit others.

That is the *Jnanin's* inscrutable way of working for the welfare of the masses. This work goes on even after his corporeal death. It is for this purpose that the *Rishis* and the saints have left behind the *Vedas*, and *Dnyaneshwari*, the *Dasabodha*, the other holy texts.

## **The Ajna-Chakra**

For simplicity and quicker results, a *Yogi* should meditate upon the *Ajna-Chakra* and the *Sahasrara-Chakra*. The *Ajna-Chakra* is the granter of the *Third Eye*, useful for clairvoyance. It is with the help of the *Third Eye* that the *Yogi* traverses the *Path* onwards to *Mukti*. It is also known as the *Shiva-netra*. It is located just above the *Ajna-Chakra*. When it once opens, it never shuts down.

When the *Kundalini* reaches the *Third Eye*, the *Yogi* starts witnessing divine visions. The *Triputi* starts to collapse into one unified entity, instead of retaining its distinct trifold aspects. The *Divine Consciousness* which is at the *Bhroomadhya-sthana* starts to ascend upwards upon the *Sushumna* path and gives rise to pulsations at the centre of the forehead.

This sensation is the direct proof of the *Chaitanya* that has been awoken to its real nature. I have narrated elsewhere how I experienced it. That pulsation is that of the *Atman*. It is in the form of *Light* of the *Atman*. The *Yogi* then loses sense of the world. That was my experience, too, when at this stage.

The *Manasa* (mind) and the *Pranas* steady out at this point and one becomes capable of entering the steady *Samadhi* state of *Samprajnata*. It is the *Ajna-Chakra* that is called the *Hridaya* by the *Yogis*. But actually, the domain from *Ajna-Chakra* onwards is the designated *Hridaya* of *Yoga-shastra*, as per the correct *Yogic* view.

*Raman Maharshi* has indicated this place to be the place of the *Anahata-nada* in his *Gita*. However, that is only in a general way of saying. If one considers the further points, the *Bhramara-gumpha* is the actual point of *Anahata-nada*, in exact theory. It may be carefully noted by the serious *Yoga* students that the ‘heart’ in the physical body, pumping the blood, is not the ‘*Hridaya*’ of the *Yogic* body. In the *Yogic* parlance, it is actually, as stated above, the region from the *Ajna-Chakra* onwards to the *Brahma-randhra*.

The *Ajna-Chakra* is the limit of the *Sthoola-deha*. Beyond it is the *Yogic-deha* that actually is the complex of the *Sookshma*, the *Karana* and the *Maha-karana Dehas* from *Ajna-Chakra* onwards. Popularly, though, the same is erroneously called the *Karana-deha* as a generic term.

Once the *Kundalini* reaches to this point i.e. the *Ajna-Chakra*, the *Yogi* would not be bound again. Whatever the *Yogi* feels, sees, hears, dreams, whichever *Vritti* arises in his *Chitta*; all these become *Chinmaya*: Godlike, *Brahma-swaroopa*.

This state is actually the *Samadhi*. *Yoga-shastra* says that whenever a *Yogi* becomes aware of the *Vritti*, he should practice the *Japa* of the *Gayatri Mantra*. It will abate the *Vritti*, making it one with the *Brahman*. This was one of the secrets behind the mystic astrologer’s specific advice to me to practice the *Gayatri Mantra*.

My attraction to the *Gayatri Mantra* had arisen out of the state of my *Kundalini* from previous births. As it turned out later on, it had actually transcended the *Ajna-Chakra* in my previous birth as evidenced by the starting of *Anahata-nada* as the real first step in my *Yogic* encounters. I have already narrated those incidents.

In retrospect, I have realised that I was reliving my past births’ journey on the *Yoga Path* to the *Bhramara-gumpha* and beyond, again in this birth. It was like playing a reel of cinema film, though in a fast forward manner, dropping many steps and sometimes going back and forth,

playing the same old reel of my *Yogic* progress through my past lives. It was a real entertainment, though I grasped this significance rather late.

Once the *Kundalini* reaches the *Ajna-Chakra*, the bonds of *Karma* dissolve. The *Pancha-maha-bhootas* terrain is outrun. Hence, many a times, the *Yogi* becomes unable to attend to his mundane routine. The terrain from the *Ajna-Chakra* onwards is called the *Shoonya*, in a general way.

Actually, the theoretical *Shoonya* is much farther ahead. The place where the *Prakriti* ceases to act in its natural way is a *Shoonya*. Depending upon the state of the *Prakriti*, it starts and stops its action at a number of points on the path of evolution and dissolution. All such points are *Shoonyas* in the *Yogic* parlance.

Of the *Shoonyas*, the more important are the seven *Shoonyas*, as shown earlier in the chart of *Yoga* path. The *Brahma-randhra* is the seventh and final *Shoonya* as we have already noted from the *Vihangama Marga* chart. The *Ardha-Nari-Nateshwara* resides at the point of the *Ajna-Chakra*. The *Yogi* starts losing awareness of the world from the *Ajna-Chakra* onwards. The region of the *Ardha-matra* starts from here.

*Ardhamatra* is the later region of 'OM'. 'OM' has three distinct syllables, 'A', 'U' and 'M'. These are called the three *Padas* or the three *Matras* of the *Atman*. The fourth *Pada* is the unpronounced *Ardha-matra*. These four *Padas* respectively correspond to the *Jagrita*, *Svapna*, *Sushupti* and the *Turiya* states of the *Atman*. The first three *Matras* are represented in the *Linga-deha* by the *Shat-Chakras* up to and including *Ajna-Chakra*.

*Mooladhara* and *Svadhishthana Chakras* represent the *Matra* 'A'. *Manipur* and *Anahata Chakras* represent the *Matra* 'U'. *Vishuddha* and *Ajna Chakras* represent the *Matra* 'M'. Its implications are that when the *Kundalini* is in the first two *Chakras*, the *Atman* is in the *Jagrita* state. In the next two *Chakras*, the *Atman* is in the *Svapna* state and in the last two of the *Shat-chakras*, it is in the *Sushupti* state.

The real state of the *Atman* starts from the point onward of the *Ajnachakra* after the *Kundalini* crosses or pierces the *Brahma-granthi*. It is the fourth state known as the *Turiya* state. In the first three states, the *Manasa* has its full faculties at command. However, as the *Kundalini* enters the region beyond the *Ajna-Chakra*, it starts losing this aspect and

allegorically it is said that it has only half its faculties at command. This is what is theoretically called the *Ardha-matra* of 'OM'.

In the *Turiya* state, the *Manasa* goes on losing its character or faculties by degrees in the geometric proportion. It becomes  $\frac{1}{2}$  at *Bindu*,  $\frac{1}{4}$ <sup>th</sup> at *Ardhendu*,  $\frac{1}{8}$  at next state, and the like so that at the point of *Unmani* it is reduced to  $\frac{1}{512}$ <sup>th</sup> of its original state.

In practical terms, *Manasa* loses itself at *Unmani* as  $\frac{1}{512}$ <sup>th</sup> tends to the value zero,  $\frac{1}{512}$ <sup>th</sup>,  $\frac{1}{1024}$ <sup>th</sup>,  $\frac{1}{2048}$ <sup>th</sup>...etc. The ultimate point of *Unmani* is reached when the *Manasa* is completely lost. Saint *Dnyaneshwar* describes such a state by the following words: 'The screen of the Mind upon which the picture of the World is projected gets ruptured at that point'. It is the point of *Jeevan-mukti*.

## **The Lalana And The Guru-chakra**

According to the *Prana-toshini Upanishada*, the *Lalana-Chakra* has sixty-four petals. It is at the crown of the head. The *Guru-Chakra* has hundred petals. It is in the *Brahma-randhra*.

There is many a *Chakra* as described in various *Yoga* treatises. It is not possible here to go into the details of each and every *Chakra*.

Apart from being voluminous, it will be cumbersome for the readers to keep track of all this *Yogic* body of knowledge which runs into hundreds of treatises.

I am trying to describe only those *Chakras* and *Nadis* etc. as may have a direct bearing upon my experiences on the *Yoga Path* or which are of any real significance to the serious student of *Yoga*, at least in the early stages.

## **Svadhishthana Chakra**

The *Svadhishthana-Chakra* represents the element *Aapa: Water*. The *Mooladhara*, the *Manipur* and the *Vishuddha Chakras* have within them an imagined inverted triangle. Incidentally, these are some of the visions, *Yogis* might get when experiencing these *Chakras*.

I had once a vision of an inverted triangle, in the place of the *Svadhishthana-Chakra*. Water through a pipe was flowing out from it.

It was an indication of the piercing of the *Svadhishthana-Chakra*. This happened very late, later in time than when the *Kundalini* appeared as *Lightning*, through the *Bhroomadhya*. That *ESP* experience will be described later on at an appropriate place.

The *Tantrika* practice of *Yoga* is divided into many schools. The most prominent amongst them are the *Hadi-mata* and the *Kadi-mata*. Their theories on the *Yogic* practices and *Kundalini* arousal and its ascent to the *Sahasrara Chakra* etc. are different from each other.

The *Kadi-mata* says that the *Svadhishthana-Chakra* should be pierced the last. That way one conserves the sexual energy. If this *Chakra* is pierced early on, just after the *Mooladhara Chakra*, the *Yogi* may waste the *Kundalini's* energy in sexual pursuits. It has happened to many *Yogis*. In that case, the *Yogi* remains in the *Svadhishthana Chakra* for many a lifetime.

The conserved sexual energy is stored in the *Yogi's* body by way of the *Veerya* and the *Ojasa*. *Veerya* literally means the *semen*. However, in *Yogic* parlance, it assumes a different perspective. The *Yogis* believe that the *Veerya* should not be expended in acts of coition etc. There are some *Hatha-yogic* practices for conserving the *Veerya*. The conservation of the *Veerya* leads to a great store of *Creational* energy which can be harnessed for attaining the ultimate goal of *Yoga*, the Realization of the *Brahman*.

*Ojasa* means the essential quality of the *Veerya*. *Veerya* when conserved leads to its transformation into a concentrated essence that is different from the physical *Veerya*. It is called the *Ojasa*. In the form of *Ojasa*, the sexual energy gives radiance to the face and body of the *Yogi*. It is the power behind the great energy needed for attaining to the *Brahman*.

If the *Svadhishthana Chakra* is pierced the last, the *Yogi* converts the *Veerya* and the *Ojasa*, directly into the *Teja*: the element of *Agni*, or the *Fire*, which merges into the *Kundalini* with its potency. That is what happened in my case. That is the secret of an *Urdhwa-retasah* state.

One who follows the *Path* of conservation of the *Veerya* is called a *Brahmacharin*. One who has successfully conserved and harvested his *Veerya* into *Ojasa* is called an *Urdhwa-retasah*. It means that his *Veerya* has assumed a unidirectional flow and conversion into *Ojasa*; and his *Veerya* does not fall down into the vagina even if he makes a coition with

a woman. Instead, it travels back to its origin and then to the *Brahmarandhra* in the form of *Ojasa*.

All the *Godmen* of the yore, *Yogis*, *Rishis* and *Munis* used to practice *Brahmacharya* to become *Urdhwa-retasah*. Without attaining that state, it is regarded as next to impossible to attain the *Brahma-pada*. The *Gita* alludes to the necessity of *Brahmacharya* in its *Shlokas*.<sup>61</sup>

## The Appearance of The Chakras

From my experience, I can definitely say that their pictorial representations shown in the many books on the *Kundalini*, *Tantra*, and *Yoga* are not how they are. In particular, their *Tantrika* representation as shown in the books, e.g. in the colour plates in Sir John Woodroffe's '*The Serpent Power*', is, truly speaking, just an iconographic symbolism.

*Yoga-shastra* and the *Tantras* ascribe certain characteristics to a *Chakra*. The drawings of the *Chakras* are drawn to represent the same characteristics in iconographic symbol forms. In addition, certain letters of the *Sanskrit Varnamala* are written on every petal of individual *Chakra*.

The concept of *Sanskrit Varnamala*: It is the *Sanskrit* alphabet, comprising of sixteen vowels and 32 consonants. By adding to it 'h'-हः the *Maha-prana*, a half consonant, and 'll-ळ': the hard palate consonant, the total becomes fifty. The remaining two 'ksha-क्ष' and 'jna-ज्ञ' are just the letters made up by combining consonants and vowels. (Ksha=k+sh+a=क्+ष; jna=j+n+a=ज्+न्+अ).<sup>62</sup> Thus the customary *Varnamala* comprises of fifty-two letters. For application of *Varna-mala* concept in the *Tantras*, readers may refer to Sir John Woodroffe's '*Garland of Letters - Parts 1 and 2*'.

The letters of the *Varna-mala* as shown on the petals of the lotuses of many *Yogic* and *Tantrika* texts do not really exist. The letters represent the *Nada*: the subtle vibratory patterns of the *Creation*, associated with every single object in the universe. The *Devatas* and all other objects, the colour and the number of petals etc. shown in the drawings all represent something or the other in deep esoteric iconographic symbolism. Their significance can be understood after rigorous study of the scriptures and the *Tantras*, with insight by a *Yogi* only. It is beyond the initiates and the common persons to grasp these matters.



However, the *Bindu* (the central point of the *Chakras*) shown in each *Chakra* represents a point in the path of the *Kundalini*. From a *Bindu* in one *Chakra*, the *Kundalini* moves to the *Bindu* of another *Chakra*. After passing through each petal of the previous *Chakra* it returns to its *Bindu* again. It then moves on to the *Bindu* of the next *Chakra* to likewise ‘pierce’ it. This *Bindu* within a *Chakra* should not be confused with the *Bindu* above the *Ajna-chakra*. They have different locations as well as different aspects.

The action of passing through each petal is a gyration around the petal’s periphery, and two petals opposite each other are usually traversed one after the other, to make the figure of ‘8’/infinity ‘ $\infty$ ’, as narrated in my experience of the *Ashtadala Padma* (The eight-petalled lotus) later on.

It may be understood from the above description that the *Bindu* in a *Chakra* is the entry and the exit point of the *Kundalini* through it. It is again not necessary for the *Kundalini* to ‘pierce’ any particular *Chakra* when it enters its *Bindu*. It may ‘pierce’ its petals or any selected number of its petals, or none at all, and move onward to the *Bindu* of the next *Chakra*, in a likewise manner.

Let it be clearly understood that the *Kundalini* moves in the *Sushumna* from one *Bindu* to another *Bindu* of the *Chakras*. When the *Kundalini* passes through the *Bindu* of a *Chakra*, it is said to have pierced the said *Chakra* (*Chakra-bhedana-kriya*). But this is not complete *Chakra-bhedana* unless all the petals of the said *Chakra* are also pierced as above.

As said already, each turn is in the form of the outline of a pointed petal of a lotus flower. Two such turns form something like the symbol of infinity, two elongated zeroes joined together:  $\infty$ . The midpoint of the *Chakra* remains at the centre of the loop of ( $\infty$ ). Because of this petal-shape of the path of each gyration, the assembled path, taking many such gyrations in a given *Chakra*, is likened to a lotus in the *Yogic* texts.

I may say that this is one of the special *Yogic* secrets, not told by any *Yogi* so far. I have not yet seen any book on the *Tantras* or *Yoga* that has a clear understanding of what is said hereinabove. Their ignorance of the matter may be on account of secrecy, or sheer lack of experiential knowledge.

I am telling it for the benefit of the *Yogis*. I came across some initiates who recounted their *Chakra* experiences in exact textbook form. The pictures of the *Tantrika* texts had misled them. Worst of all, their ignorance, and delusions were strengthened by their so-called half-baked *Gurus* who confirmed their visions as genuine.

I have already explained the *Chakra* iconography and symbolism for the benefit of *Yoga* students. The *Chakras* do not contain anything like the *Devatas* and the *Varna-mala* some of them reported to me as having seen by them in their visions. Obviously, their so-called visions were hallucinations produced under the spell of wrong notions fed by their unworthy *Gurus*.

### **Other Connections of the Chakras**

I once just chanced to glance at my palm. It started looking deep violet coloured. The palms of human hands have subtle *Nadi* connections to all the *Chakras*: from the *Mooladhara* to the *Sahasrara*. Likewise, the soles of the feet and the face have connections to the *Chakras*.

The fingers of hand and the toes of feet also have certain *Nadi* connections with the *Nadi-Chakra* system of the subtle body. Even many points on the body called as the *Adharas* in the *Yoga* systems have similar connections. The term *Adhara* is used here with reference to the sixteen *Adharas* described in the '*Siddha-siddhanta-paddhati*', a book of *Maha-Yogi Shri Gorakshanatha*.

This *Nadi-chakra* science is the base of the various acupressure and acupuncture points, though these systems do not recognize it as such. There are still so many other points on the body to which some or the other *Chakras* are subtly connected of which the *Yogis* are aware. The various hand signs (*Hasta-mudras*) that one does for the *Gayatri-mantra-japa* are actually linked to the enervation of the *Chakras* and for awakening the *Kundalini*.

These connections are activated/ altered by touch and pressure/piercing methods of *Mudra-Vijnana* and Acupressure/Acupuncture to act upon the connection to the *Nadi-Chakra* system to bring about certain desired changes in the external body, like curing a malady etc.

It is well known that the Indian medical science, namely *Ayurveda*, is based upon the same knowledge of human body and its subtle *Chakra*-

*Nadi* system as in the *Yoga-shastra*. In the *Ayurvedic* sciences, this knowledge is used to cure some diseases and rectify some bodily disorders.

## SAINT EKANATHA ON MAHA-YOGA

Intrigued by the *Anahata-nada*, which has become my 24×7-hour companion, I researched on it furthermore. As I went ahead with it, I found a very mysterious universe of *Yoga* science unfolding before me. I recently read the *Bhagavata* commentary by Saint *Ekanatha*. The description of the *Yogic* process and the symbolism in it are, really speaking, reserved for the knowledgeable alone.

Going into the details of the entire *Yoga* process, Saint *Ekanatha* sheds light on *Yoga* in his commentary. A summary of what he says follows:

*Maha-mudra* combines the five main *Mudras*: The *Bhoochari*, the *Khechari*, the *Agochari*, the *Chachari* and the *Alakshya*. The position adopted by the body-mind-senses complex after being seated in a particular given *Asana* is called *Mudra* in the *Yoga-shastra*. This is not to be confused with the *Hasta-mudras* referred to in the previous narration. These are *Yoga-mudras*, apart from the *Mantra-mudras* or *Ayurvedic Mudras* referred to earlier.

We find a mention of these *Mudras*, *Bhoochari* etc. in Saint *Dnyaneshwar's Abhangas* on *Yoga*. When the *Maha-mudra* is perfected, the *Prana* and the *Apana* become one.

The *Yogi* should practise it with concentration, and take the *Pranas*, merged with the *Apana*, through the *Sushumna-nadi*. Owing to this process, the *Ulhata-yantra* i.e. the *Kundalini* pierces the *Shat-chakras* with its upsurge.

We find mention of the *Seventeenth Kala* in Saint *Dnyaneshwar's Abhangas* and in *Dnyaneshwari*. He says about the *Guru*, referring to him as a mother of the *Yogi*, that this mother feeds the *Shishya* child with the milk flowing out of her breast of the *Seventeenth Kala*.

Later in the process, the *Yogi* reaches the divine lake of the *Seventeenth Kala*. This *Kala* is also called the *Ama-kala* or *Amrita-kala*. It contains

the *Amrita* (*Nectar, ambrosia*) overflowing from its pool in the *Brahma-randhra*. The *Yogi* assimilates the *Amrita* in the *Kundalini*.

Many authors of *Yoga* books say that it is the elixir that makes the *Yogi* immortal who drinks the *Amrita*. That is a misunderstood proposition. Immortality is to be taken here not necessarily literally, that of the human physical body. It has still deeper meaning. The *Yogi* becomes immortal i.e. he is freed from the cycle of births and rebirths. He becomes capable of 'descent' i.e. coming back to the plane of ordinary mortals, instead of just transcending to the *Brahma-pada*.

One who does not make oneself immortal by drinking at the *Seventeenth Kala* cannot come back to the earthly plane to guide people on the *Path*. He cannot contribute to repel their ignorance and thus cannot serve the *Paramatman* truly. Becoming one with the *Brahman* is but a lower objective compared to coming back to take the persons desiring of *Moksha* on the *Path*. Service to humanity by giving proper guidance is supposed to be a higher aim than self-attainment alone. The saints crave for it and readily refuse the *Mukti* for its sake.

Very few *Yogis* can enjoy this kind of immortality that is signified by the total purification of their mortal and *Yogic* bodies. The *Kundalini-yoga* is the only way to attain that kind of immortality. Its culmination leads to such an immortality. Otherwise, the *Yogis* believe that one who reaches the *Ajna-chakra* becomes a *Mukta* by bathing into its *Mukta-triveni* of *Ida*, *Pingala* and *Sushumna*. For them the need to ascend higher does not persist if individual *Mukti* is their only goal. Any *Jeeva* who reaches to the *Brahma-loka*, as it is, becomes *Mukta* at the end of the cosmic cycle when the *Brahma-loka* itself gets dissolved in *Time*.

With the added strength of the *Amrita*, the *Kundalini* reaches its ultimate destination. The *Anahata-nada* starts roaring from the *Brahma-randhra*. The *Anahata-nada* is the last stage of the *Soham-dhyana* and the *Yogi* is fulfilled. The progressive process of *Yoga* Saint *Ekanatha* has given can be depicted as follows:

The *Prana-Apana* to the *Pavana* to The *Manasa-Pavana* combine to The *Kundalini* with the *Jeeva* and the *Pranas* to the piercing the *Shat-Chakras* to the *Seventeenth (Jeevan) Kala* to the assimilation of the *Amrita* from the *Brahma-randhra* to the *Brahma-randhra* to the *Anahata-nada*.

When the *Yogi* realises that the *Anahata-nada* is the *Atman* i.e. the *Self*, he attains unity with *It* and reaches the final state of the *Samadhi*.

From *Ovis 9-103 to 153* of the work, Saint *Ekanatha's Bhagavata*, the further path of the *Kundalini* is seen to be: From the *Seventeenth Jeevan-kala* to the *Mana-karnika Ovari* (precincts) to the *Brahma-randhra*.

We may see that Saint *Ekanatha* has clearly indicated that the *Anahata-nada* is the state much after the piercing of the *Shat-chakras* (*Shat-chakra-bhedana*). After that stage of the *Shat-chakras*, one reaches the *Seventeenth Kala* i.e. the *Ama-kala* = the *Amrita-kala* = *Amanaska Samadhi*. After that stage, the *Anahata-nada* starts ringing.

Even after traversing the precincts of the *Mana-karnika Ovari*, the *Kundalini* with the *Pranas* surges upwards of the *Brahma-randhra*, the *Anahata-nada* keeps on. It has consistency and continuation. Their further surge is to the precincts of the *Alakshya* (*Alakha-loka* of the *Vihangama-marga* chart).

Even there, the *Anahata-nada* continues to ring. There is no end to it, even in the final *Samadhi* state. Truly speaking, the ringing of the *Anahata-nada* is the final *Samadhi* state. The *Anahata-nada* is the personified *Atman*, so to say, as per Saint *Ekanatha*.

### **Atman's Entry into Body as Jeeva**

While commenting upon the *Shloka 11-12-17* ('*Sa esha jeevo vivaraprasootih*') of the *Shrimad-bhagavata*, Saint *Ekanatha* has thrown further light on the subject. Explaining the conception of the *Jeeva* into this phenomenal world, the *Shloka* reads: 'The *Atman* enters the cave of the *Brahma-randhra*, accompanied by the *Nada* of the *Pranas*. Endowed with the subtle *Manasa*, centred in the *Matras* and the *Varnas*, the *Atman* becomes the *Jeeva*.'

The ultimate *Swaroopa* of the *Jeeva* is at the *Brahma-randhra*. It is accompanied by the *Pranas*. It is in a subtle form, that of the *Manasa*. It expands further in the body. The *Swaroopa*, or the *Atman*, expresses itself in the form of the *Matras* i.e. the three and half *Matras* of 'OM': the *Maha-karana*, the *Karana*, the *Sookshma* and the *Sthoola Dehas* to form the body of the *Jeeva*.

These four bodies comprise of the *Varnas* of the *Varna-mala*, i.e. the primal elements of the further expression of the *Jeeva* into the vital elements of the body. The *Varnas* indicate the primaries for the formation of the subtle *Nadis* and the *Chakras*.

Once the *Nadis* and the *Chakras* are formed, the *Sthoola-deha* of the embryo becomes the full-fledged *Jeeva*, waiting to be born in the world. This is the *Prasava-krama* of the *Jeeva* i.e. evolution of the *Atman* into the form of a *Jeeva*.

A *Yogi* tries the *Prati-prasava-krama* to reverse this process: to regress from the state of the embodied *Jeeva* to that of the *Atman*. It is by merging everything: the *Varnas*, the *Matras*, the *Pranas*, the *Manasa*, and the *Nada* into its origin, i.e. the *Atman*.

**A summary** of what Saint Ekanatha says in his *Bhagavata* is as follows:

When the *Atman* enters the *Jada* to make it *Chetan*, it becomes the *Jeeva*. The *Jeeva* is *Chaitanya-roopa*. Truly speaking, it is the *Shiva*. Beyond the limits of the *Para* and the *Apara Prakritis*, there is the *Nada*, known as the *Para*. Since it is formed without any percussion or air movement, it is called the *Anahata-nada*.

*Sadashiva* and the *Rishis* like *Sanaka* have reached that stage of the *Anahata-nada*. They are immersed in the ecstasy of the *Nada*. That is their state of the ultimate *Samadhi*.

The *Atman* enters the cave of the *Brahma-randhra*, with the *Pranas*, expressing *self* as the *Anahata-nada*. Saint *Dnyaneshwar* calls the *Anahata-nada* emanating from the (*Adhyatmika*) *Hridaya* as the humming or the whirring of the *Pranas*.

This is the *Adhyatmika Hridaya* and not the muscular heart. As already explained, the *Hridaya* for the *Yogis* is the region of the *Ardha-matra*. It extends from the *Ajna-chakra* to the *Brahma-randhra*. The said *Shloka* of the *Shrimad-bhagavata* is in the context of the *Adhyatmika Hridaya*.

The *Yogi* starts hearing the *Anahata-nada* when he reaches the *Bhramara-gumpha*. It may be noted that the *Bhramar-gumpha* is the last abode of the *Atman* before it enters the body as the *Jeeva*. Saint *Dnyaneshwar* indicates here that the *Anahata-nada* evinces itself in the

form of the 'OM'. It means that the primal matter of the 'OM' is the *Anahata-nada*. In short, the *Anahata-nada* is the origin of the Universe and the 'OM' as we know it.

### Notes on Maha-yoga

We can learn a lot on *Yoga-shastra* from the commentary by Saint *Ekanatha* on the *Shrimad Bhagavata*. However, his work is not under our active consideration. Hence, we may note just a few of the salient *Ovis* from it, to enlighten ourselves on the subject.

In the *Ovis* (9-117 to 138), Saint *Ekanatha* has used the allegory of a mountain fort to describe the ascent of the *Yogi* to the *Brahma-randhra*. In these *Ovis*, no doubt, he follows the *Pantharaja* of Saint *Dnyaneshwar*. In fact, scholars reckon the work of Saint *Ekanatha* as a complementary treatise of *Dnyaneshwari* on *Yoga-shastra*.

**Note 1:** The *Ovi* 9-117 is representative of my experience of the *Atma-jiyoti*. The *Maha-mudra*, which combines the five *Mudras* - the *Bhoochari* etc., leads the *Yogi* to annihilate the darkness of the *Ajnana*: the *Avidya*, or the *Prakriti*.

The *Jyoti* is the omen of the light, which dispels the night of the *Ajnana*, so to speak. In my case too, the *Maha-mudra* was formed to light the lamp of the *Atman* to dispel the *Avidya*.

**Note 2:** In the *Ovis* 9-124 and 125, the *Prana-Apana* are given the allegory of a ladder to climb the mountaintop of the *Brahma-giri*: The *Brahma-randhra*, which is the seat of the *Atman* at the crown of the head.

**Note 3:** In the *Ovis* 9-124, the *Dhyana-khadga* i.e. the sword of the *Dhyana* is used to allegorise the *Dhyana* to a sword to conquer the 'Fort of Yoga'. Saint *Dnyaneshwar* has used a similar allegory of the sword of the *Dhyana* in *Dnyaneshwari*, while describing the conquest on the *Yoga-path*.

Further, both Saint *Ekanatha* and Saint *Dnyaneshwar* have mentioned that when the *Yogi* conquers the *Yoga* fort, he finds out that there is none other than himself in the fort. All the enemies being vanquished, he scabbards the sword of the *Dhyana*.

**Note 4:** In the *Ovi 9-129*, Saint *Ekanatha* uses the term *Ulhata-yantra* for the *Kundalini*. Saint *Dnyaneshwar* has also used *Ulhata-shakti*: a similar term for the *Kundalini* in his *Ovis 9-212-219*, while similarly describing *Yoga* process culminating in the *Samadhi*.

**Note 5:** In *Ovis 9-217 and 218* of *Dnyaneshwari*, Saint *Dnyaneshwar* alludes to the *Anahata-nada* as the trumpet of victory of the *Dhyana*, while describing the *Yogi's* ascension to the throne of the *Samadhi*: the final act on the battleground of *Yoga-samadhi*.

The *Anahata-nada* arises after the *Yogi* captures the source of sustenance in the '*Yoga Fort*' namely, the watering hole of the *Seventeenth Kala*. Saint *Dnyaneshwar* has thus clearly indicated, like in the *Ovis* of Saint *Ekanatha* under consideration that the *Anahata-nada* manifests only after the piercing of all the *Shat-chakras*, and not before. It definitely does not arise at the so-called misnomer *Anahata Chakra* corresponding to the heart in the chest region. There is an important lesson here for the bookish scholars, devoid of any true experience of *Yoga*, who regard the *Anahata-chakra* as the arising place of the *Anahata-nada*.

**Note 6:** In the *Ovi 9-130*, Saint *Ekanatha* refers to the one-track mind of the warrior: the *Soham-veer*, in this battle, i.e. to attain victory. The *Prana-Apana* are forged into one platoon and surge ahead, with the *Kundalini* blasting its cannons with fire to annihilate the *Shat-chakras'* towers barricading entry to *Yoga* fort.

The word *Ekagrata*: One-track mind used by Saint *Ekanatha* here does not refer to the mundane concentration. It refers to the *Samyama* of the *Dharana-Dhyana-Samadhi-Samyama* complex of the *Patanjala Yoga-sootras*.

**Sub-note (A):** The real *Samyama* obtains only after the *Kundalini* stabilises in the *Ajna-chakra*. When the *Ajna-chakra* is pierced and the *Kundalini* enters the *Hridaya*, the lower *Chakras* are pierced automatically.

The *Sushumna* goes from the eight-petalled lotus, home of the *Hamsa-yugala*, to the *Atma-jyoti*. The eight-petalled lotus is where the *Dahara-vidya* of the *Upanishadas* manifests. In the *Ajna-chakra*, the *Shambhavi-vidya* manifests.



These two *Vidyas* with the *Anahata-nada* are *Chetan* and not *Jada*: the highest level of attainment of the purified *Yogi*. The *Shambhavi-mudra* grants the *Urdhwa-retavastha* state to the *Yogi*. His *Veerya* and *Ojasa* are never lost, whatever may be the excitation.

**Sub-note (B):** Once I had been to a *Krishna-tai*, the lady mystic I have already talked of. At that time another lady, herself with some *ESP* powers and aware of my condition, tried to cajole *Krishna-tai* to disturb or limit my *Ekagrata*, saying that it was becoming harmful to my person.

The mystic, *Krishna-tai*, looked pointedly at me, as if to find out what was the fact. I told her that in my pursuit I need the *Ekagrata*. The lady had not realised how much necessary it was in my pursuit of the goal of *Yoga*. *Krishna-tai* did concur with me fully on that point and said that no interference with my *Ekagrata* was warranted. The *Ekagrata* being referred to in that incident was the *Samyama* of the *Yogic* process. It was attained because at that time, my *Kundalini* had reached and stabilised in the *Ajna-chakra*.

**Note 7:** Saint *Ekanatha* refers to the *Watering Hole: The Seventeenth (Jeevan)-kala*. It is the reservoir of the *Amrita* overflowing from the *Brahma-randhra*. Once the *Kundalini* assimilates the *Amrita*, the *Anahata-nada* manifests to the *Yogi*.

The word '*Durga*': i.e. '*The Fort*' alludes to the *Brahma-randhra* here. Saint *Ekanatha* says that the trumpeting of the *Anahata-nada* arises from the fort: The *Brahma-randhra*. This should sufficiently clarify to the learned persons that the *Anahata-nada* manifests when the *Kundalini* reaches the *Brahma-randhra*.

**Note 8:** The *Ovi no. 9-130* informs us that the *Soham-vritti* conquers the *Ahankara* and the possessiveness i.e. *Mamata* of the *Jeeva*, which bind it to the phenomenal world.

**Note 9:** The *Prana-Apana* surge above the *Brahma-randhra*. It indicates that the *Kundalini* reaches the spot next to the *Brahma-randhra*, which the *Yogis* call as the *Mana-karnika-ovari*. The *Anahata-nada* manifests and with it, the *Yogi* wins the battle of the *Yoga-durga*. The *Jeeva* loses its separate identity, becoming one with the *Brahman*.

Again, it is clear that even after the *Yogi* becomes a *Siddha*, the *Anahata-nada*, which signifies his *Siddha* state, continues its course; it does not cease to manifest.

This is a noteworthy point for the students and scholars of *Yoga*, who learn through books alone, without any *Yogic* experience. They are misled into thinking that there is an end to the *Anahata-nada*, after the *Yogi* attains the *Brahman*. The clear fact is that it is not so. Even theoretically, the *Anahata-nada*, which is the overlapping juncture of the *Jeeva* state and the *Brahman* state does not cease until the death of the physical body of the *Yogi*.

The *Mana-karnika-ovari* of these *Ovis* is adjacent to the *Brahma-randhra*. Saint *Dnyaneshwar* also alludes to the *Mana-karnika-ovari* in his *Abhangas*. We know that the point of *Anahata-nada* is the *Bhramara-gumpha*. It will thus appear that the *Mana-karnika-ovari* must be from the *Bhramara-gumpha* to the *Brahma-randhra*.

**Note 10:** The *Yoga* path indicated in these *Ovis* by Saint *Ekanatha* appears to be thus:

*The Maha-mudra* → *The merger of the Prana and the Apana* → *the Pratyahara* → *raising the ladder of the Prana-Apana* = *the passage through the Sushumna* = *the entry into the Madhyama-madhyavivara* → *the Shat-chakra-bhedana* → *the Dhyana* → *conquering the Watering Hole of the Seventeenth Amrita-kala* (the starting point of the action to pierce the *Brahma-randhra*) → *Amanaska state* = *Unmani-avastha* → *the Mana-karnika-ovari* (ascending the tough incline of the *Mukti*) → *the manifestation of the Anahata-nada* → *the upsurge of the Prana-Apana above the Brahma-randhra* = *the ascension of the Kundalini to the highest point of Yoga path* → *the merger of the Shakti* (the *Kundalini*) with *Shiva* (the *Mukti* state) → *the manifestation of the Anahata-nada as the Self: the Atman* (the Realization that the *Anahata-nada*, which has manifested is the *Nada* of the Self) → *Oneness with the Atman* = *Samadhi* = *Sam-samya* state.

**Note 11:** The above notes on *Yoga* path of the *Kundalini*'s ascension do indicate that the *Anahata-nada* manifestation is a stage after the piercing of the *Shat-chakras*. As already pointed out, it is not the stage of reaching what is called the *Anahata-chakra*: a misnomer for this *Chakra*. The *Nada* arises only after the *Kundalini* assimilates the *Amrita* of the *Seventeenth Kala*.

The *Amrita*, contrary to what the bookish persons suppose, is not contained in any of the *Shat-chakras*. After the *Pranas* surge ahead of the *Mana-karnika Ovari*, the *Anahata-nada* manifests. It continues to ring even after the *Kundalini* stations itself at the *Brahma-randhra*. The *Nada* never dies. It rings continuously even after the *Pranas* surge ahead of the *Brahma-randhra* and reach the precinct of the *Alakshya* (the *Brahmanda* = the *Vishva-kundalini*).

The *Anahata-nada* is the identity of the *Atman*. They are both synonymous. The *Anahata-nada* is the state of the ultimate *Samadhi*: the *Sanjeevana-samadhi*.

## **The Nada and The Chakras**

For the inquisitive, the *Ovis 12-291 to 370* of Saint *Ekanatha's Bhagavata* are very informative. The entire process of the *Prasava-krama* of the *Jeeva*: from the entry into the *Brahma-randhra*, the formation of the *Dehas* etc. is depicted therein. The *Prati-prasava-krama* is the opposite of the *Prasava-krama*, in which the *Jeeva* regains its *Swaroop*. Saint *Ekanatha* has delineated both these processes in the said *Ovis*.

These *Ovis* indicate clearly the point of the *Anahata-nada*, its nature and glory on *Yoga* path. The *Anahata-nada* is neither the air making sounds, nor a sound arising from percussion. Its place is beyond the *Para-vak*. The *Yogi*, who reaches that point, experiences the *Anahata-nada*.

Saint *Ekanatha's Ovis* show, beyond doubt that all other inferences about the origin and the nature of the *Anahata-nada* are wrong, e.g. that i) It is the sound of the *Kundalini*/the *Pranas* entering the *Sushumna*. ii) It is generated when the *Kundalini* reaches the *Anahata-chakra* proximate to the physical heart, etc.

## **The Rodhini**

The *Yoga* path beyond the *Ajna Chakra* proceeds from the *Ajna-Chakra* to the *Bindu* and then to the *Ardhendu*. I once had the vision of the *Sahasrara-chakra*. It contained this *Ardhendu*, in the symbolic form of the crescent of the moon.

The *Rodhini* is above the *Ardhendu*. The *Rodhini* has with it the *Jyotsna*, the *Jyotsnavati* and the *Adi-shakti*. The *Rodhini* is the last point for

*Roopa* (form) manifestation. It is the final point for the *Yogis* to have the *ESP* experiences of the *Roopa*.

The governors of the universe e.g. the *Brahma*, the *Ishwara*, the *Siddhas* and other *Lokapalas* are stopped here from proceeding further. That is why it is called the *Rodhini*: the obstacle in the path of *Yoga*.

Until they finish their appointed duties, they are not allowed to establish themselves in *Mukti*. Here, of course, the reference is to the *Vishva-kundalini*, the *Creatrix* of the world, which can be regarded as a higher octave of the *Kundalini*.

Most of my *ESP* experiences are related to the *Ajna-Chakra* and above. I have experiences of the *Sahasra-dala-padma* and the infinite-petalled lotus: the *Kolhata-Chakra* beyond it.

It shows that I was not held up at the *Rodhini*. In my estimate, based upon *Yoga-shastra*, the *ESP* experiences of other *Yogis* and myself, my journey to the *Parama-tattwa* viz. the *Nirvana* has been over. The mystics like *Krishna-tai* and others have duly supported this evaluation. They have confirmed it without any reservation.

## **The Nada and Nadanta**

The *Nada* and the *Nadanta*/the *Maha-nada* are after the *Nirodhika* (i.e. the *Rodhini/Bodhini*). The *Nada* is placed inside the mouth of the *Brahma-randhra*. The *Yogi* experiences here the *Word* which is the pure *Nada*, representing the *Chit*, unalloyed with the *Prakriti*'s manifestations.

The *Nadanta*/the *Maha-nada* is the third *Shoonya*. It is regarded as representing the *Ishwara*. The *Maha-nada* is one with the base, the origin of the *Nadis*. It is in the *Brahma-randhra*. It is the gateway to the *Moksha*.

It has the power to assimilate the world into it by the power of its *Adhah-shakti* (*Adhah-kundalini*) and is assimilated, in turn, in the *Urdhwa-shakti* (*Urdhwa-kundalini*).

## THE JEWEL OF MUKTI

Saint *Ekanatha* narrates the nature of the *Anahata-nada* and meditation upon it in the *Ovis* 21-400 to 440. By the grace of *Yoga-maya*, the *Yogi* is constantly tuned to the *Anahata-nada*, called the *Nadanusandhana*. She herself manifests as the *Nada* and connects the *Yogi* to the *Ishwara*.

The fine fibre of the *Nada* connects the *Adhyatmika* navel to the *Brahma-randhra*. It is not the physiological navel; it is the *Yogic* navel: the *Kanda*. The *Kundalini* stays there when dormant. This is the *Sushumna-nadi*, the tail of the dormant *Kundalini*.

*Shri Ramakrishna Kshirasagara Maharaja*, a saint of the modern age says that the *Yogi* has to practise *Yoga* for awakening the *Godhead* dormant within his self. The *Upasana* i.e. the practice of *Yoga* has to reach a very high stage for attaining the *Godhead*. The attainment is signified by the *Anahata-nada* heard by the *Yogi*.

The *Yogi* who reaches it is beyond the snares of the *Shadripus*: the six enemies of the initiate viz. the lust and anger etc. It means that the *Yogi* has reached the *Nirguna* state. Considering this opinion of *Shri Ramakrishna Maharaja*, I have to conclude that this high stage of the *Nirguna-dhyana* was attained by me at the very beginning when I started hearing the *Anahata-nada*.

With just a casual recitation of the *Gayatri-mantra* and the *Ganesha-atharva-shirsha*, like any ordinary person, without the much-vaunted *Anushtthanas*, hyper practices, *Yajnas* and giving in it the *Ahutis* etc., starting de-novo at the rather late age of forty-two years, I attained the *Anahata-nada* and the accompanying high stage of the *Nirguna*. It is definitely something special about my travails on the *Yoga* path.

From these facts, I surmise that, whatever *Yogic* practices I had followed in my previous lifetimes, must have fructified and I am reliving the story of my *Yoga-sadhana* of previous births during this lifetime. That is why I started my biography with *Gita* quotations while narrating this saga.

I have faith in Lord *Shri Krishna*. His utterances would never be void. In addition, I have these first-hand experiences of the trueness of His statements. Again, who I am to determine the veracity of the *Lord's* utterances! However, I am highlighting these points for the benefit of the *Yogis*.

According to the *Yoga* science, the *Yogi*'s last vista is the *Nirguna*. That is the pinnacle of the path. The *Yoga Path* merges into the *Nirguna*. Considering that my *Yoga* practice is over, this is the last stop for me.

However, Saint *Ekanatha* tells me that even if I might have attained the state of the *Jeevan-mukta*, I have yet to attain its glory: The *Jewel* of the *Bhakti*, beyond the bounds of even the *Nirguna*. When the *Yogi* attains it, *Lord Shri Krishna* bestows upon the *Yogi* His powers of controlling the *Maya*. The *Yogi* becomes an *Avatara* of *Shri Krishna*.

I am not aware of when and how I would be reaching that state or whether I have already reached that state. *Lord Shri Krishna* alone will decide when to grant it to me. I am, moreover, not that desirous of such a state. I am happy with my union with *Him* and for whatever I am.

God has already bestowed upon me the highest stage attainable to a *Yogi*, without my knowledge or desire: why, when and how I do not know. He has strewn enough breadcrumbs for me, like in the Hansel and Gretel story, to see the path and my state. I am truly wonder-struck at what I have got from *Him*. I still do not know whether this state of mine truly belongs to me, despite the saints' criteria and the psychics' confirmations about it.

I am such an ordinary person, trying to come to terms with the discovery of my soul, so suddenly coming to light. Compared to the saints, who am I! Eminent saints like *Gajanana Maharaja Gupte* are delighted to call themselves the '*Crazy Broom in the hands of the Saints*', just doing whatever they order.

I am not even like an ant before such saints. Moreover, I have no desire for greatness. Saints have said that the lowly ant gets sugar to eat; the great elephant has to break its back to break the trees and carry the wood. I have no desire to become that proverbial elephant.

## **Piercing of Ajna-chakra**

Saint *Ekanatha* has also indicated in the *Ovis 12-303 to 351*, of the *Bhagavata*, that it is very difficult to pierce the *Ajna-Chakra*. The *Yogi* is further held up at a point above it, called the *Kaki-mukha*. The only practice to reach the *Ajna Chakra* is that of the *Ajapa-japa*: the *Hamsah-Soham Mantra-japa*.

The *Yogi* faces the lure of the *Siddhis* at that stage. Only a *Yogi*, who can remain aloof from the *Siddhis* can attain to the *Ajna Chakra*.

Attaining to the *Ajna Chakra* requires a great deal of *Yoga-bala*, strong and steady *Yoga* practice.

**Saint Ekanatha delineates *yoga path* here as follows:**

The *Adhara Chakra* (the *Mooladhara Chakra*) to the *Svadhishthana Chakra* to the *Manipur Chakra* to the *Anahata Chakra* to the *Vishuddha Chakra* to the *Ajna Chakra* to the *Kaki-mukha* to the *Golhata* to the *Bhramara-gumpha* (to & fro) the *Sahasra-dala* to The *Parabrahman*.

One more *ESP* experience about the *Ajna Chakra* needs to be narrated. I saw a circular light, like that from an electric torch, coming out of my *Bhroo-madhya*. I was reading something in that light.

I had read the biography of *Shri Upalekar Maharaja*. He was a *Siddha*. His sight used to be fixated upon the *Bhroo-madhya* always. I asked a person, one of his near devotees, whether he knew if in the case of *Upalekar Maharaja*, any such vision was ever reported. His reply was in the negative.

Later I found the explanation for the vision in a book by *Pundit Gopinatha Kaviraja*. According to him, just above the *Ajna Chakra*, there is the *Bindu*. Beyond it are the *Ardha-bindu/Ardhendu*, the *Rodhini*, the *Nada*, the *Nadanta*, the *Shakti*, the *Vyapika*, the *Samana* and the *Unmana*. These points follow each other in that order. All these details have already been discussed earlier.

*Gopinatha Kaviraja* says that the *Bindu* appears to shine light, in form of a lamp, upon the forehead. The form of the *Bindu* is shown as that of a lamp's flame, though it is actually circular in shape. It is brilliant like billions of suns.

The centre of the *Bindu* is the abode of the *Shantyatita Ishwara*. The *Nivrutti* and the other *Kalas* surround *Him*. His *Nija-shakti* resides at *His* left. The narration of *Gopinatha* helped me to understand that I had the Vision of the *Bindu*.

## **The Riddhi-Siddhis**

The *Yogi* who attains the *Ajna-chakra* attains many *Siddhis*. There are many *Siddhis* attainable by *Yogic* practice. *Patanjali* has devoted many *Sootras* and a separate chapter in his *Yoga-sootras* named *Vibhuti-pada*, to the *Siddhis*, called as *Yoga-vibhutis* by him.

The *Siddhis* are obtained by *Samyama* i.e. the perfected practice of *Dharana-Dhyana-Samadhi*, all in one and upon the same object. Chief amongst them are the *Ashta-maha-siddhis*, the eight principal *Siddhis*, attained only by the great *Yogis*. They are: *Anima*, *Mahima*, *Garima*, *Laghima*, *Prapti*, *Prakamya*, *Ishitva* and *Vashitva*.

I still remember an incident very clearly. When I was in a certain *Turiya* state, I had surrendered to Lord *Panduranga* all the *Riddhi-Siddhis*, including the *Ashta-Maha-Siddhis*. The *Yogi* has to do this for further progress.

However, I did it unintentionally, not knowing the science of *Yoga*. It could be so owing to the grace of Lord *Shri Krishna* and the dicta of *Saint Dnyaneshwar*. It was the auspicious day of *Pandava-panchami*: the 5<sup>th</sup> day of the waxing moon of the eighth Hindu month of *Kartika* that fell in that year on the 27<sup>th</sup> October, 1987.

*Pandava-panchami* is also known as *Jnana-panchami*, and rightly so in my case because of the great lure of *Maha-siddhis* I could get rid of on that very day. Due to knowledge intrinsically imparted by Lord *Shri Krishna*, I could innocently surrender them without a single thought, just in the twinkling of the eyelids.

Saint *Dnyaneshwar* clearly tells us to neglect the *Siddhis*, including the *Ashta-Maha-Siddhis*, a great hindrance on the path of *Yoga*. I was remembering his advice well. Thus, I was enabled by the grace of Saint *Dnyaneshwar* and Lord *Shri Krishna* to avoid deviating from the *Yoga* path. Many a great *Yogis* have failed that test many a times, if we are to go by the story of the great sage *Vishvamitra*'s lure for *Menaka*.

There were some noteworthy coincidences on the day I had surrendered the *Ashta-Maha-siddhis*. Just after I surrendered the *Siddhis*, the radio broadcasted a song in *Hindi* regarding Saint *Dnyaneshwar*'s composing the commentary on *Gita* and on the grace of Saint *Dnyaneshwar*.

The very same day, there was the following thought for the day in *The Times of India*: 'The *Yogi*, the reincarnated being, having churned the



*Four Wisdoms (The Vedas)* and all scriptures, enjoys their cream, their essence. The learned get only the buttermilk.’

- A quote from the *Jnana Sankalini Tantra*.

Note: *Vishvamitra* was a great *Vedic Rishi*, the seer of the most important *Gayatri Mantra*. He was a renounced *Brahmarshi*. In the myths, however, on his way to becoming the great *Brahmarshi* that he was, he had failed miserably to the lure of *Menaka*, the celestial nymph, sent by the jealous King of Gods, *Indra*, to waylay *Vishvamitra* from his penance and ultimate glory.

## **Experiences of Saints**

I have found out that the explanation for and vetting of my *Yogic* experiences is available in the writings and experiences of saints and other *Yogis*. As it is, I had been recording the same in my diary. Once I started finding out that there is positive explanation of my visions and experiences in these sources and accounts, I spared no efforts to trace the mystic experiences on the record of many saints and *Yogis*.

The books on saints and their mysticism, especially by *Dr. R. D. Ranade* (aka *Gurudeva Ranade*), *Gajanana Maharaja Gupte*, *Baba Maharaja Arvikar* and *Gopinatha Kaviraja* et al, apart from the compositions of Saints *Dnyaneshwar* and *Kabir*, and other saints, proved the point beyond any doubt that I had experiences matching with those recorded by the saints. I am giving here some of these details, garnered through my study, for the benefit of the serious students of *Yoga*.

## **Nadanusandhana**

### **Nada and Shabda**

*Nadanusandhana* is the meditation upon the *Anahata-nada*, the state of being attuned to the *Nada*. About it, *Shrimat Shankaracharya* says<sup>63</sup> that ‘O *Nada*! I bow to thee! Thou are the giver of the best *Laya* to the *Yogis*. Pray my mind merges at the sacred lotus feet of Lord *Vishnu* along with the *Pranas (Pavana)*. The saints say that those who desire ‘The Empire of *Yoga*’ keep attuned always to the *Nada*.<sup>64</sup>

*Shiva-samhita* says that ‘There is no *Asana* like *Siddhasana*. There is no *Bala* (strength of a *Yogi*) like the *Kumbhaka*. There is no *Mudra* like the *Khechari*. There is no *Laya* like that obtained by *Nada*.’<sup>65</sup>

The *Nada* originated from the primordial *Sankalpa* (desire, wish) of the *Brahman* to become *Many* from *One*, to manifest itself into the variety of the *Prakriti* and the *Jeevas*.<sup>66</sup> From that prime desire, the prime *Spanda* (pulsation) started in it. It was the birth of the *OM*,<sup>67</sup> the *Pranava*. That was the *Nada* which was behind the manifestation of the world phenomenon.

*Ardha-Nari-Nateshwara* is the symbolic form of the world of reality, *Shiva* and *Shakti* together as equals; half the body, right-hand side that of the male, *Shiva*; and the other half, the left-hand side, that of *Shakti*, the female.

The state of *Ardha-Nari-Nateshwara* of the prime couple of *Shiva* and *Shakti* is in the *Nada*. *Nada* gave rise to the *Maha-bindu*. The first stage of the *Shakti-tattwa* is the *Nada*. The *Nada* and the *Bindu* are the primal stages of the *Mantra-chaitanya*. These are integral to the *Beeja-mantra*.

Every *Devata* and every *Tattwa* has a *Beeja*, a mystic syllable at its root. Its power is integrally linked to that *Beeja* which is, therefore, called its *Beeja-mantra*. It is that through which it manifests into being, is controlled by it and which is that itself at the microcosmic level. It has the power of a *Mantra* which governs it.

Woven into syllables, such a *Beeja* with the *Mantra* of that entity is most powerful e.g. *Klim* is the *Beeja* (-*Mantra*) of goddess *Kali*. A *Mantra* of the goddess *Kali* will be potent if it contains this *Beeja*, *Klim*. For further reference, please see 'Garland of Letters' by Sir John Woodroffe.

The *Hathayoga-pradeepika* says that *Shiva Himself* is in the forms of *Nada*, *Bindu* and *Kala*. The *Nirguna Brahman* is *Nishkala* i.e. it has no *Kalas*; that it is beyond the manifestation of the *Kalas*. When *Shakti* manifests, the same *Nirguna Brahman* manifests in the form of *Shiva* as the *Saguna Brahman* which exhibits the *Kalas*.

The *Kalas* are manifestations of the *Brahman* and are sixteen by the reckoning of all the *Yogis*. There is one more, the *Seventeenth Kala* called the *Ama Kala*, a state between the *Sakala* and the *Nishkala Brahman*, which they recognise as being beyond the *Sakala Brahman*.

The *Nirguna Brahman* cannot be experienced by us. Its manifestation in the form of the *Nada* is capable of being experienced by the *Yogis*. *Nada*

is the highest stage of *Sakshatkara*. It is called the '*Aparam Brahman*', a stage below the '*Para-brahman*'.

### **Anahata Nada and Its Manifestation**

The *Maha-nada* (The *Nadanta*) sounds like the sound of the regulated raging clouds, a reverberating deep rumbling. One opinion of the *Yogis* avers that all the *Anahata Nadas* ultimately merge into this rumbling sound, becoming likewise deep and regulated.

However, many *Yogis* hold a different opinion. They say that there are three stages of manifestation of the *Anahata Nada*:

1. When the *Pranas* reach near the *Brahma-randhra*, *Anahata* sounds like the roaring of the sea, rumblings of the clouds and the beating of heavy decibel drums etc.
2. When the *Pranas* reach into the *Brahma-randhra*, the sound turns into that of blowing of a conch shell, the beating of a *Mridanga*, sound of trumpets, sirens etc.
3. When the *Pranas* stabilise ultimately in the *Brahma-randhra*, the *Yogi* hears mellower tunes like tinkling of bells and the whirring sound of the *Bhramara* (the woodborer beetle), etc. Incidentally, the place where the *Nadas* start and reach the final stage is called the *Bhramara-gumpha* by the *Yogis* because of the '*OM*'- like whirring sound of the *Bhramara* they start hearing there finally.

I must elaborate my opinion on it based upon my experiences. At first, I heard the *Anahata Nada* in a milder tune. It started like that. The next phase was that of high pitch, roaring of the seas, and beating of drums, and their likes. Ultimately, it was mellowed into the *Bhramara-gunjana*. There is some explanation for it.

If I am an accomplished *Yogi* from my past births, the mellower sound at the beginning is stepping down from the *Brahma-randhra* and above, into my *Yogic* body. Subsequent louder sounds mean that I was again approaching the *Brahma-randhra* and finally, mellowed tunes and *Bhramara-gunjana* indicate a return to the *Brahma-randhra* phase.

Another explanation comes from the premise that I was a near-attained but not fully attained *Yogi*. Then, in general, initially the *Anahata Nada*

at the start in every Yogi's case is mellower. When one gets to the stage of the *Saguna Sakshatkara*, it becomes louder and loudest, as witnessed from the episodes of my embracing Lord *Shri Krishna* in the presence of *Krishnatai*, prostration before Lord *Panduranga Vitthal* at *Pandharpur* temple during *His* very first *Darshana* and the many episodes of the Yogi of the dusky complexion.

One more noteworthy matter is that I was having the louder phase of the *Anahata Nada* for some years together and I had approached *Gajanana Maharaja* of *Shegaon* to help rid of them. That also was the extensive phase of *Saguna Sakara Sakshatkara* concurrent with the *Nirguna Nirakara*. It means that the *Saguna* predominated in my case and the louder sound of *Anahata* was as a result thereof.

These episodes indicated a return to the *Saguna Sakshatkara* in every case from the permanent stationary phase at the *Brahma-randhra*, as evinced by the milder *Bhramara-gunjana* constantly heard, day and night. It has to be understood, therefore, that the *Saguna Sakshatkara*, whenever it takes place, either initially on the way to the *Brahma-randhra*, or as a temporary to prolonged return after the *Nirguna Nirakara* stage, it is always a step lower than the *Brahma-randhra* phase of the *Nirguna Nirakara*. That is why the *Yogis* extoll the *Nirguna Nirakara* phase over and above the *Saguna Sakara Sakshatkara*.

This interpretation tallies with the other Saints like *Janabai* et al. They speak about loud ringing bells, beating of the *Mridanga* and Drums, and piercing loud sounds of Conch shells etc. when they had the *Saguna Sakshatkara*. But all the same, the *Anahata Nada* is heard permanently as the saints like *Gajanana Maharaja Gupte* say.

Hence in my considered opinion, the premises at 1, 2, and 3 above are truer than the others, with the added explanation about louder tunes when having the *Saguna Sakshatkara*. I hope that this matter has been amply clarified to the readers.

One more noteworthy matter is that I was having the louder phase of the *Anahata Nada* for some years together and I had approached *Gajanana Maharaja* of *Shegaon* to help rid of them. That also was the extensive phase of *Saguna Sakara Sakshatkara* concurrent with the *Sakshatkara* of *Nirguna Nirakara*. It means that the *Saguna* predominated in my case and the louder sound of *Anahata* was as a result thereof.

The *Yogis* use the words, ‘*Shabda*’ and ‘*Nada*’ with different connotations. The *World* came into being out of the ‘*Shabda*’. The ‘*Shabda*’ itself sprang out of ‘*Nada*’. The saints say that this *World* ought to be merged into the ‘*Shabda-brahman*’, meaning that the *Jeevatman* ought to merge into the *Paramatman*.

The *Shabda* is finite, limited by the dimensions of the *Dik* and the *Kal*- (काल) (corresponding to Time, not the *Kalas*-कला) that we have discussed just before).<sup>68</sup> The finite ‘*Shabda*’ has to be merged into the infinite ‘*Parama-shabda*’, resulting into the celestial music of the seven heavens, that of the ‘*OM*’, ‘The Divine’. That music, precisely, is what the *Yogis* call by the term *Anahata Nada* or simply the *Nada*.

It is not at all an ordinary stage to start hearing the *Anahata Nada*, even for very senior *Yogis*. The *Anahata* sound manifests to the *Yogi* which he hears continuously only when he has reached the *Brahma-randhra*. In fact, the *Nada* and the *Prakasha* (Divine Light) manifest together to him and he goes into the deepest trance (*Samadhi*) ever.

Saint *Dnyaneshwar*, (6-279, *Dny*), says that when the *Yogi* realizes the *Brahman*, the *Anahata Nada* manifests in the *Chidakasha* which reverberates with it. *Kannada* saint *Shivalingavva* says that her *Hridaya* center opened in which she saw the God. The deep *Para-nada* (*Anahata Nada*) starts coming out when it happens and the *Yogi* virtually drowns into it.

Well! That, too, is my own experience. Saint *Kabir* says that to reach the final state of the *Nirguna Brahman*, the *Anahata Nada* is the last frontier which the *Yogi* has to cross. He calls it as ‘*Ana-hada*’, meaning without boundary.

## Of Human Sacrifice and Other Matters

*Kabir* further says that unless you offer your head as sacrifice on the pulpit to God, you cannot drink the nectar (*Amrita*, *Amirasa*).

My experience tallies with what saint *Kabir* says. Once upon a day, my *Chitta* was filled by the Goddess *Durga* and in that trancelike state, I offered my head to her. It was just a symbolic offering. One does not go and cut own or anyone’s head for offering to the Gods. I clarify

purposefully, lest some ignorant fool unworthy of *Yoga* goes and does it actually.

Be warned that *Yoga* is not about any such or other sacrificial offerings of humans or animals. At the most, even amongst Hindus worshipping their Gods in today's world, they offer a coconut in token of a sacrifice. No blood is shed, human or otherwise. It was only the *Aghoris*, the *Kapalikas* and their likes who used to practice actual human sacrifices. Some ignorant folks still practice offerings of animals as sacrifice.

One ought not to believe in such brutish practices which help form wrong images of God as the one who is bloodthirsty. I warn my *Yoga* students and readers to understand this point well. *Yoga* is all about the internal processes of the *Kundalini*, practiced with one's own body, mind and spirit, which all have to be sound to attain fulfillment in this life itself and not some hereafter.

Suffice this warning for the wise, as well as, the fool. *Yogic* texts cannot really be understood by reading alone. There has to be the *Prajna* with which to understand the matter and not just from the superficial meaning of the words of a text.

## REALIZATION (SAKSHATKARA)

The pathway to *Realization* starts with the Divine Light in the form of fire (*Agni*). I experienced it as such in the beginning of my nascent state of *Yoga*. I have already narrated that I had the vision of a *Yogi* who was trying to stoke flames of a fire in an incense-burning receptacle, with the smoke already rising from it. Later on, after many years, the lightning appeared in the *Bhroo-madhya* going to the *Mastaka-sandhi*.

In this connection, there is an interesting connection to the *Vedas*. The very first *Richa* of the *Rigveda* starts with invocation of the *Agni* – '*Agnimeele (Agnimide) Purohitam*', with a request to invite the Gods through *Agni*. This is what the *Vedas* call as the '*Agnerjvalanam*'.

The saints say that the *Adhyatmika Hridaya* is the *Ashtadalakamala*. Saint *Purandaradasa* says that that *Yogi* is a true *Brahma-jnani* who goes there after traversing the *Shat-chakras* with the *Kundalini*; who stabilizes in the two-petalled lotus (the *Ajna-chakra*) at the *Bhroo-madhya*; who hears the *Anahata Nada* and who forever drinks the *Amrita* from the *Chandra-mandala*. He alone can enter at ease the *Sahasradala-kamala*

which rotates as fast as the *Simsumara-Chakra* and go to the *Brahma-randhra*. He sleeps therein peacefully forever.

Saint *Revana-siddha* says that the truly realized *Yogi* must have had all the experiences of the Light (*Prakasha*), the colours (*Ranga*) and the *Nada*. Then the final *Sakshatkara* arrives in the form of the ‘*Lightning Bolt*’ which strikes in the *Taraka-brahman* and the star shines at the top of the forehead. The ‘*Lightning*’ strikes on the *Pashchima Patha* i.e. on the *Sushumna* path from the *Ajna-chakra* onwards.

The *Chakras* on the *Pashchima Patha* (Westward) on the *Sushumna Nadi* are the *Trikuta*, the *Shrihata* and the *Golhata*. The last *Chakra* is the *Sahasrara-chakra*. It is also called the *Urdhvagiri* or the *Rishigiri* and referred to by these names in the mystic’s poems, compositions etc.

The experience of the true *Sakshatkara* fills in into the *Nabhi* (*Navel-chakra*, *Manipur chakra*), *Brahma-randhra*, and the entire *Sushumna* path. The real *Siddha* is one who has experiences of the ‘Divine Light’ and of the merger of the *Atman* in the *Paramatman*, or of the *Bhakta* with his *Upasya* - the entity or the individual God or Goddess of worship by a *Yogi* or a devotee. I have recounted how I experienced this with my Lord *Shri Krishna* in the incident with Saint *Krishna-tai*.

Note 1: *Simsumara Chakra* is a mythical *Chakra*, usually linked to the *Sun God*.

Note 2: Readers may note that the devotion or worship is called *Upasana* and the devotee is called the *Upasaka*.

## Linga

Technically and popularly, the physical *Shiva-linga*, in its idol form, in general, is called the *Linga*. However, a *Linga* connotes the essence or the symbol as its typical attribute with which an entity can be recognised. In the *Sushumna* path, the various *Lingas* are designated by typical names, signifying the level of attainment of the *Yogi* and what that point on the *Sushumna Nadi* actually stands for.

The *Prana-Linga* as such signifies the ultimate of the *Jeevatman*’s *Swaroop*. The *Prana-linga* is the supreme amongst all kinds of *Lingas*. It is the supreme *Anahata Nada* itself. It throws off *Light* of many colours

and hues, e.g. Red, gleaming of jewels, evanescent fire and flames, etc. The *Prana-linga* pervades all the *Chakras*.

The vision of *Shesha* signifies the bed of Lord *Shri Vishnu*, or the necklace of Lord *Shiva*. When one sees it, one should rest assured of the presence of its Lord nearby. *Shesha* is the vision of *Kundalini* itself. I have recounted my experiences of it elsewhere.

Note: *Shesha*: The divine or the celestial serpent, adorning as the bed of Lord *Vishnu* and as the garland in the neck of Lord *Shiva*.

### MYSTICISM OF THE DEEPAKA (SACRED LAMP OF LIGHT)

I have told the story of the incident of the continuously burning lamp in the *Gayatri Mantra* episode. Its symbolism is like this: The *Flame* which was burning constantly is ‘The Consciousness of *Jnana*’. Its *Wick* is the state of desirelessness. The *Ghee* in it for burning is the *Bhakti* that is inherent to *Yoga*.

What is required for lighting this *Lamp* of ‘the *Jnana-Conscious State*’ is *Ekagrata*. This aspect also has been recounted in yet another incident with *Krishna-tai*. A mystic was puzzled by my *Ekagrata* and wanted me to be cured of it when I said that it was essential for my work. Its implications have already been shown in the topic dedicated to the saint *Ekanatha’s Bhagavata*.

### Sakshatkara

The saints say that my vision of embrace of Lord *Shri Krishna* is the state of the highest experience of ‘the Divine Threesome *Sakshatkara*’: of Vision, Tactile Sensation, and *Ekagrata*. They describe *Shri Krishna* as of the nature (*Swaroopa*) of *Jnana*, ‘The Ocean of *Bhakti*’, The Lord of the *Pranas*, The *Sadguru*, and ‘The Most Beautiful’. He is full of Love for the *Bhaktas* and in fact, the inseparable constant companion of the *Jeeva*.

According to saints and *Yogis*, a *Divine Sakshatkara* is characterized by 1. Divine Vision (*Darshana*) 2. Divine Touch (*Sparsha*) 3. Divine Dialogue (*Sambhashana*) and 4. Divine Merger (*Ekatmata*) with the Lord. I am, indeed, fortunate to have been privy to my *Sakshatkara* of this highest order.



Saint *Purandaradasa* says that the *Sakshatkara* can be adjudged as true based upon its following features: One ought to have heard the maddeningly loud *Anahata Nada*. One ought to have also seen the *Divine Light*. Finally, the most important phenomenon is that of the *Lord* appearing before one in *His Divine Person*. The *Darshana* of the *Lord* thus has to be inside out, thoroughly filling the person's psyche, mind, body, and soul.

This kind of the real *Sakshatkara* is possible only if one is steadfast in true *Bhakti*. The beautiful *Swaroopa* of the *Lord* can be beheld by the *Grace* of the *Sadguru* or the *Lord Himself*; when one is made fully conscious of the *Self*, the *Atman*; or one is immersed in the *Unmani* state. The base of *Jeevan-mukti* is in this kind of the *Darshana* of the *Ishwara*. One becomes a *Jeevan-mukta* once he perceives the *Lord* thus.

The *Sakshatkara* of the *Ishwara* has effects of three types for the *Yogi*: 1. Absolute dissolution of all the *Sanchita Karmas* i.e. *Jeevan-mukti* 2. The *Vision* of the *Ishwara* everywhere and 3. *God-madness*. Saint *Kudaluresha* says that the *Yogis* and the saints are one with the *Brahmanda*-pervading *Parama-jyoti* when they live in their mortal body, in this world.

Saint *Chidananda* says that the *Jeeva* dwells joyously in the *Unmani-nidra*, full of consciousness of the *Jnana* of the *Ishwara*. In that state beyond the *Indriyas*, a senseless state of *Ananda*, the *Yogi* constantly hears the loud tolling of bells. He drinks again and again the *Amrita*. While he is enjoying this *Brahmananda* (Bliss of the *Brahman*), he appears as asleep. But he is truly fully awake to the presence of the *Ishwara*, who keeps him awake. He sleeps all the while upon the bedstead of the *Sahasradala-kamala*, lying in the bed made of the feathers of 'the Swan (figuratively 'Hamsa').

The saints say that there are three stages or states of the true *Sakshatkara*: 1. *Sakara Ishwara* 2. *Sakara-Nirakara Ishwara* and 3. *Nirakara Ishwara*.

The *Yogi* has vision of Lord *Shiva* when his *Jnana-netra* (also called the *Shiva-netra*, the Divine Eye or the Third Eye) opens. The *Yogis* immersed in the *Anahata Nada* have *His* fleeting visions since *He* dwells in the *Nada*. That *Darshana* is totally purifying the psyche, body and the soul of all the past, future and the present *Karma-sanchaya*. The total repository of the *Karmas* is so to say burnt down with even such one fleeting glimpse of *Shiva*.

The *Yogi* immersed in the *Nada* who has had it is in his absolutely pure form. His *Darshana* purifies the other *Jeevas*, too. I have already recounted how I had a reel of *Shiva* visions rolling past my eye. It was truly enchanting.

The saints say that the *Darshana* of the *Saints*, the *Yogis*, or the *Rishis* in the visions of the *Yogi* is actually the *Darshana* of the *Brahman*. I have had the *Darshana* of this kind in many episodes, particularly when I saw the three *Rishis*, the *Yogi* who advised me about the *Gomukhi* to maintain the secrecy of my *Japa* and the various incidents of seeing the dusky-complexioned *Yogi*, narrated elsewhere.

Only the *Yogis* who have surrendered their self totally to the *Ishwara* get *His Darshana* in *His* child or infant form. *He* appears thus to those chosen few eligible *Bhaktas* who are the *Jnanins*, meek and submissive, humble and pining for *Him*. The real nature of that child or the infant becomes clear to them. Others cannot understand it. I have narrated elsewhere my visions of the toddler *Bala Krishna* and the child *Hanuman*. Only recently, I saw *Him* in the form of the *Bala Krishna* eating butter out of an earthenware pot of buttermilk.

The *Kannada* Saint *Nirupadhi Siddha* says that the hallmarks of the *Sakshatkara* are that the divine flame shines before the eye, one hears the continuous humming of the *Bhramara*; gets the 'Primordial' *Purusha's Darshana* etc. Other high experiences are of jewels shining brilliantly, golden stars and hearing the *Onkara Nada* in the *Unmani* state, etc. The *Yogi* totally forgets himself when he is in the *Unmani* state.

One also beholds the *Sadhus*, *Siddhas*, and the *Yogis* etc. They guide the *Yogi*. The *Ishwara* appears to the *Yogi* in *His* full form, from toe to head, with all *His* glamour. I had this *Darshana* only recently in the full form of *Shri Rama* with *His* Divine consort *Sitadevi*. The *Bala-roopa* (child form) appears before the eyes fleetingly, playing mischievously hide and seek game with the *Yogi*.

*Sachchidananda*: *Sat* = continuum into the *Anantam* (eternity); *Chit* = Full of *Jnana*; and *Ananda* and *Ananda* = pleasurable. That is how the *Brahman* is described by the *Shrutis* in the words: '*Satyam, Jnanam, Anantam Brahman*'. (*Taittiriya Upanishada*-2.1.1). The real *Sanyasins* and those who are the *Bhaktas* can only understand the mysticism behind the *Sakshatkara*.

## JEEVAN-MUKTI

The *Jeevan-mukta* is free from the onslaught of destiny, in the form of the *Sanchita Karma*. The *Brahma-sootras* say that the *Prarabdha Karma* has to be experienced even by a *Jeevan-mukta*. There is no escape from it, even though the *Sanchita Karma* gets nullified by *Jeevan-mukti*.<sup>69</sup> However, saint *Ekanatha* says in his *Bhagavata* that even the *Prarabdha Karma* gets destroyed by the blessing of the *Lord*.

*Narada* says in his *Bhakti-sootras* that the *Jeevan-mukta*'s presence makes the place holy that he resides in and visits. Even the holy places are made holier by his presence at such places. The *Karmas* become good and fruitful. The *Shastras* give results when presided over by the *Jeevanmuktas* and saints.<sup>70</sup>

The *Sadhaka* attains to the final *Laya* either into *Nada* or in *Light*, as per his choice. However, the *Laya* in the *Nada* state is superior. After the *Swaroopasakshatkara*, the *Yogi* attains the ultimate state of perfection (*Poornavastha*). Even then he continues to dwell in the world and goes by his ways in it as per the *Prarabdha Karma* until death. He remains in the *Sahaja* state and the *Nadanusandhana* continues in it.

For the sake of the *Prarabdha*, the perfected *Yogi* has to step down from the ultimate state to the state of *Turiya*. In that state the *Yogi* exhibits the dual state of being in the *Brahman*, as well as, in the *Maya*. He can switch from one role to another at his will i.e. remain in the *Brahman* or in the *Maya* at his will.

In that state one can remain better attuned to the *Nada* than to the *Light*. *Nada* is, therefore superior to *Light* as a penultimate state. Moreover, it is complementary to the final *Akasha Tattwa* in which all the *Tattwas* repose in the state of the ultimate *Laya*. Hence the *Nada* is the ultimate state of *Sakshatkara*, as well as, post the *Sakshatkara*.

The *Nada* is beyond the state of the *Saguna*. Only the *Yogi* who dwells in it can understand the real nature of the *Brahman*. He only can say whether the finality of the *Brahman* is *Nirguna*, *Nirakara* and without any attributes or otherwise.

About the ultimate state post *Realization*, Saint *Mahipati* asks that what remains to be attained now. The most supreme desire has been already fulfilled. The *Sanchita Karma* is burnt out. The *Prarabdha* and the

*Kriyamana Karma* now belong to the *Ishwara* who only will decide what is to be done about those. Hence no *Karma* now remains. All the seeds of the *Karmas* have been burnt. So, what can now sprout out of it? The heart has got the confirmation of the *Sakshatkara* and is satisfied fully. The signature of God is seen. Hence there are no pangs of rebirth. So now what more remains to be attained?

Saint *Purandaradasa*, too, says that after attaining to God and the immense indescribable joy attendant to it, the saint has nothing more to attain. He becomes free of doubt of his attainments (*Samshaya-rahitya*) and becomes assured of the Grace of God.

The *Atman* is like a babe in the cradle of the *Para-brahman*. That cradle is the most singular. It has neither the supporting pillars, nor the towing string. The bells hung upon it are of the *Anahata Nada* which constantly toll. The *Atman* goes to deep sleep listening to their melodious notes. The *Sadguru* swings it softly, and leaving this world, the cradle goes into the *Seventh Heaven*. The *Atman* merges fully into the *Parabrahman*.

The saints are unanimous that *Mukti* is not the destruction of the mind as some *Yogis* wrongly believe. To enjoy the *Brahmananda* is the hallmark of the *Jeevan-mukta*. He ought to have drunk the *Amrita* to qualify as a *Mukta* and a *Siddha*.

*Gita* and other *Adhyatmika* texts use the word *Shanti* often to describe this final state. It is that supreme state that is beyond the state of *Realization*, constant and perennial.

## NADA, BINDU, KALA AND JYOTI

The *Yogi* realizes the states of what are known as the *Nada*, the *Bindu*, the *Kalas* and the *Jyoti* only after he meditates upon the *Paramatman* and comes in contact with the saints who know their mystique` secrets. He then comes to know how to drink the *Amrita* and goes to tranquil sleep in the cradle of the non-space (*Nirakasha*) and non-form (*Nirguna*).

*Nada* = *Anahata Nada*; *Bindu* = Form (The *Sakara Swarooma* of the *Ishwara* that the *Yogi* sees); *Kala* = Light (*Prakasha*).

Saints say that the *Shiva-ling* is a symbolic vision. The *Pindi* = *Nada*; The *Shalunka* = *Bindu* and the *Gomukha* = the *Kalas*.

The *Para Vacha* is also known as the *Nada*. The *Bindu* is the *Pashyanti Vacha*: ‘The Light of the Self’. The *Madhyama Vacha* is the state at the beginning of the *Triputi-laya*. The *Vaikhari Vacha* is the dwelling in this world of phenomenon, feeling, and identifying oneself with the *Triputi*, not being able to see beyond it.

The Light (*Prakasha*) is Consciousness of the *Self* (the *Atman*). ‘The celestial couple of the swans’ (*Hamsa-yugala*) that the *Yogis* talk about with respect to its location upon the *Sushumna* path is actually an allegory to the *Purusha* and the *Prakriti* duet. ‘*Ha*’-kara (ह) is the *Parama-Purusha* and ‘*Sa*’-kara (स) is the *Parama Prakriti*. Though apparently distinct, both are nothing but the *Brahman*. *Hamsa-yugala* = the state of equanimity of *Shiva* and the *Shakti* (*Shiva-shakti-samarasyavastha*) = *Guru-paduka*.

*Guru-paduka* literally means the footwear made of sandalwood, silver or gold, with or without precious jewels ornamented in it, for the use of the *Sadguru*. In *Yogic* parlance, it is the twelve-petalled lotus situate in the centre of the *Sahasradala-kamala*. It is the place of the *Guru-tattwa*. Students desiring to learn more may refer to ‘The Fivefold Foot-stool’ (*Paduka Pancaka*) section of ‘The Serpent Power’ by Sir John Woodroffe.

‘*Soham*’ to ‘*Hamsah*’ to ‘*Soham*’ represents the *Yogic* process of differentiation (‘*Hamsah*’=*Shiva-shakti-vibhajana*) and unification (‘*Soham*’=*Shiva-shakti-samarasya*) of the *Shiva* and *Shakti* primordial couple. The ‘*Soham*’ *Mantra* accelerates the unification (*Samarasya*) process. According to the *Natha Sampradaya*, the *Kripa* (Grace) of the *Sadguru* brings about the state of equipoise of the *Chitta* (*Chitta-vishranti*) and starts the process of *Shiva-shakti-samarasya*.

*Shiva-shakti*= *Ardha-Nari-Nateshwara* = *Hamsa-yugala*. The process of manifestation of the world is ‘*Parama-shiva* → *Hamsa-yugala* → *Vikriti*’ (Mutation of the supreme state into the world state).

## **Pinda-siddhi**

When a *Yogi* is fully attained, he attains to the state of ‘*Pinda-siddhi*’. The concept of ‘*Pinda-siddhi*’ of the *Nathas* is not equivalent to the concept of ‘*Vajra-deha*’ (the *Yogi*’s body becoming incapable of being destroyed by any means, even by the Gods) of the *Hatha-yogis*, or that

of ‘*Kayasampata*’ (The *Yogi*’s body attaining certain specialities lacking in ordinary human beings) of *Patanjali*.

The state of ‘*Pinda-siddhi*’ can be attained by the *Yogi* only on Realizing the *Parama-pada* (The Ultimate state of the *Brahman*). After that he becomes a *Jeevan-mukta*. His body becomes ‘Light’ itself. The forces of *Time (Kal)* cannot act upon it. He becomes immortal. It is the state of the *Parama-mukti* (Ultimate *Mukti*) attainable only through the process of *Samarasya*. He then remains in the form of a body of *Light* which is immortal and beyond mutation.

The state of ‘*Pinda-siddhi*’ should be clearly understood if one is to know the mystique` process behind the *Sanjeevana Samadhi* of Saint *Dnyaneshwar* and his siblings. Their bodies having attained to the state of the ‘*Pinda-siddhi*’, having become immortal and immutable, death could not touch them. Therefore, by immersing themselves into the state of ‘*Sanjeevana Samadhi*’, their bodies assumed the form of *Light* which spreads into the universe i.e. the *Brahmanda*, especially, but not exclusively, from the places their bodies were finally stationed in the *Samadhi* state.

Many scholars and even *Yogis* appear to have not followed these concepts and, therefore, guess at random and think that the bodies of these great *Yogis* had just followed the same fate as those of ordinary mortals. The clairvoyants and mystique`s, including *Shankar Maharaja* of Pune have avowed to seeing that ‘*Light*’ state of the body of saint *Dnyaneshwar* in his *Samadhi* at *Alandi*.

I have already narrated elsewhere the vision in deep blue light of Saint *Dnyaneshwar* that I used to have; and also, the incident of *Shankar Maharaja*, demonstrating through *Yogic* process to some inquisitive souls the actual form of the Saint’s body of deep blue hue of *Light*.

## **Jyoti**

According to *Shrimad-bhagavata*, the sixteen *Kalas* are the ten senses, the *Manasa* and the *Pancha-mahabhootas*. *Jyoti* refers to *Light (Prakasha)*. *Kabir* says that this *Jyoti* of the *Atman* is like pure shining pearl. The experience of the *Jyoti* to the *Yogis* is actually the *Sakshatkara* of the *Atman* in the form of Divine Light.

The vision of the *Jyoti* is the first stage of the awakening of the *Kundalini*. The *Jyoti* is also called the *Prajna-jyoti*. Before it appears, the *Kevala-kumbhaka* arises in the *Yogi's* body. For the *Yogi* to become attained, the vision of the *Jyoti* is a must. The *Satta* of the *Brahmanda* expresses through it for the *Yogi*. When it appears, the *Chidakasha* starts becoming illuminated with *Light* gradually. Vision of the *Jyoti* in the *Bhroo-madhy* is a sign of a great state. In that state, the *Vaikhari Vacha* gets dissolved in the state of *Laya* and the *Yogi* stops identifying his *Self* with the body.

When this sense of body identity is lost, the main *Nadis* viz. the *Ida* and the *Pingala* lose their normal state of flow of a deviant pattern and assume a straightened pattern of flow. The *Sushumna Nadi* starts flowing upwards in the *Shat-Chakras* toward the *Brahma-randhra*. The *Yogi* starts to see himself in the form of the *Jyoti*. In the *Jyoti*, his body becomes illumined with *Light*. That is the state of the *Atma-darshana*. The vision of the *Atman* is followed by the vision of the universe (*Vishva-darshana*) which when perfected gives rise to the state beyond state i.e. *Vishvateeta*.

Next to it is the state of *Swaroopa-darshana* (vision of the *Self*). It is a state of self-illumination. This state is the *Sakshatkara* of the *Atma-chaitanya*. The *Yogi* witnesses the *Swaroopa* of the *Atman* i.e. the *Brahman*. That cannot be described. The *Jyoti* appearing at the *Bhroo-madhy* is the 'Divine Eye' with which the *Yogi* can see everything and which shows him everything. Therefore, some *Yogis* call it as the first stage of the *Sakshatkara* of the *Brahman*.

The body rules, and is primal until the *Desha* and the *Kal*<sup>71</sup> exist. The action (*Kriya*) of the *Shakti* (*Kundalini*) continues until then. Afterward, when the *Kriya* of the *Shakti* is completed, there remains nothing, neither the rule of the body, nor of the *Desha* and the *Kal*.

## THE ARDHA-MATRA ABOVE THE AJNACHAKRA

This region of the *Sushumna* is ahead of the *Ajna-Chakra* up to the *Brahma-randhra* and beyond. The half *Matra* of 'OM' is designated by it. The other three *Matras*: 'A', 'U' and 'M' respectively signify the *Sthoola*, the *Sookshma* and the *Karana Dehas*. The *Ardha-matra* signifies the *Maha-karana Deha*. It has well recognized nine sectors in which the *Kundalini* exhibits certain well-defined characteristic actions as follows:

1. *Bindu*: The state of *Niralamba* (without Support). It connotes that the *Jeevatman* is neither in the worldly state nor in the Supreme state, but is in between. It is the signifier of impending state of being merged into the *Ishwara's* state.

2. *Ardhendu*: It is in the region between the *Bhroo-madhya* and the *Lalata-Chakra*. The *Yogi* has visions of the *Sun*, the *Moon* and the *Agni* (sacred fire) when the *Kundalini* is in this region.

3. *Rodhini*: The *Yogi* loses the sense of space and time (*Dik-Kal*) when here. I have experienced this state.

4. *Nada*: This is just adjacent to the *Brahma-randhra*. The *Yogi* becomes conscious of the element of the *Chit* while here.

5. *Nadanta*: This is just in the *Brahma-randhra*. One gets the divine vision of the *Maha-kundalini* that is the base of the universe. He gets the full knowledge of the fourteen levels of the universe (*Chaturdasha-bhuvana-jnana*).

6. *Shakti*: This is just above the *Nadanta*, slightly above the *Brahma-randhra*. The visions here are the same as at the *Nadanta*.

7. *Vyapini* (*Vyapika*): The *Yogi* loses the differentiation between the *Sakara* (Form) and the *Nirakara* (the formless). This is an experience of the *Adwaya* state. I have had experience of such a state.

8. *Samana* (*Samani*): The differentiation between the *Self* (*Vyashti*) and the *Paramatman* (*Samashti*) is lost. *Vyashti* means the *Limited*, The *Finite*, the world, the *Pinda*, the individual. The *Samashti* means the *Unlimited*, the *Infinite*, the *Brahmanda*, the Cosmos At this stage of *Samana*, the *Finite* becomes the *Infinite*. The *Yogi* starts hearing the Divine *Nada* of the universe. The *Chit-shakti* of Creation of *Ishwara* appears at this stage in the *Yogi*. It is capable of creating the *Pinda* and the *Brahmanda*.

The manifestation of these powers is representative of his becoming equivalent to and non-differentiated from the *Ishwara*. As such he is endowed with the *Ishwara's* all *Shad-gunas* (six powers) and the power to do and undo anything at his will. The *Yogi* is endowed with the five aspects of *Shiva* viz. Creation (*Srijana*), Sustenance (*Palana*), and



Dissolution (*Laya*), Appearing and Disappearing in human form and *Anugraha* (Grace) at this stage. He is, therefore, the *Shiva-Swaroopa Sadguru* himself.

This stage had arisen in me right early in my sojourn. That was the reason why my *Natha Siddha Sadguru* had offered that status to me during our first meeting itself. Also, some mystics had been pointedly telling me that ‘You are the *Sadguru* yourself. You have to be that; not the follower and in search of some other *Sadguru*.’

9. *Unmana (Unmani)*: This stage is that of *Shiva-Shakti-samarasya*. It is the state of the *Swaroopa: Kevala*, Immeasurable, Unqualified and Freed of the *Vikalpas*.

It is alternatively the state that is called the *Maha-shoonya* in parallel *Yogic* parlance. I have recounted how a *Natha Siddha* had hinted at it by asking me the question that how long was I going to sit at the banks of the deep waters of the *Maha-shoonya* without deciding once for all to take a bold dive into it.

This *Self-illuminated (Swayam-prakasha)* state is recognized as the *Parabrahman* and is the famous *Paramadwaita Parama-pada*, the Ultimate State beyond all the states. Saint *Dnyaneshwar* has mystically called this state by his most famous words ‘The Dissolution of the *Pinda* into the *Pinda*’.<sup>72</sup> It is the ultimate state of the *Prati-prasava* of the *Prakriti* or the *Maha-shakti*. It merges into its own *Swaroopa* of the *Parama-shiva* that is known to be *Nirgunam, Nishkalam, Shantam, Vyomateetam* and *Niranjanam*.

Pundit *Gopinatha Kaviraja* says that out of these nine states, the *Bindu* comprises of the *Ardha-matra*. It has the maximum Light of the purest *Chaitanya*. This nine-point path of the *Ardha-matra* is made up of the *Nada*. The *Manasa* and the *Kal* (Time), an indivisible pair, are always together. When the *Manasa* is dissolved, the *Kal*, too, gets dissolved. This pair is finally dissolved on this path of the *Nada*. When the *Yogi* reaches the state of *Unmani*, the *Kal* dissolves, though, in fact, all the three, *Manasa, Kal* and *Nada* (not to be confused with the *Anahata Nada*; see the underlined sentence above about the definition of this *Nada*) are simultaneously dissolved into the *Para-brahman*, or the *Parama-pada* at *Unmani*.

## The State of a Siddha

*Patanjala Yoga Sootra* (2-47)<sup>73</sup> literally means that after being seated in the ‘*Sthira-sukham-asanam*’, the *Sadhaka* should relax and meditate upon the *Brahman*, the Infinite, trying to attain identification with it. The saints interpret it differently. They say that the actual *Dhyana* process starts only after the *Shesha* stands steadfastly with its opened-up hood before the eyes of the *Sadhaka*. The *Shesha* is the signifier of the *Sushumna Nadi* and the *Kundalini*.

The Light that fills the *Sushumna* gets reflected in the *Pureetati Nadi*. Actually, *Pureetati* is not a *Nadi* but an image of the Light of the *Sushumna Nadi*.

At the centre of the *Sushumna Nadi*, there is the direct facilitator *Brahma Nadi* which takes the *Kundalini* from the *Kanda* straight up to the *Brahma-randhra*, without needing to traverse all the *Chakras* in between, from *Mooladhara* to *Ajna-Chakra* and onwards. Normally, this *Brahma Nadi* restricts the *Pranas* to the *Pinda* below and does not allow their entry into the *Sushumna Nadi*.

This *Brahma Nadi* is in the form like that of the electric current flowing through a conductor. In its upper portion, in the region of the *Ajna-Chakra* and above, it appears like coils of Light within Light. I had experienced this form of the *Nadi* in the episode of the *Ashtadala-kamala*. In that episode of the Dark-complexioned *Yogi*, my *Kundalini* had traversed this *Nadi* from the *Ajna-Chakra* and upwards to the *Brahma-randhra* and beyond. It has many branches and sub-branches in the *Pinda* but has just one central canal. This *Nadi* is like ‘The Lighthouse of Jewel’ in the *Pinda* and the abode of the *Jeevatman*.

The region of the *Sushumna* corresponding to the physical navel is where the *Kanda* is and where the *Kundalini* is stationed in the ordinary *Jeevas*. The bright yellow coloured *Pingala Nadi* (*Soorya Nadi*) and the red coloured *Ida Nadi* (*Chandra Nadi*) start merging in the *Sushumna* after the *Kundalini* awakens. The core of the *Nadi* system (*Nadi Kanda*) breaks up in the process.

Saint *Dnyaneshwar* says, (*Dny*, 6-243 to 245), about this process that all the *Nadis* disappear and merge into one. The *Pranas* sub-divided into ten aspects, also lose individual identities, and merge into the main *Prana*. Thereafter, the *Pinda* loses its distinct identity. The *Ida* and the *Pingala*

*Nadis* merge into the *Sushumna* and the three *Granthis* (knots) viz. The *Brahma-granthi*, the *Vishnu-granthi* and the *Rudra-granthi* untie. The *Shat-Chakras* break up. Their coils (petals) are gone. When this process is completed, then the *Chandra* and the *Soorya-mandalas*, responsible for upkeep of the *Pinda*, vanish.

The *Yogic* body comprising of the six *Chakras* from *Mooladhara* to the *Ajna-chakra* is the *Pinda*. The three sub-divisions of it according to their intrinsic nature are: The *Chandra Mandala* - comprising of *Mooladhara* and *Svadhishthana Chakras*; the *Soorya Mandala* of *Manipur* and *Anahata Chakras*; and the *Agni Mandala* of *Vishuddha* and *Ajna Chakras*.

After the *Kundalini* arrives at the *Ajna-Chakra* in the region of the *Sushumna*, corresponding to the forehead, it becomes pacific. At that entry point to the *Ardha-matra* in the *Sushumna*, the *Kundalini* opens the *Jnana-netra*, 'The Third Eye'. The vision in 'The Third Eye' shows it the way ahead which is otherwise dark. When it starts upon the upper tract, reaching the meeting point of *Ida*, *Pingala* and the *Sushumna*, it assumes the form of *Light*. It starts looking like the flame of a lamp. 'The Divine Light' that is the true nature of the *Kundalini*, appears to the *Yogi*. My experience confirms this statement.

When the *Kundalini* is in that state, it starts glimpsing the *Shiva* at the *Hridaya-sthana* (*Adhyatmika Hridaya*, the *Ardha-matra*). As soon as it has glimpsed *Shiva*, the *Anahata Nada* appears to the *Yogi*. It gives rise to the *Nada* of *OM* (ॐ कार) which is like the deep rumbling of the dark clouds.

About it, saint *Dnyaneshwar*, too, has said (*Dny*, 6-276-281) that the *Sushumna Nadi* is the house of the *Nada*. Various *Nadas* appear in it that actually are the *Pranava* in those *Nada* forms. Since the *Vayu-tattwa* has not merged into the *Akasha*, the *Nadas* reverberate. That *Anahata Nada* echoes in the *Akasha*. Because of its forceful sound, the window upon the *Brahma-randhra* opens.

In the *Mahadakasha*, of the form of the *Lotus* (*Sahasra-dala-kamala*), the *Chaitanya* remains suspended at its centre. That is the *Hridaya* in the parlance of the *Yogis*. The *Kundalini* goes up to it and first merges its *Teja-tattwa* in it. I had witnessed this state in my vision of the *Golden Lotus* narrated elsewhere.

The saints, echoing *Dnyaneshwar*, say that the *Kundalini* becomes enchanted by the deep *Nada* and stops in its tracks. The *Pranas* surge upwards to the *Brahma-randhra*. Then the melody of the *Anahata Nada* appears. The *Pranas* merge into the *Samashti*, their original birth place. At the climactic point of the *Chidakasha*, the *Yogi* witnesses the *Sakshatkara* of *Jnana*.

*Chittakasha* = Ethereal space within the *Ajna-Chakra*;

*Chidakasha* = Ethereal space within the *Trikuti*;

*Mahadakasha* = Ethereal space within the *Bhramara-gumpha*; each of these *Akashas* being associated with the spaces within one of the three two-petalled lotuses.

After attaining the position in the *Mahadakasha*, the *Yogi*'s state is what is called the *Unmani*. It is beyond the *Trigunas*. The *Sadhu* who attains this state should always meditate upon the Absolute *Brahman*. He should not visit anybody at their homes. He should preferably stay in temples or *Matthas*. He should never talk about anything other than *Adhyatma-jnana*. He should not accept the services of anybody. He should just keep his attention focussed upon 'The Pearl of Mukti'.

The *Yogi* becomes like a drunk after entering the *Mahadakasha*. The gross universe goes on vanishing. His state becomes *Brahman*-alike. He meets the deities of *Moksha* like *Ganesha* and *Gayatri*. One should bow to them; worship them, but should not ask from them for mundane things and powers.

Incidentally, this clarification about *Ganesha* and *Gayatri* being the deities of *Moksha* explains my earlier inclination towards their worship. A mystique I met was puzzled by my devotion to Lord *Ganesha* and asked me why it was that I worshipped *Him*. I did not answer him at that time, thinking that it had to do with my *Sadhana* of previous births. That later came out to be true. My *Sadhana* of previous births was of *Moksha* and not for mundane matters.

The *Yogi* should immerse into the state of the *Brahman* to merge into it. It produces the feeling of stupor like that in sex. This is the bliss in the state of a *Jnani*. The other attained *Yogis* appear before the *Sadhaka* at the time of attaining this bliss of the *Self*. They demonstrate the subtle phases of the *Yogic* path with explanation on what these are and how to

attain them. The *Yogi* loses the *Ahankara*. The *Chijjada-granthi* gets destroyed.

*Chijjada* literally means ‘*Chid+Jada*’, meaning ‘the *Chit* and the *Jada*’. *Granthi* means a knot, symbolic of bondage to/of/ between something and the other. The *Chijjada-granthi* is the symbol of bondage of the *Chit* with the *Jada*, meaning that of the *Atman* to the phenomenal world.

At the end of this heavenly state, the *Yogi* gets visions of *Light* and brightness. The *Nada* of the *Brahma-jnana* starts reverberating. In place of the *Akasha*, the *Yogi* starts to see *Light* everywhere. The differentiation between the states of *Jagriti*, *Svapna* and the *Sushupti* vanishes. It is the *Dawn* of *Unmani* state. The *Yogi* is in a state like that of stupor. At that time, it is the *Gurudeva* who only looks after him. He acquires all the wealth of the *Siddhis* and *Nidhis*.

I can personally vouch for such a state. I have narrated my experiences of it in the topic of ‘The Chaotic State’ after *Atma-darshana*.

The life of such a *Siddha* is like the bliss of the full-moon night. His states of *Jagriti* etc. are in the nature of *Shiva*, the *Ananda-maya*. He can dwell at many places at the same time. The *Maha-siddhis* are present forever at his service. He traverses the *Karana-deha* to go beyond it. He becomes engulfed in ‘The Divine Light’ and as pure as the *Atman*.

The Sun of the *Chit* shines bright in the *Mahadakasha*. At this state, the *Sadguru* virtually lifts and embraces him, just as *Shri Krishna* had done to *Uddhava* in the episode of *Shrimad-bhagavata*. The *Sadguru*, after embracing him, takes him under his wings of the Light of the *Brahman*. I have narrated my experience in this regard elsewhere in the event of embrace of Lord *Shri Krishna*.

This is the state of the *Siddha*, mad with the love for the ‘*Alakha Niranjana*’. The *Yogi* starts singing hymns to the *Ishwara*, His Grace and Blessings. He dwells in the *Unmani* state which is beyond the *Dwaita* and full of the Light of the Self. In that *Turiya* state, he roams at random with the Consciousness of a *Jnanin*. He becomes the form of the formless *Akasha*.

Saint *Dnyaneshwar*, too, has said, (*Dny*, 6-310), that he experiences the state of like the *Akasha* merging into itself. It is an indescribable state.

The *Bhakta* gets the *Guru-pada* in that state of *Parama-prema* (Supreme Love for the God). He becomes one with the *Sadguru/Ishwara* who is veritably the *Brahman* itself. I, too, was privy to this state and was automatically bestowed with the *Guru-pada* in the incident narrated elsewhere about embrace of Lord *Shri Krishna* and *Krishna-tai*.

That state is the most beautiful *Moksha*. Saint *Dnyaneshwar* says about it, (*Dny*, 6-320), that it is the beauty of the *Unmani*, the youthfulness of the *Turiya*. It is the primordial infinite *Brahman*, the *Parama-tattwa*.

This state is the river *Ganges* that rids the *Yogi* of his sins. It is the *Gaya Teertha* that uplifts all the ancestors of one who goes there. The words that come out of such a *Yogi*'s lips are the holiest of the holy. Those who chance to listen to his words also become as purified as him. Truly speaking, those are not just the words but the *Nada* of the *Brahman* which merge into the *Shiva* stationed within the *Atman*.

When the *Ahankara* starts to dissolve into the *Brahman*, the *Yogi* starts to feel a flow of Light within him. It gives rise to the state of '*Shivoham*': 'I am the veritable *Shiva*'. He gets the vision of the immense expanse of the *Mahadakasha*, like *Arjuna* got in the *Gita* episode of the *Vishvaroop-darshana*. (cf. 11<sup>th</sup> *Gita* chapter). Infinite unbearable fiery luminescence accompanies this state. In my own experience narrated elsewhere, of the embrace of Lord *Shri Krishna*, I was being dissuaded by *Krishna-tai* from uniting with *Him*, apprehending that I would not be able to sustain that fiery effulgence of *Krishna's Swaroopa*.

In that state, if there are any *Samskaras* of previous births, the *Yogi* may not reach the *Shiva* state but for some time, he comes under the influence of the *Prakriti* in its purer form. In such a state, the *Yogi* behaves in a beneficiary way with people.

Once he reaches beyond it, in this high state, his Self shines forth in *Anahata Nada*, '*Soham*' pulsation and the *Darshana* of the luminescence of the *Chit*. Afterwards, he attains the *Nirvikalpa* state.

If the *Sadhaka* is overcome by the *Ahankara* of the *Samashti*, he meets the *Saguna Paramatman*. He assumes a form suitable to the cravings of the *Yogi* and embraces him. A great *Ananda-maya* state then pervades the heart of the *Yogi*. The result is the highest state of *Samarasya* with the *Parama-shiva* dwelling in the *Sahasradala-kamala*. The *Shrutis* lose their tongue. The *Word* is silenced.

The *Anahata* melody resounds. The *Soham* breathes in and out, its vibrations claiming the entire space of the *Atman* of the *Yogi*. The Divine Flute-player of *Vrindavana* plays heavenly tunes. Every emotion dissolves into the *Ananda* of the *Chit*. The temple of the *Shiva* at the *Brahma-randhra* fills up with the waves of the bliss of that state. The *Jeevatman* dissolves into the *Chaitanya*. The *Yogi* realizes that he has, finally, become united in the *Vishvaroopa* of the *Ishwara*.

That is the *Golhata-Chakra* where all these phenomena are taking place. The *Yogi* never feels satisfied even by the infinite bliss of that state. He wants always more and more of it. The *Karmas* dissipate. The *Atman* in the form of the *Shiva* manifests before him. He becomes carefree, without any blemish, *Nishkama*, and takes the *Swaroopa* of the *Ananda* incarnate. He goes beyond the sense of Duality and roams around freely in a tranquil state full of Love for all the beings.

Even beyond that state is that of the *Shiva-gosavi* who dwells in the *Smashana* of the *Chit*. He is the *Kevala* of the philosophers. The *Shabda* is submerged in the Divine *Nada* of that place. The Duality having vanished, what remains there is only the *Parama-shiva Himself*.

One cannot even say that the *Yogi* has become the *Parama-shiva* since there cannot be two such distinct entities like the *Yogi* and the *Parama-shiva*. One who reaches that state becomes *Him*, the stainless *Parama-shiva*. I have been fortunate to have experienced these states as recounted elsewhere in the episode of ‘The Temple of No-God’.

In that place (called the *Golhata*, or the *Kolhata-Chakra* in another *Yogic* system) is the permanent residence of the *Siddhas*. It is enveloped in a circle of Light Divine. It is the original *Peetha* of Goddess *Kundalini*. The *Shiva-gosavi* resides there.

The *Jeevatman* who reaches there becomes a *Siddha*. He is crowned with ‘The Empire of Bliss of The Self’ (*Swananda Samrajya*). The *Jeevatman* becomes *Nirakara*. He becomes *Nirvikalpa* and stations in the *Sahaja Samadhi*. For attaining to that state, the *Yogi* has to enter into the *Brahma-randhra* and break the bonds of the *Moola Prakriti*, or the *Maya*.

The sphere of the *Brahma-randhra* (*Brahmanda*) lights up when once this happens. The Lotus of 1000 petals (*Sahasradala-kamala*) within it blooms to its fullest infinite extent. The *Chidatman*, entering it, rests

peacefully at its true abode. (Readers are requested to refer to my experience of 'The Golden Lotus'.) In that state, he is the living image of the *Nirvikalpa Samadhi* and the *Sahaja* state of the *Brahmananda*. He is not governed by the *Prakriti* and the *Shastras*. He is beyond everything. The *Supreme Samadhi* is his state.

He is the *Sachchidananda* incarnate and a *Vibhuti* of the Lord. He is the *Brahma-chaitanya* in human form and Name. He personifies the *Shiva-shakti-samarasya*, the unification of the *Jeevatman* with *Shiva*. There are no words to describe his greatness. To understand his state, one will have to be like him, experience the state of the *Brahman* that he enjoys, and reach the glorious *Parama-pada*. His divine touch enlivens the Flames of the *Chaitanya* in innumerable *Jeevas* wherever he goes. He uplifts all the beings, as if he were the *Adinatha Shiva*.

About this state, Saint *Shri Samartha Ramadasa Swami* says in his '*Soleeva Sukha*' that the '*Hamsa* and the *Padas* have become one. The *Brahmananda* has manifested. The *Shanti* has wedded to him and is reposing delightfully upon the bed of the *Alakha*. The path that had brought him here has vanished instantly without even leaving a trace. The *Trikuta*, the *Shrihata*, and the *Golhata* have been submerged. So, too, the *Auta-peetha* has. The bliss of the *Atman* has dissolved the stiff banks of the *Ida*, the *Pingala*, and the *Sushumna Nadis*. Who knows where the *Sthoola*, the *Sookshma* and the *Karana-dehas* have vanished along with the *Mahakarana-deha*? They are all gone in this supreme state of the *Brahmananda*.'

It will also appear from this citation from the venerable saint that the sequence of '*The Trikota → The Shrihata → The Golhata → The Auta-peetha*' in the region of the *Ardha-matra* as shown by me elsewhere in my book '*Yogada Shri Dnyaneshwari*' is the same as that here. Some inexperienced and less knowledgeable authors indicate it otherwise.

The *Sahasradala-kamala* is the abode of *Shiva*, the Primordial (*Sanatana*). The *Vedas* are his outgoing breath. To become *Him* is the ultimate state to be experienced by the *Yogi*. The *Yogi* drinks the *Amrita* when in that state for a maximum of 21 days at a stretch. If he persists any longer, his body would fall.<sup>74</sup> However, crossing that limit, I had been in that state of drinking the *Amrita* for more than two years. Knowledgeable clairvoyants had expressed great surprise at my state then. This has been narrated elsewhere.



### The Path of Nadis - Sushumna etc.

There are different opinions about the paths taken by the *Nadis* like *Sushumna* etc. after the *Vishuddha Chakra*. The *Tibetan Lamas* hold that these *Nadis*, *Sushumna* etc. start in the *Mooladhara-Chakra* near the perineum and go right straight up to the *Brahma-randhra*. Then bending down, they go to the *Ajna-Chakra* and meet in the Third Eye. The *Sushumna Nadi* terminates there. But the *Ida* and the *Pingala Nadis* go further to the nostrils.

Physiologically, this explains the appropriate path of the *Nadis* and the location of the *Ajna-Chakra* after the *Vishuddha Chakra* → the *Brahma-randhra*. However, as we know, the physiological base of the *Yogic* body as presumed by certain non-yogic authors like Dr. Rele and others is not entirely correct.

The other *Yogis*, a majority, do not accede to this proposition of the *Lamas*. It is almost deemed by them that the *Kundalini* traverses the *Shat-Chakras* up to the *Ajna-Chakra* and onwards to the *Sahasrara-Chakra* at the *Brahma-randhra*. It is also commonly held that the *Ida* and the *Pingala* bend down from the *Ajna-Chakra* to go to the nostrils further. These *Nadis* do not go to the *Sahasrara-Chakra* or the *Brahma-randhra* is also agreed upon. That, too, is the experience of all the *Yogis*, other than these *Lamas*.

From the writings of some *Yogis*, it may be imputed that the *Ajna-Chakra* is the ultimate point of the *Yogic* path. However, not any *Yogis* of repute subscribe to that idea. The opinions of some of the *Yogis* are not very clear about this point. Most of these deviants appear to use the term *Ajna-Chakra* to describe the region beyond to that of the *Sahasradala Kamala*.

My own experience also is not in favour of the *Lamas'* or such other *Yogis'* imputed opinions. My understanding upon the *Sushumna* path, based upon experience, in this matter is as follows:

Path 1: The *Poorva Marga* from the *Kanda* to the *Sahasrara-Chakra* through the *Brahma-nadi*. In my experience, the *Yogi* who follows this path does not traverse any of the *Shat-Chakras* in between. (Ref. the episode of the Dusky-complexioned *Yogi*).

Path 2: *Mooladhara-Chakra* to the *Ajna-Chakra* (through the *Shat-Chakras*, *Vishuddha Chakra* etc.) and then onwards on the *Pashchima*

path via the *Taraka-sthana* – *Mastaka-sandhi* to the *Sahasrara-Chakra* – *Brahma-randhra* etc. (Ref. Episode of the *Ashtadala-kamala*).

Various sequences and processes for traversing the *Yogic* path and the *Chakras* are prescribed by different *Yogic* systems. Some call for going from the *Mooladhara-Chakra* to the *Ajna-Chakra*. Some others ask the *Yogi* to go further to the *Sahasrara-Chakra*. Still some others, instead, say that one should go to the *Brahma-randhra* and not to the *Sahasrara-Chakra*.

Baba Maharaja Arvikar and Pundit Gopinatha Kaviraja hold that the *Brahma-randhra* and the *Sahasradala-kamala* are on two distinctly different paths as against the commonly held opinion that they are on the same path. Swami Shri Vishnuteertha Maharaja of the *Shaktipata* stream holds opinion likewise. (Ref. ‘*Devatma Shakti*’ by Shri Vishnuteertha Maharaja).

Even so, the common opinion has two different shades: one holding that the *Brahma-randhra* is the ultimate of the two; and the other that the *Sahasrara-Chakra* is the ultimate one. The *Vihangama* path shows the path straight from *Ajna-Chakra* onwards, discounting the lower *Chakras* as insignificant. It has both the *Sahasradala Kamala* as well as, subsequent to it, the *Brahma-randhra*, on the same path, on the *Sushumna Nadi*.

Upon this background of the teeming plethora of opinions, it is enlightening to note what Swami Shivananda says in his article ‘*Japayoga - Chakras*’. My experiences tally with what he says. Hence, I am citing him here below:

The ‘*OM*’ is the *Sadguru* of those *Yogis* who meditate upon it and recite the *Japa* of the ‘*OM*’ and who can attain the *Maha-samyama* upon it. *Maha-samyama* means becoming one with the *Dhyeyya*. When the *Yogi* has attained such oneness with ‘*OM*’, he becomes ‘*OM*’ the Divine. Such a great *Yogi* does not need any *Guru* for attainment. He is already an attained *Yogi* and a *Sadguru* himself.

The path of that ‘*OM*’-*Yogi* is different from that of the others. It is opposite of the usual *Mooladhara* to the *Brahma-randhra*. Such a *Yogi* first reaches straight ahead to the *Brahma-randhra* and then descends to the lower *Chakras*. All other *Yogis* have first of all to conquer the *Kama* (sex) by piercing the *Svadhishthana-Chakra* in the beginning. But it is

not required of the *OMkara Yogis*. They are not required to follow any elaborate *Yogic* restraints relating to the sexual and other aspects of *Yama-Niyamas*. This type of *Yogis* can attain the perfection of *Yoga* even while remaining in the *Samsara* like common men, following their worldly ways.

*Shri Raman Maharshi* says that the *Jnana-Yogi* does not need to go through the *Chakras*. His *Chitta* becomes one with the *Paramatman* forever and the *Kundalini*, going of its own accord to the *Brahma-randhra*, establishes itself there. This is my own experience, too. Having noticed it, one expert mystique<sup>1</sup> had told me that I had no need to traverse the *Chakras* and go through the processes of the *Kundalini*. He said that I had already the *Sakshatkara* of *Shiva* and where then, except for there with *Him*, will the *Mother Kundalini* be! It will be there only!

The opinions of Swami *Shivananda* and *Raman Maharshi* are almost similar. I think that the *Jnana-Yogi's* *Sadhana* of *Viveka* upon the 'OM' is basically the *Dharana-Dhyana* upon the 'OM'. As such he would be eligible for its fruition same as the *Japa-yoga-sadhana* of 'OM'. Hence it is not necessary for him to go through the specific *Kundalini* processes for attainment.

*Shri Raman Maharshi* also says that the *Sushumna Nadi* starts at the *Kanda* and goes to the *Brahma-randhra*, through the usually accepted *Shat-Chakra* path related to the spinal cord. Thereafter, it bends a little to go to the *Jeeva-nadi*. It ends there. When the *Yogi* reaches the *Hridaya*, the *Samadhi* state becomes permanent. The *Hridaya* is the last location for the *Yogi*.

However, his opinion that the *Sushumna Nadi* ends there appears to be confusing. It goes further to the *Brahma-randhra*. The *Jeeva-nadi* may be different from it, though also it could be a way to the *Brahma-randhra* like the *Bankanala*. In my opinion, one may term what he refers to as the *Jeeva-nadi* to be at the fag-end of the *Sushumna Nadi*, or it is the alternate term for the *Banka-nala Nadi*. That is the practical experience of many *Yogis*, in common with me.

The *Jeeva-nadi* is also called the *Prana-nadi* and the *Amrita-nadi*. Calling it as the *Amrita-nadi* appears to be of significance to me since what *Kabir* has said about the *Banka-nala*. It also bends a little before entering the *Brahma-randhra* (technically the centre of the *Hridaya* of *Raman Maharshi*) and the *Amrita* flows through it. *Kabir* says that the

*Yogi* should drink it. Hence, I am tempted to say that the *Jeeva-nadi* is what *Kabir* refers to as the *Banka-nala*, at the fag-end portion of the *Sushumna*.

## THE SECRET OF SANJEEVANA SAMADHI

There are certain *Yajnas* described in the *Shrutis*. However, for the *Yogis*, their nature and implication are different as indicated below:

*Gomedha*: The awakening of the *Kundalini*;

*Ashwamedha*: The awakening of the *Kundalini* of the navel region. As per the *Siddha-siddhanta-paddhati* of *Guru Gorakshanatha*, there are three *Kundalinis* in the *Yogic* body, The *Adhah*, the *Madhya* and the *Urdhwa*. Their respective locations are in the *Kanda*, in the *Manipur* (navel regional) and in the *Sahasrara*.

*Shyena-vajapeya*: The transit of the highly ascended *Kundalini* into the *Hridaya* (*Adhyatmika Hridaya*, in the region above the *Ajna-Chakra*, not the muscular in the chest region).

*Soma-yaga*: The final transit of the *Kundalini*, leaving the two-petalled lotus and going into the *Sahasrara-kunda* (*Sahasrara-Chakra*, or *Padma*, *Kamala*). The *Dvidala* (two-petalled) Lotus could mean anyone of the three such, the *Ajna*, the *Trikuti* or the *Bhramara-gumpha*. In all, probability, this is the reference to the *Ajna-Chakra*.

When the *Kundalini* awakens, the *Deha* (the body of the *Yogi*, including specifically, the *Nadi-Chakra* system) becomes automatically purified (*Deha-shuddhi*). *Nama-japa*, too, leads to the same result. This state of the *Yogi's* body is called technically by the term '*Matri-rina-parishodha*'. It is actually the purification of the *Prakriti*.

If that is not done, then the *Jeeva* will go to the *Brahma-loka* after death. He cannot bless other *Jeevas* while being in the world. To do it, the *Yogi* has to descend to the level of the *Ajnana* and the *Dwaita*, leaving the state of the *Jnana* and *Adwaita*. Because of lacking this ability, many attained *Yogis* and the *Siddhas* remain bound in the *Jnana* state. *Deha-shuddhi* leads to immortality. That is the secret of the *Sanjeevana Samadhi* state.

The actual state of *Deha-shuddhi* means the body becomes '*Shoonya*'. The portion below the throat becomes '*Shoonya*' – the state of equality between *Shiva* and *Shakti*. The five principal *Tattwas* become *Shoonyas*. For want of the *Deha-shuddhi*, the *Yogi* cannot attain the state of the *Para-brahman*. He dies in the *Brahma-loka*. *Deha-shuddhi* is actually *Jeevan-mukti*.

By attainment of the *Prakriti-Purusha-samyavastha* and the *Jnana*, the *Yogi* becomes clear beyond doubt of his real state. That is the state of having attained the *Matri-rina-parishodha*. It is a technical term. In the *Sampradayas* of *Babaji Maharaja*, this state of *Matri-rina-parishodha* carries great value. That way, if it is just a technical term describing the state of *Jeevan-mukti*, it is rightly so.

It, in my opinion, emphasizes that the *Siddha* has necessarily to undertake the work of enlightening others. If he shuns that, he is deprived of the full status of an attained *Yogi* and has to be either reborn to complete the stage, or else languish in the *Brahma-loka* as stated here. Perfecting the *Matri-rina-parishodha* is of utmost importance to attain the greatest *Siddha* state.

These *Sampradayas* hold that there are the following stages, after the *Yogi* attains the *Anahata Nada*:

*Anahata-nada* (to & fro) *Tadatmya-bodha* (attainment of oneness) (to & fro) *Maha-sthiti* (High state) (to & fro) *Abhedha-bhava* (loss of Duality) (to & fro) *Shambhavi-mudra* (state of *Shiva*) (to & fro) *Akhandana Nama-japa* (*Ajapa* state) (to & fro) Complete descent of the *Dhyeyya* into the body of the *Yogi* (to & fro) *Rasavishkara* state of seeing the world as ephemeral and the manifestation of the Divine *Jyoti* in the *Hridaya* of the *Yogi*. In that final state, the body of the *Yogi* witnesses the manifestation of the *Chinmaya Amrita-rasa*. He becomes a *Siddha Bhakta* and becomes one with the *Sachchidananda*.

After the *Kundalini* has finished its mission with the *Yogi's* body, it becomes *Avyakta* within and goes to the *Brahmanda*. The *Brahmanda* is like the *Yogic* body (The *Pinda* and The *Anda*). The *Kundalini* traverses the *Chakras* in it and ascends from the *Shoonya* to the *Maha-shoonya*. From the *Maha-shoonya*, it goes to the *Parama-vyoma*, its ultimate ascent, passing through the *Bhramara-gumpha*.

## EXPERIENCES OF OTHER *YOGIS*

I am describing below in brief the sequence of the *Yoga* process from the experiences of a *Yogi* from the *Siddhi Mata* tradition which are more or less on the same lines as my experiences of *Yoga*, as the readers will easily recognize.

The *Kundalini* awakens. A subtle substance emerges and it goes up to the *Vishuddha Chakra*. Afterwards, it begins to ascend to the *Ajna-Chakra*. When it reaches the *Ajna-Chakra*, it assumes the form of Light which exactly resembles the human body form of the *Yogi*. The awakening finally results in entry into the *Chidakasha*.

The Third Eye opens. It never closes again when once opened. The *Yogi* sees the *Atman*. Going beyond the *Sahasrara* to the *Maha-shoonya* (the great/infinite void), the spiritual body becomes subject to an irresistible upward pull. The spiritual body becomes purged and purified after which the *Yogi* enters the *Parama-vyoma* from the *Maha-shoonya* via the *Bhramara-gumpha*.

Ultimately, the *Hladini Shakti* of *Parama-shiva*, the supreme Lord, asserts itself and the *Atman* begins to enjoy the Divine state of the union in a state of *Paramananda* (Eternal Bliss). In that state, the *Atman* and the *Paramatman* appear alternatively in what may be called the 'Active' (*Shakti*) and the 'Passive' (*Shiva*) as partners.

This is followed by an admission into the Supreme stage of Perfection (*Poornatva*) in which, one alone (*Para-brahman*, *Parama-shiva*, *Paramatman*) shines Itself through Itself (*Swasamvedyata*).

In other words, in plenary mystic experiences, the mind reaches complete stillness (state of *Niruddha Chitta*, *Manonasha*, *Amanaska*, *Unmani*). It is the state of God-realization (*Sakshatkara*). It is only an ecstatic state which ends as soon as the mind reawakens from stillness.

It is followed by a state when *God-realization* is not affected in the least, even after the revival of the mind. The next higher state is when the *Para-samvit* (Supreme Reality) emerges with fullest glory. This state is reached by only the most fortunate few souls. In this glorious state, perfect freedom is attained so that the re-emergence of the Mind and the World or other associated things makes no difference at all (*Poorna Swatantrya*).

## Tantrika Texts

In *Yogic Sadhana*, in certain *Tantrika* schools, esp. the *Ardhakali* line, the twelve syllabled *Mantra* constitutes the complete *Paduka Mantra* of *Shri Gurudeva*, who represents the *Samani* and the *Unmani* aspects of the Absolute respectively. (Ref. 'The Serpent Power', section on '*Paduka-Pancaka*', pp 483, 1986 edition.)

*Unmani* suggests upward motion of the *Kundalini* in the direction of the Supreme *Purusha* with the Supreme *Shakti* (*Prakriti*). *Samani* suggests that the Supreme *Prakriti*, which descends from the glance (*Ikshana*) of *Para-brahman*, or *Unmani*.

The consummation into the ultimate state may be reached by *Mantra*, as well as, by *Yoga*. This is the transcendence of Time (*Kal*) in the spiritual movement from the *Samana* state up to the *Unmana* state and is a precursor to the final or 'Divine Unity' is realized. It is a very delicate affair, involving, by means of 10817 subtle vibrations (*Nadas*), going into 'The Absolute Quiet' (*Nada-laya*) and perfect self-realization. Incidentally, it may appear that the *Kriya-yoga* techniques of the *Babaji Maharaja* traditions are based upon these premises, especially in view of the similarity of the number of *Kriyas* to the number of subtle *Nadas* as above.

The transcendence of the *Samana* which is the 11<sup>th</sup> *Kala* of the *Pranava-Mantra* is another name of transcending the *Kal* (*Time*) which functions as a source of mutation (*Kal-gati*, *Prakriti*).

In the experience associated with *Unmana-shakti*, there is no such *Krama* (succession) but there is apparently a *Yoga* process. But beyond it, if we may say so, there being no actual transcendence of *Unmana*, even this is absent. Only 'The Absolute' remains, shining upon itself, in its own self-effulgent glory, though even this description is meaningless for 'The Ineffable'. This is transcendence of the *Kal* (*Time*).<sup>75</sup>

True mysticism implies that this is the state in which the *Atman* is successively awakened (*Prabuddha*) and fully awakened (*Suprabuddha*), so that the sense of exclusiveness pertaining to every one of the normal human states of *Jagriti*, *Svapna* and *Sushupti* is supplemented by a state of unbroken self-awareness, which presupposes the integration of Consciousness (*Turiya*).

Still beyond is what is the *Parama-pada/Parama-vyoma /Parama-shiva*... call by what term suits you and still beyond is *He* ... The God, that is what the mystic *Sufi* saint *Meherbaba* used to say.

## MY LESSONS AT BEING GURU

Though I have said that I had declined the *Guru-dom* offered to me by my *Sadguru*, later on and even prior to it, many persons used to approach me for they knew not what. Some of them would ask me questions on their *Sadhana* and seek guidance. I started becoming aware about these matters slowly and understood the phenomenon for what it is worth.

The destiny was thrusting upon me the *Guru-dom* though I was willy-nilly. As if it said that 'If you do not wish to be recognized as a *Guru* by anyone, work anonymously and at my command. Better would it have been if you had accepted the *Guru-dom* of your own volition. Since you chose to be adamant, well! Work without recognition, free of charge, for many whom you do not know and who will simply not take you as a *Guru* since they are so ignorant that they cannot recognize your status as a *Guru*.'

The way the *Guru-dom* goes on and works out was clearly appreciated by me through my many experiences. However, the crystallization of my concepts on it occurred when I came across certain books during my recent visit to British library in London, UK, recently in July to September 2014. May be '*The Destiny*' was again guiding me in matters I was trying to neglect in attainment of full *Siddha-hood*, which, it appears, cannot be consummated without helping the needy persons on my way.

Since my experiences run parallel to the recording in certain of those books, I am tempted to cite from them such matters of importance on this all too vexing phenomenon of the *Guru*, for the benefit of the connoisseurs.

The way to *Siddha-hood* is illumined by the *Guru*, also called the *Sadguru* to distinguish between the ordinary *Guru* and the one who bestows *Spiritual Grace (Kripa)* upon the devotees. While on his way, the *Yogi* meets what is described as '*The Dark Night of the Soul*'. Among the well-known mystique's of the world, we seldom find any in whom we do not observe a period of gloom and subjective torture antecedent to '*The Descent of Light*'.



The three sources of illumination are 1. *Daiva*, 2. *Arsha* and 3. *Paurusha*.

1. *Daiva* = Like *Arjuna*, by meditation upon the heavenly form, that of *Lord Shri Krishna*. It can be without 'The Grace' of the *Form* or with 'The Grace' of the *Form* (Self-conscious Grace). The latter is again sub-divided into three categories, depending upon the degrees of 'The Grace':

- i. *Gross*: By touch or speech, as in *Gita* by *Lord Shri Krishna* to *Arjuna*;
- ii. *Subtle*: By Vision of 'The Divine', as many *Siddhas* can vouch for and
- iii. *Subtlest*: By mere thought in the mind of the *Siddha* or the *Guru*. There are also differences in the quality of 'The Grace'. One kind leads to the unification of the *Atman* with 'The Source of The Grace' or 'Knowledge'. In the lower type, no such unification as such takes effect.

There are known cases to history where such knowledge is not found accompanied by 'Conscious Grace' at all e.g. the knowledge of analysis of the five-fold sheath of the *Atman* received by *Rishi Bhrgu* from *Varuna*; or the particular *Vidya* that *Yama* imparted to *Nachiketa*.

2. *Arsha*: It is the *Pratibha* (*Prajna*) produced within spontaneously.

3. *Paurusha*: It is the *Brahma-jnana* given by 'The Grace of the Guru' to the *Shishya*, like in the case of *Parikshita* by sage *Shukadeva*. It has two kinds: i. With *Shakti-pata* and ii. Without *Shaktipata*.

As a rule, 'The God's Grace' acts upon a receptacle free from contact with *Matter* i.e. on an unembodied soul in pre-creational stage. For the bodily and the mental mechanism of an average individual is not capable of bearing the strain involved in the direct transmission of 'The Divine Power'. I observe that it might be the case with me, too.

To a born person i.e. 'The After-birth Grace' comes through some medium (*Ogha*, *Srota*). The mediums are of three kinds: 1: *Divya*: Celestial, 2. *Siddha* (Superhuman) and 3. *Manavya* (Human *Guru* or *Acharya*). In the latter case, the *Guru* can be 1. 'Pure matter' exclusively or 2. 'Pure + impure matter' amalgamated. Naturally, the latter variety is inferior to the former.

'The Grace' is also sub-divided into three categories according to its incidence, whether:

1. *Ahaituki*: unintended by the *Guru* (*Anugraha*);

2. 'Special Grace': leading to *Supreme Realization*, as in the case of a *Jnani Bhakta*.
3. 'General Grace': It has benefits other than *Realization*, as in the cases of the *Arta*, *Jijnasu* and the *Artharthi Bhaktas*.

*Guru is the 'Principle of Divine Grace' - (Kripa) = Guru-tattwa. It is an abstract principle, one of eternal verities, the Paramatman. The Guru acts only as long as the person so acting is capable of the function. He has to give way to others who may be better placed.*

This has been my experience, too, when I had to take over, though grudgingly, the *Shishyas* of some other *Gurus*. One of them was totally incompetent to act as a *Guru* at all, although he was on the *Sadhana* path. The other, a highly evolved *Kundalini-yogi*, had bodily departed to the higher realms and hence was not personally available to his *Shishyas*.

A person to whom 'Supreme Intuition' (*Ritambhara Prajna*) arises from within or flashes up, external aids are not necessary. Such a person is believed to be a master of every phase of spiritual life and possesses the ability to impart it successfully, if needed.

It is said that his process of so-called self-initiation, is in reality, a process of introversion of the senses (*Kundalini Prakriya*) and their subsequent unification with 'The True Self' which awakens in 'The Latent Divine Consciousness'. He never feels the urge of resorting to an external teacher for interpreting 'The Sacred Word'. His inner sense reveals it to him. That was the known case of *Shri Raman Maharshi*.

This is an illustration of how 'Pure Light' (*Chaitanya / Prakasha*), free from intellectual and conceptual elements, comes into manifestation. In the matter of communicating his wisdom to others, he is guided solely by the consideration of the receptive capacity and the qualities of the seekers.

This, too, is my own experience. I could not transmit to the other person more than he was capable of receiving. I have narrated the episode of an *Aghori* couple. The male *Aghori* wanted 'Grace' of the *Jagadamba* to fall upon him through me. But it was not to be so. The *Goddess* finally said, 'Leave him alone. He is just a dunce, a piece of solid stone. Nothing is going to happen to him.' The capacity to receive 'The Grace' has to be inbuilt by individual *Sadhana* for 'The Grace' to materialize, even though, 'Grace' is not bounded by any specific rules.

Thus, if the minds of the recipients are absolutely pure, the beneficiary *WILL* of the Master by itself is sufficient to kindle their spiritual sense. But if they are not so pure, external accessories of a formal character consistent with their inner demands may have to be conceded to suit their requirements.

There are two kinds of self-made *Gurus*: 1. *Akalpita Guru*: Such a unique person is a *Guru* unto himself and is known as the ‘*Akalpita Guru*’, possessed of full knowledge (*Jnana*) and power manifested from within. 2. *Kalpita Kalpita Guru*: But when the self-derived knowledge and power is imperfect, he has to remove it and bring the knowledge into perfection by some means or other e.g. through a mental act (viz. *Bhavana* or contemplation, or *Japa* or *Yoga*).

Thus, by constantly turning in his mind the thought that he is verily the *Brahman*, (‘*Aham Brahmasmi*’), or by repetition of a potent *Mantra* or by some such means he has acquired from within, he becomes a *Guru*. Such a person is called the ‘*Akalpita Kalpita Guru*’.

The difference between the two is that for the *Akalpita Guru* (the superior type of self-illumination), the cooperation of, or the tuning in of the mind/ body/ *Pranas*/ senses et al with the *Mantra* etc. is not essential. But for the *Akalpita Kalpita Guru*, this tuning is essential. There have been many examples of such *Gurus* in India and abroad. It is said that *Anandamayee Maa*, a famous saint from erstwhile undivided Bengal held in great esteem by various *Sadhus* and *Sanyasins* etc. is said to have been a person with qualities of both the above. *Jacob Boehme* (1575-1624 AD) of Germany was regarded as a ‘God-taught Philosopher’ to whom the *Jnana* came directly from within or the above.

*Anandamayee Maa* started with ignorance; practised *Japa*, *Yoga*, *Pooja* etc. A sense of agony and dryness of the soul followed by the bliss of union had their own places in this self-enacted drama. The whole affair was an imitation of *Sadhana* and it was so arranged that it had all the air of naturalness in it.

Her self-knowledge fortified in its unshakable purity stood behind this play of self-assumed ignorance and the dramatic impersonation of an ordinary *Sadhaka* in quest of *Supreme Realization*. She used to say that after realization, there is no body, no world, and no action.

The cosmic energy connection, in the case of an *Avatara* is ever unbroken whereas in the case of the *Jnanin*, it is disconnected. Their roles are different and distinct from one another.

The devolution of grace differs in kind, quality and degree in each case. The degrees are 1. High, 2. Medium and 3. Low. These are again subdivided into three categories, depending upon the *Bhava* i.e. Intense, Medium and Low. Thus, there are in all nine types of 'The Grace' practically. This sub-divisional process can be further continued but it is just of theoretical value.

The devolution of 'Grace' in which 'The Supreme Power' itself manifests as 'Cosmic Will' as the source of 'Grace' is known as the *Shambhava Upaya*.

### **The Vidyas of the Navanathas**

This is a very secret subject. They are the nine *Vidyas* of the nine *Nathas*, the *Avataras* of *Mahavishnu*. Many people have heard about the *Shabari Vidyā* that originated from the Natha sect. But the real secrets of these *Vidyas* are not known to the common public who run after them from reading books.

Books pretending to teach and assuring results sell but the cheated persons keep daydreaming that they are just near the fulfillment of their wildest dreams of *Mantra-siddhi* and wealth etc. When they cannot realize thus the objects of their dreams, they start thinking about what could have gone wrong!

Actually, no *Mantra* can be potential unless it is taught by a competent *Guru*. The only exception is the *Mantra* that has been potential right from the birth of a *Siddha* or a *Sadhaka*. It is as a result of the *Sadhana* of the previous births. That time, though, it had become perfected because of a competent *Guru*. It does not need any new *Guru* in the current birth. It is available as if miraculously in the current birth. I, too, have experienced this phenomenon.

Patanjali says: '*Janmaushadhimantratapah samadhijah siddhayah*'; (4-1, *Pys*). Miraculous *Siddhis* are to be had by birth, herbs, *Tapasah*, *Mantras* and *Samadhi*.

There are many mystic *Vidyas* in the three worlds that cannot be even imagined by the common men. The *Siddhas*, too, regard it essential for keeping them secret. This may smack of blind faith in this scientific age, though such things cannot be denied offhand.

Whatever it may be, it is the best policy for the commoners to remain at a distance from these matters. It is almost an empirical rule that the *Siddhis* are not to be used. Anyone breaching this rule has to suffer heavily for its transgression. The real *Siddhas* do not exhibit them and the fake ones, may advertise about their *Siddhis*, but to no avail like the *Shabari Mantras*, except beguiling the credulous.

Though one should distance oneself from the *Siddhis*, the *Sadhakas* ought to know of them. Sometimes, the *Siddhis* manifest all of a sudden and the *Sadhaka* starts using them unawares. In such cases, he does not even understand how he was swayed from his path and goal inadvertently.

I had attained even the great eight *Siddhis* (*Ashta Maha-siddhis*) by my great good fortune. But I surrendered them to Lord *Vitthal* by the grace and mercy of my *Sadguru* Saint *Dnyaneshwar*, without using, and entailing a downfall. That incident is narrated elsewhere in this book.

By way of knowledge and caution, I will now narrate something about certain special *Siddhis* for the benefit of the *Sadhakas* in general. The nine famous *Nathas* have each their own *Vidya* i.e. *Mantra*. Every *Mantra* has its own power, *Rishis/Drashtas* etc. This fact is only too well-known. These aspects are similar for these Nine *Vidyas* of the *Navanathas*. These *Vidyas* endow their holders of exceptional prowess to do beneficial work for the world as a whole, and are supposed to be used with that specific purpose in mind.

Saint *Dnyaneshwar* has said that a *Guru* can have only one disciple. Having more than one is an exception to this general rule. Only those *Gurus* who have the *Vidyas* of the *Navanathas* can take up more than one disciple. That is why we find the *Navanathas* having many direct disciples!

If this rule is flouted, woe is the result to the *Gurus*, and the disciples of such a *Guru*! If one does not possess the necessary prowess like these *Vidyas* and flouts the rule of ‘one *Guru* and only one disciple’, the *Guru*’s

power is decimated and he can fall back into the *Tamoyonis*. The way of the *Guru* is lost, and so also the disciples'! The *Gurus* capable of wielding these *Vidyas* of the *Navanathas* and actually endowed thus are to be found, if at all, the rarest most. Hence this is to warn the *Sadhakas* to beware of the *Gurus* having more than one disciple!

It is a taboo to speak of these *Vidyas*. Still, for their benefit and with a view to keep the *Sadhakas* well-informed, I am disclosing a few important things about them here. The *Natha Sadguru* imparting these *Vidyas* to an *Adhikarin* disciple gives to him the *Mantra* and the *Mudras* etc. of each *Mantra* separately to him.

The associated methods, the way of its *Japa* and the *Dhyana*, and other technicalities etc. are taught to him. It is required of the *Guru* to teach and train the disciple directly under his own constant supervision over the required period. Many technical aspects like the positions of the various constellations and stars etc. are required to be favourable for the transfer of these *Vidyas*, like for many other mystic *Vidyas*.

Even if one may have come to know of all these matters, the *Vidyas* cannot be imbibed without the direct participation of the competent *Sadguru*. The novices and the *Sadhakas* are hereby warned not to go after the quacks in this field and come to grief.

Even for the less notable *Vidyas*, many such prerequisites are warranted. The *Vidyas* of the *Navanathas* are, after all, tremendously potent. Their holder is to be a phenomenal *Sadguru* to many. Hence the tests and the qualifications are so high that only the rarest persons will, if at all, ever qualify for them.

The *Sadhana* is equally point-specific. One cannot divert from the given dicta even by an iota, otherwise great harm can befall the *Sadhaka* and his *Guru*. The *Tapasah* required for attaining these produces extraordinary power in the *Sadhaka*. He should not use it, either bodily or mentally, for anything else at all, other than for the acquisition of the *Vidyas*.

One has to keep strict observance of the rules of purity of the mind, body, speech, and the other faculties like the *Adhibhautika*, the *Adhidaivika* and the *Adhyatmika*. If not thus observed, the *Vidyas* will not be attained and innumerable maladies will afflict the *Sadhaka*. If one follows exactly

what the *Guru* has bade, and everything is accomplished in the exact manner, then only can anyone have these *Vidyas*.

While the *Vidyas* are being awakened in the *Sadhaka*, he gets extreme powers of mind, body and speech. The *Veerya* and the *Ojasa* overflows through the body. The *Deha-siddhi* is attained. Exceptional prowess results in the *Sadhaka's* mind and body. One has not to use anything thus attained. The *Sadhaka* becomes an *Urdhwaretasah*. He can enjoy any number of women for any length of time without ejaculation.

The same rule, but with characteristic physical difference takes place in the body-mind apparatus of the *Siddha Yoginis*. Because of the inherent restrictions imposed in such a state and in accordance with the *Karma Siddhanta*, such a *Yogini* either remains *Brahmacharini* and spinster, or unites with a *Yogi* of equal prowess, whether as a wife or as a consort.

There are many more secrets on these matters. But these will suffice for the *Sadhakas*. This much had to be divulged in the interest of the ignoramuses running after *Siddhis* of various sorts and *Gurus* of the unworthy kinds. This will help them remain away from the lure of the *Siddhis* and falling prey to the quack *Gurus*, and also it will be a handy guide for the real *Sadhakas*.

At such times, the celestial nymphs (*Apsaras*) become attracted to the *Sadhaka* and desire union with him. But the *Sadhaka* has to avoid the lure of their beauty. He has to treat them like mothers and sisters. In fact, that ought to be his general attitude towards all women.

If this rule is not followed, and a union takes place with any of them, whether in deed or in mind, and if the *Sadhaka* stirs even a little from the established position of *Brahmacharya*, his fall is imminent. The *Pauranika* story of the fall of sage *Vishvamisra* on being thus lured by the *Apsara*, *Menaka*, is famous. She enjoyed him and as a result of his giving in to her lust and wanton charms, he became a dog, a lowly creature.

These are not just make-believe stories from the *Puranas*. I have elsewhere recounted about my encounter with an *Aghori* couple. It tells how a beautiful voluptuous *Apsara* had incarnated from the body of the *Aghori* woman. But my own attitude of being like a child to her and the

Grace of Lord *Shri Krishna* had saved me from my imminent downfall if I had yielded to her attraction.

This test is applicable to the *Vidyas* of the *Navanathas*, on still a wider scale. Readers might be aware about how *Shri Ramakrishna Paramahansa* had successfully passed a similar test during his apprenticeship for the *Tantra Vidya* under the *Bhairavi Brahmani*.

It is regarding the *Panchamunda Sadhana* he performed under her supervision. A very beautiful naked woman then was seated in his lap while doing the *Japa* of the *Siddhi Matra*. But he remained unawares of her, totally engrossed in his *Sadhana*, stirring not even an iota from his steady state of mind.

He used to see the *Jagadamba* in the entire world. The *Bhairavi Brahmani* is said to have been astonished by his nonchalance and wondered how even the great *Rishis* could hardly do just the minimum *Japa* needed for the *Sadhana* somehow, before being disturbed by their mind-forces. Her musings are worth noting in connection with the *Vidyas* of the *Navanathas* since they are incomparably more potent than the *Panchmunda Sadhana* that *Shri Ramakrishna Paramahansa* did.

The *Veerya* has to be conserved as if it were the life of the *Sadhaka*. Even stirring in dreams is full of harm. The organ has to remain untouched. The touch of not only the clothes but also of wind and water etc. is to be avoided at all costs. Hence one has to remain without bathing during the course of the *Sadhana*.

Once the *Vidyas* are attained, the necessary *Samyama* is automatic. Then even if the male *Siddha* does unite with any number of women for any length of time, the *Veerya* is not ejaculated. He becomes an *Urdhwaretasah*. I have experienced this phenomenon.

But there is an unspoken rule that such a *Siddha* should not unite with a woman other than a *Yogini*. If he unites with an ordinary woman, she comes to physical harm and even loses her life at times. The rules of these *Vidyas* for the *Siddha* and the *Sadhakas* are very harsh. The *Vidyas* of the *Navanathas* are not just any casual thing to attain. This is being told by me by way of ample warning to the idiotic pursuers of the various *Siddhis*, and the *Vidyas* of the *Tantras* and the *Navanathas*.



There is yet another secret behind these *Vidyas*. I have spoken about my *Urdhwaretasah* state. One in such a state cannot unite with an ordinary woman as said. Only a *Yogini* is capable of sustaining such a relationship. The *Yogis* of the olden times, and even some of the present day, would remain associated with a *Yogini* who is called a '*Mahamudra*' in the *Tantrika* jargon. My and my wife's being together for many births appears to be logical against this background.

However, such secrets of the *Yogis* are generally not revealed to the others. But I am recording this matter purely in the interest of scientific enquiry for the posterity. Anyone who is not privy to this knowledge need not judge me on this account and even if one does so, I care a fig for those ignoramuses. They are incompetent to say anything in this verily experiential subject.

Only the *Siddhas* may know of these matters but many of them are not aware like my wife was not of even her own state of a *Yogini*. My wife, too, used to be reluctant for such relationship. She used to feel that it may lead to some kind of physical malady to her.

That may have some truth in it. If her state were somewhat lower than mine, this was possible. Anyway! This much exposition of the secrets of the *Siddhas* serves its purpose and no more is needed for the general reader and the *Sadhakas* et al.

Saint *Dnyaneshwar* had obviated the inclusion of such *Tantrika Sadhanas* from his branch of the sect of the *Nathas*. Instead, he advocated the purest *Sadhana* of the *Nama-japa* of Lord *Shri Hari*. His objective was at least attained for the *Natha* sect of Maharashtra. However, it is said that in some other branches of the sect, the practice of a *Mahamudra* still continues, hidden from view.

*Guru Gorakshanatha* is regarded as the one who tried to abolish this practice of a *Mahamudra*. In his times, the *Sadhanas* of the *Pancha Makaras*, like the modern-day advocates of 'From the Union to the *Samadhi* State', were in full steam. *Guru Gorakshanatha* had successfully countermanded the practice, it is said.

The same was the heritage of the Maharashtrian saints like *Gahininatha*, *Nivrittinatha* and *Dnyaneshwar*. They transformed the *Natha Pantha* to its puritanical form as far as their Maharashtrian followers are concerned.

## EPILOGUE ON SAINTS' EXPERIENCES

### **Samadhi state**

On the *Samadhi* state of the *Yogi*, there are two concurrent states:

1. *Nimilana*: There is no differentiation whatsoever; The One shines in its Unity (*Ekatvam*); The *Shakti* does not function. 2. *Unmilana*: The *Shakti* is unceasing in its function; Many in One state. These two *Samadhi* aspects of the *Atman* are co-eternal and truly speaking, represent one Truth.

Saint *Shri Dnyaneshwar* has described this aspect of the Ultimate Principle by saying that it can be called as the *Saguna*, as well as, the *Nirguna*. But that is not so true! So, he would call it as the *Aguna* (without any aspects, the *Saguna* and the *Nirguna*). Ultimately, he concludes that both the *Saguna* and the *Nirguna* are but the self-same principle. On the *Nimilana* and the *Unmilana* aspects, he has said that the Principle has both the states i.e. the *Dwaita* and the *Adwaita*.

I find an analogy to the *Samadhi* state thus: When the curds get churned, it is homogeneous to begin with. But when the *butter* appears, it appears distinct from the *buttermilk* in which it starts floating. It is immersed in the buttermilk as well as it floats partly above it. The *Siddhas*, also likewise, remain partly in the *Samsara* and partly in the *Parabrahman*. They keep consciousness of both the entities at the same time.

This is one state of the *Siddhas*. However, some *Siddhas* become like the *whale* at seas. It spends some time under the waters and comes above it to take breath from the air and again vanishes deep below the sea waters. The *Siddhas*, likewise, keep in contact with the world just for the sake of living in the body. All the remaining time they swim in the *Parabrahman*, keeping their distinct identity. Some others, however, swim in the seas like all the other creatures of the sea, unlike the whales. They never come afloat.

Then there is one state like that of the iceberg. Its eight parts remain submerged in the seas and just a ninth part floats above the waters. However, after a time, the iceberg melts and vanishes totally. It becomes sea water ultimately. The *Siddhas* are like that. They remain in the worldly state, afloat in the *Parabrahman*, for the time being, ultimately to merge into it. They then lose their world-consciousness altogether,

after slowly dissolving into the *Parabrahman*. Finally, they become one with the *Parabrahman*.

## SAINT RAMAKRISHNA AND KUNDALINI-YOGA

The topic we discussed so far about the experiences of the saints cannot be complete without going into what saint *Shri Ramakrishna Paramahansa's* experiences were and what he used to say about those. He was a saint who lived about 150 years ago, in the late nineteenth century.

Although I am not anywhere near him, still many of my esoteric experiences tally with his. Hence, I am considering hereunder certain aspects of his experiences and interpretation with my comments.

From the writings of 'M', aka *Shri Mahendranatha Gupta*, in 'The Gospel of *Ramakrishna*', we learn something about the views of Saint *Ramakrishna Paramahansa* on the *Kundalini-yoga*. The saint used to say that the real devotion or the *Bhakti* cannot be there without the awakening of the *Kundalini*.

### Other things that we learn are as follows:

The ascension of the *Kundalini* starts from the lower body and it reaches the crown of head. Sometimes it traverses this path like a serpent, sometimes like a monkey jumping from branch to branch of a tree. Sometimes it goes like an ant crawling slowly all the way up. Sometimes it flies like a bird and reaches to the crown in one straight flight. Sometimes the *Atman* swims in the ocean of the *Bhava*.

The *Maha-vayu* pushes the *Sadhaka* like a monkey and climbs atop the *Sahasrara Chakra* at the Crown in a single jump.

The terms *Mahavayu*, *Vayu*, *Prana*, *Maha-prana* and *Pranashakti* etc. are used to refer to the *Kundalini* at times. In the compositions of Saint *Shri Ramadasa*, he uses the term *Vayu* for it, although *Vayu*, in general means the *Vayu-tattwa* and/or the *Prana-tattwa*.

The place where the *Vayu* rests feels like being touched with fire. This also happened in my case. All my body felt as if touched by fire. Describing the *Pantharaja* process, Saint *Dnyaneshwar* says that the *Kundalini* emits the 'poison' in the body which spreads everywhere in it.

It is like fire, he says. This happens when the *Kundalini* is poised at the entrance to the *Sushumna*. However, finally, it cools down and soothes when it feels pleasant like the *Elixir* once the *Sadhaka* becomes the *Siddha*.

Saint *Ramakrishna* also says that the *Vayu* goes in steps jumping from the *Mooladhara* to the *Svadhishthana Chakras* and onwards to the *Mastaka* i.e. the crown of head in the *Sahasrara Chakra*. The *Yogi* attains *Samadhi* when it reaches there. Some say that the *Atman* wanders freely like a bird when in the *Samadhi* state.

A *Sadhu* whom he met said that these various movements of the *Kundalini* were seen only in the body of Saint *Shri Ramakrishna* and no other by him. The Saint used to get such experiences all the time.

He used to say that one does not gain the *Jnana* until the *Kundalini* is sleeping. The *Jnana* is not gained by reading books, preaching, by *Vedanta* or by thinking or pondering over the state of matter i.e. philosophy. The *Bhava*, the *Bhakti* and devotion etc. arise only after the *Kundalini* awakens.

The *Karmayoga* is the most difficult path. Therefore, the saints have asked the *Sadhakas* to follow the path of the *Bhakti-yoga*. The real *Jnana* is gained only through the *Kundalini-yoga*. The *Sadhaka* transcends beyond the twenty-four *Tattwas*. Hence the *Ahankara*, too, gets dissolved. That ultimate state is attained by *Kundalini-yoga*.

The experience of *Samadhi* cannot be expressed in words. The *Yogi* can give an understanding of it only to a degree after regaining the conscious state. After getting the real experience of the *Samadhi* state, one finds that the books and the sciences describing it are worthless. The real experience cannot be found in books. There is a wide difference in the actual experience and what the books say.

*Gita* is the essence of all the *Shastras*. The *Sanyasin* may not keep anything with him but he should have a copy of *Gita*. It is a must for him.

## AWAKENING OF KUNDALINI OF SAINT RAMAKRISHNA

He is on record saying that his *Kundalini* was awakened when he was about 22 years old. The *Kundalini* demonstrated to him how it works. One by one, the *Chakra* lotuses started blooming and he attained the

*Samadhi* state. This is a very rare case, he points out. Awakened *Kundalini* is but a rarity.

He saw that the *Kundalini* is a female serpent. It assumed the form of a boy of his age and went inside the *Sushumna Nadi*. Traversing the space within it, he was touching every *Chakra* with his tongue which started to bloom after that. He was touching the *Chakras* from the perineum, the navel and the heart etc. Before his touching, the lotuses there were facing downwards. After *Kundalini* passing through them, they bloomed with their faces raised upwards. Incidentally, some of the *Yogis* say that the *Chakra* turns into a lotus after the *Kundalini* has ‘pierced’ it i.e. has passed through it.

The Saint said that when the *Kundalini* arrived at the heart, the lotus of twelve petals there bloomed upwards. Then the lotus of sixteen petals bloomed and finally the lotus of two petals at the forehead bloomed. Last was the *Sahasradala Padma* to bloom. Since then, his state became as it was ever afterwards, of the *Bhava Samadhi*.

## **Kundalini, Chaitanya and Samadhi**

The *Chaitanya* does not awaken in the *Sadhaka* until the awakening of the *Kundalini*. Once it happens, the *Kundalini* passes through the *Sushumna Nadi*, piercing all the *Chakras* from the *Mooladhara* to the *Sahasrara*. This is the path of the *Vayu*. Finally, the *Sadhaka* reaches the state of *Samadhi*.

## **Kundalini and Various Sadhanas**

*Ramakrishna Paramahansa* says that *Gita* is the epitome of all the *Shastras*. However, the *Chaitanya* does not awaken by just reading the *Shastras*. Likewise, the *Mundaka Upanishada* says that the *Atman* is neither attained by listening to lectures on it, nor by intelligence, nor by reciting and the study of the *Vedas*. It is attained by one whom it selects.<sup>76</sup>

The *Kundalini* can awaken by total surrender and the deepest prayers to the Lord. No *Sadhana* can be really taken up to fruition without the *Kundalini* and its awakening. This is noteworthy, since many *Gurus* and *Sadhakas* of the *Bhakti* schools regard it as irrelevant to their methodologies of attainment. *Ramakrishna* was a saint noted for his *Para Bhakti* to Goddess *Kali* and this dictation about the indispensability of the *Kundalini* from each and every *Sadhana*, including the *Bhakti*, the

*Jnana*, and even the *Karma* etc. carries its own weight against the loud disclaimer of the half-baked *Bhakti* schools' proponents.

This is, then, the summary of Saint *Shri Ramakrishna*'s own experiences and interpretation of the *Kundalini-yoga*, one of the most talkative saints who used to open the secrets of the path for the benefit of the *Sadhakas*. He has unequivocally pointed out the supreme importance of the *Kundalini* and the singular place it occupies in the *Sadhanas* of all the sorts. He used to express his views in very simple words for everyone to understand.

It is amply clear from it that without the *Kundalini*'s awakening and ascent to the crown of head, it is impossible to gain the real *Adhyatma*, the realization of the *Atman*, its *Darshana*, the *Jnana* and even the *Bhakti* of the *Varakaris*, and all the others, that many regard as the simplest of all the paths, and even the so-called *Vedanta Jnana*. Even the *Nishkama Karma-yoga* that many lovers of *Gita* regard as easy to follow does not fruition without the *Kundalini*. Every *Sadhana* and every Path has to have the foundation of the *Kundalini-yoga*, in particular.

It is a trend among those who preach the *Bhakti* to derecognize the supreme position that *Kundalini* and *Yoga* occupy in all the aspects of every *Sadhana*. But no *Sadhana* can really start without the support of the *Kundalini*. Considering it, Saint *Shri Dnyaneshwar* has gone into great details of the *Kundalini-yoga/Pantharaja* in *Dnyaneshwari* and his other compositions. This is most clearly seen from the above narration from the experiences of the great *Yogi* and saint *Shri Ramakrishna Paramahansa*.

The narrations by a saint have to be understood with reference to those by another saint. It is not for the ordinary preachers to expound the principles of *Sadhana* of any kind. Let it be clearly understood that it is best left to the saints and the *Yogis* alone to do so.

## **Samadhi state of Ramakrishna**

Saint *Shri Ramakrishna Paramahansa* often used to be in the state of trance/*Samadhi*. When questioned about what that state was, he used to say that the *Mother Kali* had asked him to always remain in the state of '*Bhavamukha*'. One meaning of it is to remain facing the *Samsara* (भव). Another meaning is to remain in the state of devotion (भाव). On

examining his lifetime, it does appear that he used to remain in the state of devotion, no doubt, but at times he used to remain in the state facing the *Samsara*, too, for the sake of *Loka-sangraha* by way of preaching the devotees.

At times when he used to lose all consciousness of the world, he used to forget taking food and about other bodily needs, even being unaware of whether his body was covered in clothes or not. He used to look like being totally unconscious. He used to go into the *Samadhi* state any time. He would go into trance while talking, standing, sitting, walking, or even while bathing. He would then stay in that position for long many hours.

### **Kundalini Jagadamba**

In finality, whether it is the *Karma*, the *Jnana*, the *Bhakti* or the *Dhyana* et al, every *Sadhana* path passes through the gates of the *Kundalini Jagadamba*. Without paying due obeisance to her, no progress is possible upon any path. The wise would definitely understand what I am saying; the ignorant will never.

### **Shri Guru Datta Paduka and My Ishta**

The readers and the *Sadhakas* might be aware about the *Ishta* of a *Sadhaka* and a *Siddha*. One has to perform the *Upasana* of one's *Ishta* to gain the goal at the earliest. The *Guru* gives the *Upasana*, of the *Sadhaka's Ishta* even if it is different from the *Guru's* own.

It is like the *Kula Devatas*. The *Upasana* of the *Kula Devatas* is performed in a family for generations. Therefore, its *Upasana* is more potent for results to any family member, over and above that of other Gods and Goddesses. The *Sadhaka* has likewise performed the *Upasana* of his *Ishta* over many lifetimes. Hence its *Upasana* is beneficial and more potent for the *Sadhaka* than his *Guru's*, or of any other *Devatas*.

The *Sadhaka* who does not know this fundamental rule of the *Upasana-shastra*, or who does not know which is his *Ishta*, have to wait for a good *Guru* or a knowledgeable person to tell them about it. However, sometime or the other, the *Sadhaka* does turn to his *Ishta* of his own due to the effect of his *Sanchita Karmas* of *Upasana*, whether in the current birth or in the future ones. Some of the *Sadhakas* have many *Ishtas*. But

that is an entirely different matter and there is another *Shastra* insight behind it.

My own *Upasana* was of many *Devatas* and *Mantras*. After coming to know about the importance of the *Ishta*, I had given a thought to it on an occasion or two. It is essential to know one's *Ishta* when the *Sadhana* nears its completion. At the time of its completion, the *Ishta* discloses itself to the *Yogi* through his *Samskaras*. But the *Sadhaka* needs to have the insight to recognize it. Even when not disclosed, the actions and reactions on the *Sadhana* plane manifest through the *Ishta*.

How my *Ishta* was revealed to me is a mystic story. I will recount it in as simple words as possible. There is an important sign to recognize the *Ishta* for the very advanced *Sadhakas* and the *Siddhas*. If they go to the most important places of their *Ishta* or the *Jagrita Devata's* place, they cannot return from that place. If such a person goes to such a place, he would shed his mortal body there, or else some most peculiar situation occurs there, or he stays there permanently. What actually will happen depends upon his progress at that time and the circumstances peculiar to his *Upasana* and *Prarabdha*.

If totally advanced, the shedding of the body there and if somewhat less advanced, staying at that place is the general rule. The cognoscenti know of it. In the case of *Swami Vivekananda*, his *Guru*, Saint *Shri Ramakrishna Paramahansa*, used to say that the moment he will come to know who he is, he will depart from this mortal plane. That gives an inkling of which was the *Ishta* of the *Swami*.

Now let us turn to the topic of my *Ishta*. Usually, this information is guarded as the deepest secret by all the concerned, the *Guru* and the *Sadhakas*. But now I am not afraid of anything. My life is almost at an end. Hence, I may tell about my *Ishta*. What would one fear more than the death?

On an occasion in the past, an *Aghori* insisted upon me to visit Mount *Girnar* with him to have the *Darshana* of the *Padukas* of Lord *Guru Dattatreya*. I was not aware of his antecedents as an *Aghori* then. It was revealed much latter. I conceded innocently to his request readily.

He booked railway tickets for us. But at the time of departure, I suddenly reversed my decision to go with him to *Girnar*. On knowing about it, he



became very much frustrated and angry. But I did not yield. Then he went alone with some of his company. I reimbursed to him his expenses on my railway ticket.

This incident took place about three to four years before the *Anahata Nada* appeared in my case. That time, I was totally unaware of my *Adhyatmika* qualification, *Yoga* attainments etc. I was just an ignoramus in the province of the Unknown then!

Then after about ten years, I had been to *Gujarat* alone when I could go to the *Girnar* Mountains. It was winter in full blast in December. A *Malyali* family, Mr. *Menon*'s accompanied me from *Ananda*. We hired a car and travelled to *Junagadh*, a city at the base of the *Girnar* Mountains. Nearby is the famous Lion Safari of the *Gir* forest, the only in India.

We camped at a *Dharmashala* in *Junagadh*, the central town of the former royal principality. We started for the Mountains at about eight o'clock after finishing with our bath and morning ablutions. The wife of Mr. *Menon*, and his two young naughty daughters, one 6 years, and the elder 12 years old, were with us. His wife had undergone a hysterectomy surgery six months ago.

Really speaking, we did not know that we should have started our climb before five o'clock, like other pilgrims, if we were to return before dusk to the town. As it was, we had reached late in the night to *Junagadh*. Hence, we took so long to start the climb.

Our Muslim car driver was surprised at our gusto. He said that as per his knowledge, it was a climb of 10000 steps, plus about twenty to thirty miles journey, up and down the three mountains of *Girnar* for the *Shri Guru Datta Padukas*. He was wondering aloud how we all frail persons were daring to undertake such an arduous pilgrimage and aiming to return the same day.

When we actually started the climb, we realized how hard it was. It was a real mountain climb and an arduous pilgrimage to Lord *Shri Dattatreya*! In *Gujarat*, they call *Girnar* Mountains as a fort, a *Gadha*, meaning hard to conquer.

At the base of the mountains, there were the *Doli*-bearers, called *Doliwala*. They could be hired for the climb. The person whom they

would carry would be seated in the *Doli*, a carriage like a backpack basket. The person would then be carried by the *Doliwalas*, either two together in a palanquin style upon their shoulders, or like a basket on the back, with shoulder and head straps upon the *Doli*-bearer.

The person to be carried would get weighed at the start and the charges of the *Doliwalas* are in proportion to the weight of that person to be thus carried. We wondered how much a *Gujarati* person, who is supposed to be generally fat and heavy, would have to pay for a *Doli* trip up the mountains. But weighing of the person to be so carried is a general rule everywhere in India wherever *Dolis* are employed as a means of carrying a person manually up or down an arduous trek.

Generally, old or sick persons, women and children, or those like us unaccustomed to such arduous travel, resort to the *Doliwalas'* help for the journey. The *Doliwalas'* grit is remarkable how they can carry a weight of even sixty kg all alone up the arduous treks of miles and miles and climbing up and down such treacherous mountain paths!

Apart from the *Doliwalas*, there were walking sticks for sale. These would be required for supporting when one is upon a steep climb. But we all were totally unaware why these were being bought by the climbers, and started our climb most merrily, as if it were a small hillock we were against, blissfully unaware of the hazardous path ahead.

But after just a few furlongs, we started to see the path ahead and realized how arduous the climb was. Mr. *Menon* started saying that their family would not come with me any further and return to the base camp at *Junagadh*, to wait for my return from the journey. But by that time, their daughters had been fast climbing the mountains and were far ahead of us, beyond reach of a shouting call.

Worried about them being all alone on this mostly unpopulated mountain trek, we had no go other than keep climbing to reach to them. But it was impossible for us to catch up with them, unless they stopped for us en-route. I recollected how, when I was their age, I, with a girl of the same age, had been the first to reach the temple of the Goddess atop the *Saptashringi* Mountains, in Nasik District of Maharashtra. It is a famous pilgrimage place of the Goddess *Saptashringi*, venerated by many.

After the arduous climb, somehow, we reached the first peak of the mountains. It is known as the peak of the *Ambamata*, the Goddess whose

temple is located atop that peak. The last fifty steps were the final test for us, so tired we were and exhausted. But we had to go up them to see if the girls had stopped there, or continued still onwards to the second peak.

By now we started to meet people on their return journey who had started early in the morning. Finally, praying to the Goddess *Ambamata* to let the girls stop at her temple, we climbed those remaining steps with great grit and reached the top to her temple. We absolutely lacked the strength to climb any farther.

The Goddess must have listened to our prayers. We found the jubilant girls at her temple, awaiting us. We had the *Darshana* of Goddess *Ambamata* and sat quietly at her feet for some time, praying to her and thanking her that the girls were united with us finally.

Then we went in search of food to eat, since from the morning, we had eaten nothing, no breakfast even. But there was nothing worthwhile at the place. A tea-stall, selling tea and small tidbits, was the only solace for our hunger. We ultimately partook some of his wares and a cup of tea, and rested for a while.

Then Mr. *Menon* said that let us return now from there. I thought that after all, we had climbed almost eight thousand steps and almost four fifths of the trek. Let us complete the remaining trek since we are not likely to come again this way. Mr. *Menon* said that he with his family would wait there for me. I may go ahead and finish the trek if I had the energy.

I got the second wind. I said alright. I would complete my pilgrimage to Lord *Dattatreya's Guru Padukas'* mountain peak. After getting their permission I started to go. But the elder daughter of the *Menons*, *Priti*, started to pester me for accompanying me as she was very enthusiastic for seeing the final summit.

I refused her, saying that already we had been subjected to quite some anxiety on account of their going ahead without waiting for us to come up. I did not want to see that anxiety again. Then she agreed that she would not go ahead of me but would remain with me, all along. Then we both started on our way ahead.

We met four *Sorathis*, residents of the *Saurashtra* region of *Gujarat*, on our way. I chatted with them and asked them whether they were going ahead. They said that three of them would go ahead; one would remain there awaiting their return. They offered to accompany us on the way. The last person who was to remain behind offered his walking stick to me for the last leg of the more arduous climb.

But soon I realized that walking with them was difficult for us. After all, they were the hardy peasants, accustomed to extensive manual work and long walks. We could not keep pace with them. They would be unnecessarily delayed because of us. Hence, I told them to go ahead.

On the way, we crossed the summit of *Guru Gorakshanatha*. His *Padukas* are established there on the peak. We paid our obeisance to them and went ahead. *Priti*, daughter of Mr. *Menon* was now not running ahead, satisfied that she was going to the last summit, a thing to be very proud of to boast before her friends. She was most obedient to whatever I was asking her to do.

After we descended a few steps from the *Gorakshanatha* summit, we met a few *Doliwalas*. Probably they had dropped their 'loads' at the *Kamal Kunda* sanctuary of *Sadhus*, en-route to the *Guru Paduka* summit and hence were returning empty-handed. They were looking expectantly at us that we might hire them. But we ignored them and walked on. After we descended a few more steps, I started feeling like vertigo and vomiting. Cold sweat broke over all my body.

Then I stopped then and there only. But *Priti*, unmindful of my stopping, started to run ahead down the steps. I shouted at her and told her off to stop there immediately as I was not feeling well. I tried to put fear in her mind of the roaming lions from the neighbouring lion sanctuary and of evil men who might be there on the way who might harm her if she were to be seen all alone.

I caught hold of her hand and forced her to sit down upon a step with me. Then I tried to rest upon the steps lying haphazard since there was not enough place on any step to lie down fully stretched.

*Priti* became morose because we had stopped there. But I could not help it. I was absolutely drained out by the sudden onset of physical ill-being. After resting for an hour or so, I got up and took her by the hand and said that we had to return from there as I was unwell. The girl felt very

dejected at not being able to go to the final summit that was just in our near view, with its saffron flag flowing high mast due to blowing harsh winds at the summit.

Crossing again the *Guru Gorakshanatha's* summit and his *Padukas*, we somehow reached the *Ambamata* summit. I handed over their daughter safely to the *Menons*. Afterwards, walking tiredly, we returned to the base at *Junagadh*. We visited the *Muchakunda* cave famous for a tale of Lord *Shri Krishna* and *Kala Yavana* in *Shrimad-bhagavata*. We also bathed our feet and hands in the nearby lake, a *Teertha* and visited the house of *Narasi Mehta*, the famous Saint from *Gujarat*.

On our way to *Ananda*, we visited *Virpur*, the place of the famous Saint *Jalarama Baba*, a devotee of Lord *Shri Rama*, and were offered the *Prasada* of *Laddus*. En-route, we halted at an inn that served us good *Gujarati* dishes of *Rotlas* made of *Bajara*, *Baingan Bharta* and *Dahi*, plus *Pappadams*. The *Menon family* alighted at *Ananda* and we bid adieu to each other. Their brave-heart daughter had slept in my lap on the way home.

This is the account of my solo pilgrimage to *Girnar*. I felt sad that I had to return without the *Darshana* of the *Guru Padukas*, after reaching so near to them. But whatever had happened was ultimately seen to be good for me. My daughter who was then a medical student forced me to consult a specialist cardiologist. However, the symptoms related by me were found to be classical of heart attack and bookish. Suspecting that I had read my daughter's medical texts which had a kind of psychosomatic effect upon me, the cardiologist dismissed me with some trivial checkups.

About fifteen days later, I became unconscious due to a heart attack in the running metro on way to my home from work. Then I had to be admitted to a hospital and the same doctor had to run helter-skelter to save my life. Then she agreed that I must have suffered a heart attack at *Girnar*! Anyway! God had saved me then.

If I had gone ahead in spite of the symptoms and illness, I might have lost my life while taking the *Darshana* of the *Guru Padukas*. It would have resulted in a great malady, not only to me and my family but I cannot imagine what would have befell *Priti*, left all alone in the forest atop the *Guru Padukas* summit, in the jungle at night without protection.

I did not think then about it but later on, when what could have happened to her without me dawned upon my mind, it was a terrifying thought! *Guru Dattatreya* saved me then, and I am very much indebted to *Him* for keeping both *Priti* and me safe despite our ordeal, all alone in the *Girnar* forest and treacherous mountains.

I recollect another incident in this connection from about two years earlier when I, with my wife, had been to *Narasobachi Wadi*, a place near *Sangli* in Maharashtra, famous for pilgrimage to Lord *Dattatreya's Guru Padukas*, established on the banks of the pious River *Krishna*. The *Padukas* belong to an *Avatara* of *Guru Dattatreya*, *Shri Nrisimha Sarasvati*, with whom that place is associated.

We went there in a car with a person I knew. After seating my wife near the *Guru Paduka* temple, I had gone all alone to visit the confluence of the rivers *Panchaganga* and *Krishna* that is nearby to the temple. The confluence was a lonely place, with no one in sight. I wished to dip my feet in the sacred waters of the confluence. Hence, I went down its banks towards the water.

Unfortunately, the banks had become muddy and slippery due to water flowing nearby and I started slipping down them. But God saved me. I caught a branch of a nearby shrub and stopped slipping down the bank. But that branch was fragile. Somehow, I could get hold of a stronger branch and with great difficulty pulled myself up the bank with gripping upon it with my full strength.

Luckily the branch sustained the pull of my weight and I was saved thus from drowning in the confluence. It would have been a sure death for me since I do not know how to swim. And nobody would have been ever the wiser of what had happened to me. My wife would have been left all alone at that place and being not accustomed to remaining alone and on her own, a great tragedy it would have been for her and the family in a tourist place, unknown to everybody.

I returned to the temple but I have never told this incident to her and my family. I took bath in the river waters and we returned to the hotel where we had lodged.

The third incident of *Guru Dattatreya* is good, not bad. I have narrated the incident of the *Darshana* of the *Atma-jyoti* elsewhere in this book. My condition became paranormal due to the *Darshana*. Next day, I

celebrated the sighting of the *Atmaraja*. My mother performed the *Satyanarayana Poojana* for me that day.

More importantly, on the day next to it, sitting near the idols of our family deities for almost twenty hours, I recited the holy *Guru Charitra*, the epic story of *Lord Dattatreya's* praise and *His Avataras*. All of our family participated in the *Prasada* and the *Poojana* attendant upon its completion. My mother and wife were the chief contributories to my efforts at these two holy rites.

When these three incidents are considered together, I felt sorry that although I searched everywhere for my *Sadguru*, I never bothered to find out my *Ishta*, although I knew its importance to me as a *Sadhaka*. But equally true was the fact that I never knew that my *Yogic* state was so high!

It was revealed to me later on that at both the places, there are *Guru Dattatreya's Nirguna Padukas*! The one of *Guru Dattatreya's* at the summit of the *Girnar Mountains* and the other of *His Name* at *Narasobachi Wadi*, at the holy confluence of the rivers *Krishna* and the *Panchaganga*! What a singular coincidence it is! My *Moksha* was almost etched upon stone at both the places and my life was saved miraculously, by the grace of *Guru Dattatreya*, their reigning deity!

Later on, the doctors wondered how was I able to complete return trek when I had a heart attack and even travelled back safely to Bombay after train journeys etc. It must all have been the Grace of God that I was seen through the tough incident of my life.

The recital of *Guru Charitra* after the *Atma Darshana* again affirms that my *Ishta* was the *Guru Padukas* and that, too, *Nirguna*! But it has taken a very long time for this to dawn upon my mind because of my ignorance of the *Vijnana* of *Yoga*.

It has been stated elsewhere in this book that the *Samana* and the *Unmana* states are the two *Guru Padukas*. Sir John Woodroffe's book, 'The Serpent Power', has a chapter on *Paduka Pancak*, with his narrative upon it. Accordingly, the *Sahasradala Kamala* and the *Dvadashadala Kamala* are two white lotuses at the *Brahmarandhra*. They are the lotus feet of the *Sadguru*. The *Hamsa Peetha* is also situated there. It is the primal place of the *Kundalini Adi Shakti* as well as that of *Shiva*. It is the ultimate destination of the *Jeeva*.

The *Brahmarandhra* is in the immediate vicinity of the *Saguna* and the *Nirguna Padukas* of the *Guru*. Broadly speaking, the *Brahmarandhra* is the ultimate destination of the *Jeeva*, and the *Guru* and *His Padukas* are stationed there. The *Nada*, the *Bindu* and the *Prakasha (Vimarsha)* all are thereat. Thus, it is, in fact, the place of the ultimate experiences of the *Saguna* and the *Nirguna*. Even as this may not tally exactly with the chart of the *Pinda-Brahmanda* given elsewhere, it is well within the broader definitions of various *Yogic* points on the *Sushumna* path.

From all this foregoing discussion, it becomes clear that this *Paduka* place was my *Ishta* and my *Sadhana* of the previous births had been in accordance with this *Ishta*. It was because of it that I started directly upon the rung of the ladder at *Nada* since the beginning of manifestation of my *Yoga* states.

The principal deduction from this exercise is that the *Yoga-shastra* is after all real and not imaginary as some presuppose. The highly advanced *Yogi* would lose his life at such a place of his *Ishta*. I could thus recognize my *Ishta* from the main two incidents at *Wadi* and *Girnar*.

Also, it became clear why the *Aghori* was after me to visit *Girnar* with him. He became very frustrated and annoyed at my refusal to go to *Girnar*. But still it is unclear to me what would have happened to me if I had then accompanied him to *Girnar* and what was his objective in pursuing me to go there with him. It was something mystical. I won't know it but probably he might be thinking of performing some kind of evil *Sadhana* on my dead body in the gruesome *Gir* forest in solitude.

### Guru Paduka Stotra

There is this famous hymn to the *Guru Padukas*.

अनंतसंसारसमुद्रतार नौकायिताभ्यां गुरुभक्तिदाभ्यां।

वैराग्यसाम्राज्यदपूजनाभ्यां नमो नमः श्री गुरु पादुकाभ्यां॥१॥

O dear *Guru*, I bow to thy holy sandals. Thou enabled me to cross the endless ocean of the *Samsara* by the boat of the sincere devotion to you, showing me the way to renunciation.

कवित्ववाराशिनिशाकराभ्यां दौर्भाग्यदावांबुदमालिक्याभ्यां।

दूरीकृतानम्रविपत्तिताभ्यां नमो नमः श्री गुरु पादुकाभ्यां॥२॥

You are the full moon for the ocean of Knowledge. You are the down-pour of water that puts out the fire of misfortunes that



this world is. You remove the various distresses (*Tri-tapas*) of us who surrender to you.

नता ययोः श्रीपतितांसमीयुः कदाचिदप्याशुदरिद्वर्याः।

मूकाश्चवाचस्पतितां हि ताभ्यां नमो नमः श्री गुरु पादुकाभ्यां॥३॥

We who prostrate to thy blessed *Padukas* have become possessors of great wealth of knowledge and have overcome the curse of the poverty of *Ajnana* very quickly.

नालीकनीकाशपदाहृताभ्यां नानाविमोहादिनिवारिकाभ्यां।

नमज्जनाभीष्टततिब्रदाभ्यां नमो नमः श्री गुरु पादुकाभ्यां॥४॥

Being attracted to your Lotus-like feet removes all kinds of desires and fulfills the desires of *Moksha*.

नृपालिमौलिब्रजरत्नकांति सरिद्विराज्झषकन्यकाभ्यां।

नृपत्वदाभ्यांनतलोकपंक्तेः नमो नमः श्री गुरु पादुकाभ्यां॥५॥

Shining like the precious stone adorning the crown of the King, your *Padukas* are like the beautiful daughter of Lord *Varuna* in a river infested with the crocodiles. The sovereign emperors of the entire universes bow before them.

पापांधकारार्कपरंपराभ्यां पापत्रयाहीन्द्रखगेश्वराभ्यां।

जाड्याब्धिसंशोषणवाड्वाभ्यां नमो नमः श्री गुरु पादुकाभ्यां॥६॥

They shine radiantly like the Sun, effacing the endless darkness of the disciple's sins. They are the eagle that devours the snake of the three-fold afflictions of Samsara (*Tri-tapa*). They are the fire which dries up the ocean of ignorance.

शमादिषट्कप्रदवैभवाभ्यां समाधिदानव्रतदीक्षिताभ्यां।

रमाधवांग्रिस्थिरभक्तिदाभ्यां नमो नमः श्री गुरु पादुकाभ्यां॥७॥

Your blessed *Padukas* endow us with the six glorious types of wealth of *Shama* and *Dama*, etc. They endow us with the ability to go into the *Samadhi* state. We are blessed by them with permanent devotion to the Lotus-feet of Lord *Vishnu* (*Ramaadhava*).

स्वार्चापराणामखिलेष्टदाभ्यां स्वाहासहायाक्षधुरंधराभ्यां।

स्वान्ताच्छभावप्रदपूजनाभ्यां नमो नमः श्री गुरु पादुकाभ्यां॥८॥

Your *Padukas* are the fulfillers of all our wishes. They are always available for our dedication and service. They awaken in us the divine state of self-realization.

कामादिसर्पव्रजगारुडाभ्यां विवेकवैराग्यनिधिप्रदाभ्यां।

बोधप्रदाभ्यांदृतमोक्षदाभ्यां नमो नमः श्री गुरु पादुकाभ्यां॥९॥

They are like an eagle for all the great serpents of desires. They bless us with the valuable treasure of discrimination and renunciation and grant to us the knowledge to get instant liberation from the shackles of the world. I offer my prostrations to the Holy *Padukas* of you, O my *Guru*.

## Yogini

I have recounted the incident at *Wadi* about my escaping from almost being drowned at the confluence. I returned safely to the *Guru Paduka* temple to find my wife fully absorbed into meditation. She did not respond to my loud calls to her and her eyes remained closed. I realized that she must have lapsed into the *Samadhi* state while I was not there. I had never witnessed her in that state before.

I awakened her with great difficulty into the worldly state. Her *Kundalini* had advanced to the *Brahmarandhra* passing through the *Sushumna* path in the vicinity of the venerated *Guru Padukas*. I was astonished at her such a high state and attainment in the nearness of the sacred *Guru Padukas*.

When awake she berated me for bringing her out of that state of tranquility and great pleasure. She said that she was so happy that she would never have come back to the worldly state. She also said that she went into that state when something started revolving at her *Brahmarandhra*!

God bless us! She, too, was then a *Yogini*, of an advanced level! I wondered to myself. I know that it is very rare to find such couples. God had brought us together with some purpose! But who knows how the destiny works! Someone may find this too much to believe. But I later on discovered that she was my wife for the past three births, if not more! Every time, she used to depart before me for the heavens, leaving me to fend for myself alone. Such was the tragedy of our lives together as far as I could see it!

There is yet a singular secret behind it of the *Yogis*. I am inclined to disclose it in this context for those who may need to know. I have said about my having attained the *Urdhwareta* state. It is a general rule that if such a *Yogi* engages routinely with any ordinary woman, she would become emaciated in body and mind, and may be her death would be hastened.

Hence the rule is to engage oneself with a *Yogini* and no ordinary women. A *Yogini* alone is capable of sustaining such relationship. The olden time *Siddhas* used to be associated with their own *Yoginis* for this purpose. Such a *Yogini* is called a '*Mahamudra*' in technical *Yoga* jargon. It is the rationale behind my wife being my consort for many births.

Of course, these are topmost secrets, like still many more, of the *Yogis* that are never disclosed to the commoners. But I am recording this matter with pure intention for the posterity of the followers of the *Yogic* path as a kind of a scientific record. Let the inexperienced think whatever they may about such a disclosure. I do not care for their opinions since the same are of little significance to my Autobiography and the purpose behind it, considering the scientific spirit in unraveling of these secrets.

Even quite a few *Siddhas* may not know this secret like my wife, who till her last moment never knew about her high state. I later on found that my wife used to be somehow aware about these matters since she would not like to engage for fear of becoming emaciated. There appears to be some truth in her inkling about it since if her state were somewhat lower than mine, she might have to suffer for such matters physically. But what have the ordinary readers to do with it all!

I have already said about how my wife had attained the state of *Samadhi* at the *Brahmarandhra* when we were at *Wadi*. I never disclosed to her what had happened then. Otherwise both of us would just be absorbed in the *Yoga* thrust upon us unwillingly, and our life and children would have to suffer doubly.

I also found another proof of her high *Yogini* state, though belatedly, in yet an earlier instance. I have said about how I used to remain in the *Samadhi* state often times after the *Amtajyoti Darshana* incident. One day, I was in a high *Samadhi* state. My *Kundalini* had ascended to the *Brahmanda* and it was not descending for a very long time.

I do not know how my wife sensed the situation. But she went out to the market in the high noon sun of Indian summer and brought garlands of beautiful fragrant *Mogra* flowers (*Jasminum sambac*). We have a very old faded picture frame of Lord *Vitthal* and Goddess *Rakhumai* in the temple room of our home. She offered them to the Gods and after some time brought back a portion of the garlands to me, asking me to place it upon my head and to smell the flowers.

I followed her instructions faithfully and after a time, my *Pranas* got restored to their place below the *Brahmanda*. Maybe, it was the time of death for me and therefore, my *Pranas* might have ascended to the *Brahmanda*, like many times before during the assault of the *Marana Mantra* by the *Aghori*. They ought to have automatically returned to original position but somehow it had not happened then.

They could have brought forth the same malady of death by their being locked in that position, if they were not restored to their original place. My wife realized the situation by her innate *Yogic* state and took the necessary action to restore the balance.

I have experienced this mysterious incident. The *Mogra* garland that was offered to Lord *Vitthal* is still kept in a box in our temple room. It is a memento of the incident and now remains with me as one of her last memories. This incident will serve the purpose of illustrating how many *Yogis* and *Yoginis* remain unaware of their true states. All the same, their actions are born out of their innate sense of *Yogic Prajna*.

## THE SANJEEVANA SAMADHI

### ATMA-DARSHANA AND ITS FALLOUT

#### The Chaotic State of A YOGI'S Mind

The *Yogi* becomes confused after the *Darshana* of the *Atman*. It is the state of the *Nirvikalpa Samadhi*. Saint *Ekanatha* talks about it in *Ovis* (13-669 to 671) of the *Bhagavata*.

I will give my example to illustrate the substance of these *Ovis*. I have narrated the incident of the perpetual *Atma-jyoti* in the episode of the lighted lamp and *Gayatri Mantra* recital. At that time, I was quite taken aback by the phenomenon. A lot of confusion as to its queerness was generated in my mind.

Lacking the knowledge of *Yoga-shastra* and without any personal guidance, I thought that I had been afflicted. The incident had shocked me out of senses. The black magician *Aghori* couple who came to know of the state tried their own hand at increasing my weirdness and agony.

My state was of the *Darshana* of the *Atman*. It was so surrealistic that one never can even dream it in the worst of nightmares. It was the real

vision, perpetuating for my lifetime. Unless I got accustomed to it, I would be the weirdest person in the world.

It is what happens to any *Yogi*, when he has reached that state. That vision and the state resulting from it being far removed from the day-to-day world, that state transmits a severe shock to the *Yogi's* mind and body also. In most of the *Yogis*, it leads to almost permanent or semi-permanent dementia-like conditions.

One *Babaji* referred to this peculiar state of mind of the *Yogis* when we were passing in front of a lunatics' asylum. He said that the *Yogi's* path might take him to even such institutions, en-route. One of his disciples had had some attacks of insanity, I learnt. However, it was not because of the *Atma-darshana*. It was the result of his extreme *Trataka* practice.

Nevertheless, some *Yoga* students have reported experiences of psychiatric conditions, while on the path.<sup>77</sup> *Pt. Gopi Krishna* and *B. S. Goyal* report their own travails on the way to psychiatric conditions as a result of *Yoga* practice. The case of *Yogi Saint Shri Raosaheb Sahasrabuddhe*, a disciple of *Shri Bidkar Maharaja* of Poona, is also well known to the *Yoga* practitioners from Maharashtra state.

He had to be admitted to the Mental Hospital, Yerawada, Poona, for a long spell. In spite of every kind of psychiatric treatment, he could never be cured of his malady.

Many a saint, *Siddha* and *Sadhu* have had to go through similar states. Some of them could come out of the shock. However, many continued to behave like crazy persons all throughout their lives. It is called '*The Madness of God-seekers*'. This kind of madness is a hallmark of '*The Dark Night of The Soul*' I have earlier referred.

It is recognized by many societies, mystics and religions, as I understand. Quotes of Jacopone da Todi are very symbolic of it. I love him for these and cannot refrain from quoting at length from him. Just a single quote will illustrate the inner condition of a God-mad person well. The English rendition is by Pádraig J. Daly. The poem reminds me of similar experiential panorama of Indian saints and mystics.

What happens to the drop of wine  
That you pour into the sea?  
Does it remain itself, unchanged?  
It is as if it never existed.

So it is with the soul: Love drinks it in,  
It is united with Truth,  
Its old nature fades away,  
It is no longer master of itself.

The poet further says that the soul is helpless as it belongs to the Lord. Everything is naught, all merged into the Lord. The eyes can no longer see the beauty of the world, being turned inwards. The soul is at the highest peak founded in Nihil, shaped in nothingness, and united with Him.

The poet asks the Lord why he has besieged him with his mad, mad, Love. Instead of just the four sides, He has attacked him from all the five, from inside also. He is no longer able to find rest as the Lord has assailed him without break.

He has attacked the five senses, hearing, sight, taste, touch, and scent. The poet cannot overcome the forces the Lord has applied against him. He cannot hide from Him. The sight shows Him painted in colourful visions, inviting him to come to him and dwell in Him. The hearing is full of His tunes of *Anahata Nada*. The tongue tastes the Divine Elixir, reminding of Him. The sense of smell pervades with His Divine scent, wounding him in His fragrance. The sense of touch finds the Lord in everything he touches.

Afraid to give Him his heart, the poet tries to flee from Him. It is impossible and utter madness. He finds that He has made him one with Himself and the poet can no longer find his own self, therefore.

If he sees anything evil in anyone, God fuses him to that and makes him suffer the agonies. The Lord has caught him by the hook and wants to reign over him.

This *God-madness* has been seen in many a saint like e.g. *Meerabai*. People had nicknamed them as madmen. The biographies of saints like *Swami Samarth* of *Akkalkot* and *Gajanana Maharaja* of *Shegaon* are replete with instances of such behaviour. The case of Saint *Shri Ramakrishna Paramahansa* is after all well-known. Common persons like his caregiver *Mathurbabu* could never think of him as a sane person.

In my considered opinion, *Gita* has a few *Shlokas* describing such a condition. Their popular meaning, however, may be different from what I ascribe to these *Shlokas*. It is because the common people can never understand the esoteric states of the *Yogis*. Only Saint *Dnyaneshwar* has implied their meaning as I take it. (*Ref. 2-172 to 176, Dny*).

These *Shlokas*<sup>78</sup> describe the state of mind of a *Yogi* who has experienced the *Atma-darshana*. He becomes stunned by it. Then whatever he sees, says, hears, or does may look like as if he is a mad person. The miscreants from the society are known to have harassed such persons endlessly. The common folks can never understand his state and the gauge his behaviour.

In the days of modern medicine, such persons may be labelled as psychiatric cases and be treated for schizophrenia, depression and other psychological disturbances. *Pt. Gopikrishna* and *Mr. B. S. Goyal* have reported that they were treated like that.

When I was passing through that stage of *Atma-darshana*, I was, too, reckoned by my friends as one such. Some professional colleagues even thought that I was addicted to LSD and such other psychotropic substances. I can vouch that I have never even had a glimpse of such substances in my entire life, till date.

*Yoga-shastra* says that the behaviour of such a *Yogi* then could be utterly childish or that of a lunatic.<sup>79</sup> His behaviour could even be ghoulish. These *Yogis* behave like this because they cannot reconcile to the real world due to some impairment, probably to their nervous system, due to not being able to sustain the force of the *Atma-darshana* that is so disparate to the normal human sense.

When I was undergoing that phase, the saintly woman from *Haripur*, who used to be always in the *Turiya* state, took pains to inform me that my condition was not psychiatric. It was a *Yogic* state. Therefore, she had advised that I should not seek any help from a psychiatrist. The medicines were more likely to harm me than cure anything, she had said.

That was a time when I had become very emotional and unpredictable. The *Jyoti-darshana* had left me in a weird state of mind. I used to think about the esoteric matters only. I had stopped doing my duties and started abstaining from mundane matters and my professional work. Tears would start flowing from my eyes without any reason. I would prostrate

before all and sundry. For example, my behaviour had become moody, like that of *Shri Ramakrishna Paramahansa*, as narrated in his biography. To the layman, I would have looked like a madman only.

While I was passing through that condition, my father was hospitalised for twenty-one days. I was most attached to him. His illness had also caused a lot of pain and anxiety to me.

It was then that one well-wisher psychic introduced me to the saintly woman I referred to above, asking her to do something for me. She looked pointedly at me and asked me to prostrate before her, to the Lord *Shri Krishna* acting through her bodily form. After I had done so, she continued to look at me for some time. Then she told me to remember *Shri Krishna's dicta from Gita*.

The *Shlokas* that she asked me to remember talk about *His* taking the *Avatara* whenever the saints need *Him*; *He* is always by the side of *His* devotees, protecting them from harm.<sup>80</sup> Finally, she assumed the pose of *Shri Krishna*, holding the flute and told me to continue with my devotion to Lord *Ganesha*. I need not worry, she said, because *Shri Krishna* was protecting me.

Since then, after meeting her, I almost came out of the perplexed state of mind, except occasional odd behaviour. The weirdness was gone. I started attending to my professional work properly. When I was passing through the state of after-shock of *Atma-darshana*, I was not aware of what Saint *Ekanatha* had narrated in his *Bhagavata*.

I had not even known that I was a *Yogi* and had no foreknowledge of what could happen to one on the path. If I could have that knowledge, I might have probably gauged the real dimension of the experience. To know all that and to act properly, the *Yogi* needs a guide: The *Guru*,<sup>81</sup> who is exactly knowledgeable in *Yoga-shastra* and is himself a fully attained *Yogi*.

## Insomnia

Though the saint from *Haripur* had alleviated my mental condition, the effect of the *Atma-jyoti-darshana* could not be abated. The *Jyoti* remained always at the back of my mind. My condition continued to be that of an abnormal person for some time. I was in the grip of insomnia



from the day I experienced the *Jyoti*. I used to feel terrible heat in my body and it used to disturb me a lot.

I approached a doctor who prescribed sedatives. However, the medicines would not work well. Whatever little sleep I would be able to get, it would be disturbed. I remained agitated throughout the day.

I asked the doctor treating me that when can I sleep peacefully and without medicines. He told me that insomnia is usually life-long and the patient needs to take the medicine, with an ever-higher dose over the period.

Two years passed like that. I started to reduce the dose of the medicine from one tablet to half a tablet and to a quarter, and then one-eighth. The insomniac condition persisted. The saints have had it. It is known in *Yoga-shastra* as '*The Saints' Insomnia*'.

It is easy to coin a term for such pitiable conditions like '*The Dark Night of The Soul*' and '*The Saints' Insomnia*' etc. However, one who suffers from these conditions can only tell the misery. That is why the *Yogis* liken the path<sup>82</sup> to walking upon a razor's edge. *Gita* has a *Shloka*<sup>83</sup> to describe this condition, which is interpreted differently. I like to put one more interpretation to it, based upon my experience of the *Atma-jyoti*.

The *Yogi*, when he realises the *Atman*, loses sleep. The night turns into the day of *Jnana* for him and the day remains the day, also of *Jnana*. So that he is always awake, per force. However, for the common people, who never see the *Atman*, their days are nights and their nights are after all nights, both of *Ajnana*. As such, they always sleep peacefully, all the time. Many commentators of *Gita* do not speak about the distress to a *Yogi*, whose night turns into the day.

About two years after the *Jyoti-darshana*, I had been to *Shegaon*, in Western Maharashtra, to have the *Darshana* of *Shri Gajanana Maharaja* at his *Samadhi* place. After boarding the train, when the night fell, I found that I had forgotten the medicines at home. I reconciled to the certainty of remaining sleepless for two more nights while journeying to and fro from *Shegaon*.

I just lied down upon the bunker in the train and started meditation of *Shri Gajanana Maharaja*. Miraculously, I fell asleep and slept all through the night. Same thing happened during the return trip. In fact, I

was sleeping so soundly that my fellow passengers had to awaken me at Shegaon and back for disembarking the trains.

After I returned home, I thought that if I could sleep without medicines for three nights, why I should not try sleeping just like that. I started meditation on *Shri Gajanan Maharaja* and after an hour, I fell asleep.

I noticed thereafter that every time I slept meditating, my hands would form a special *Mudra*. This was the beginning of nights of sound sleep for me, without sedatives. The so-to-say incurable insomnia was cured by the grace of the saint of *Shegaon*.

## **The Everlasting Samadhi**

For how many days should the state of mind last in which I found myself due to the *Jyoti-darshana*? A knowledgeable person told me that the limit of the *Pranas* to remain in the *Brahmanda* is twenty-one days. If the *Yogi* remains in that state for even a second more, he dies. Many of the renowned *Yogis* find it difficult to remain in that state even for a few hours.

A clairvoyant person whom I met during those days pointedly asked me: ‘You have been in this state so long. How much longer are you going to remain in this state? Twenty-one days’ limit has been long past. You are continuing in this state year after year. How are you able to survive in it for such a long time, which no known *Yogi* has done so far? How this impossible thing is happening?’

I told him: ‘See, I do not know much about *Yoga-shastra*. I trust Lord *Shri Krishna*. Whatever is happening, *He* is behind it, and *He* knows whatever *He* is doing to me. I have told *Him* that I am an ignorant person. It is up to *Him* to do whatever is right by me.

That person was wonder-struck at my state. He said that this must be the real *Sanjeevana Samadhi*, which is so much talked about but is rarely seen, except in the cases of the eminent saints like Saint *Dnyaneshwar*. I, too, was surprised at what that rarest state God had bestowed upon me. Then I thought that to protect me from the black magician *Aghori* couple, Lord *Shri Krishna* must have purposefully kept me in the *Sanjeevana Samadhi* for a long period.

What is impossible for Him? The *Shrimad Bhagavata* narrates the story of how *Shri Krishna* had assumed the forms of hundreds of cows with their calves, and the cowherds of *Gokula* for a year, just to show *Brahmadeva* how vain he was.

*Shrimad-Bhagavata* story goes like this: *Lord Brahmadeva* did not believe that *Shri Krishna* was the full-fledged *Avatara* of *Lord Shri Vishnu*. In order to test him, he devised a stratagem. When all the cowherd friends of *Shri Krishna* had gone to the forest for grazing the cows, he hijacked them all by his *Maya-shakti* and imprisoned all the cowherds with their cattle in an impregnable cave for one long year.

To his utter surprise, *Shri Krishna* assumed the forms of every cow and cowherd so hijacked. After following their normal pastoral routine, the herd with the cowherds led by *Shri Krishna* returned to *Gokula*, their village.

No one was any the wiser to the matter. Even the calves of cows were more attracted to their mother cows than usual, because of the attractive power that *Lord Shri Krishna* wields who had taken their mothers' forms. This routine went on for a whole year. Ultimately, *Lord Brahmadeva* realized that he was mistaken in assuming that *Shri Krishna* was just another mortal like all the rest. He surrendered himself at the feet of *Lord Shri Krishna*, praying to *Him* for mercy and begging for *His* pardon.

Later on, *Shri Krishna* merged all the forms *He* had assumed of the cows and cowherds etc. into their original forms and they all returned to *Gokula*. However, even the cowherds who were made to disappear by *Brahmadeva* and imprisoned in the cave for one whole year did not carry any memory of their separation for a long year and everything went on in *Gokula* as before.

This story from *Shrimad Bhagavata* shows that there is no limit to what *He* may do for *His* devotees. In spite of the *Sanjeevana Samadhi* *He* placed me in, I was able to act normally in my life. Did *He* not bestow the same *Samadhi* upon *Arjuna* all throughout the battle at *Kurukshetra*? My duties in comparison to *Arjuna* were just mundane. All these years since my *Jyoti-darshana*, I continue to be in that state without break. I hope that the *Lord* will keep me in it as long as *He* desires, probably until my natural death.

In this connection, I may narrate the story about a *Yogi*. His fontanel bones were as soft as those of an infant are. The crown of head surrounding the *Yogi's Brahma-randhra* had been softened due to *Samadhi* practice.

He would ask his disciples to feed butter into that place, saying that *Gopala Krishna* enjoys it. Wonder of all wonders, all the butter placed and rubbed there at the fontanel would vanish into his scalp. Such are the mysteries of *Yoga*.

Where must have been that *Yogi's Gopala Krishna*? The knowledgeable only would understand it. The *Gopala* was at his *Brahma-randhra*. Because of *Yogic* practice of taking the *Pranas* through the *Brahma-randhra* repeatedly, that portion of the crown of the head of the said *Yogi* had softened. A *Yogi*, who had been to our town once, had similarly soft bones at the fontanel. He used to remain in the *Samadhi* state for weeks together, often buried underground.

I had the experience of a small drop of blood oozing from the *Brahma-randhra*. Afterwards a miniscule of a scab formed there at the place of the *Brahma-randhra*: just the size of the eye of a small ant. It was the indication of the *Pranas* having pierced the *Brahma-randhra*.

As I had never practised the *Hatha-yoga* in this birth, the body had not been duly conditioned for such high *Yogic* practices. Hence gratefully, the things remained at that. Lord *Shri Krishna* is capable of lifting the *Pranas* to the *Brahmanda* without having to pierce the fontanel bones at the *Brahma-randhra*, I realise.

In the case of an ordinary person, the *Pranas* do not leave the body until the fontanel breaks. That is the reason why the Hindus do not abandon a corpse being burnt upon a pyre until the fontanel breaks.

The fontanel of an infant is soft at birth and for a year afterwards. The *Atman* enters the body through the fontanel, as stated in *Shri-Mad-Bhagavata*.

As long as skull bones do not close at the fontanel area, the *Jeeva* enjoys *Atmananda*. He is connected to the *Atman* through the *Dashama-dvara* i.e. the *Brahma-randhra*, the tenth gate to the *Heavens*. These are the *Yogic* secrets of the matter.

## The Saguna Dhyana

To tide over the difficult state after *Atma-darshana*, *Shrimad Bhagavata* recommends that the *Yogi* should remain in the *Saguna Samadhi* i.e. of the *Bhakti*. The *Mother Dakshineshwara Kali* had also advised *Shri Ramakrishna Paramahansa* to remain *Bhava-mukha* i.e. not in the *Nirguna Samadhi* but in the state of *Saguna-dhyana* of Goddess *Kali*, his deity in the *Saguna*.

All the saints have laid stress invariably on the *Saguna-bhakti*. Lord *Shri Krishna* also recommended the *Vyakta* i.e. the *Saguna Dhyana* to *Arjuna*.<sup>84</sup> The *Saguna Upasana* helps to keep the *Yogi* in contact with the real world with much less disturbed state of mind than in the *Samadhi* in the *Nirguna Atma-tattwa*.

While still immersed in the depths of the *Nirguna Nirakara*, where there is no such awareness, the *Saguna Dhyana* of, say, Lord *Shri Rama*, Lord *Krishna* or Goddess *Jagadamba* etc. allows the *Yogi* to be somewhat aware of his connection to the world through his deity. Saint *Ekanatha* has described the method of the *Saguna Dhyana* in the *Ovis* 432 onwards of the 14<sup>th</sup> chapter of his *Bhagavata*.

## The Kundalini and Yoga Path

We will now return to the discussion of the *Yogic* path. We have seen how Saint *Ekanatha* has described it earlier in the 11<sup>th</sup> and the 12<sup>th</sup> chapters of his *Bhagavata*. He again describes it in the *Ovis* of its 14<sup>th</sup> chapter. We had gone into some of the details already.

Hence, we will note only some salient points from the respective portion of Saint *Ekanatha's Bhagavata*.

It is seen from these *Ovis* that *Yoga* path is confirmed as follows:

*The Shat-chakras (including the Ajna-chakra) to Kaki-mukha to Trikuta to Auta-peetha to Golhata to Seventeenth Kala to Sahasra-dala (the Brahma-randhra) to Bhramara-gumpha (the Peetha of the Hamsah-Soham, where the Shakti i.e. the Kundalini unites with Shiva) = the place where the Jeeva unites with the Shiva.*

Saint *Ekanatha* calls the *Trikuta* as the *Sat-Brahman*. The province (the *Kapata*) of the *Brahma-randhra* is the arena above the *Ajna-Chakra*. The

*Triguna* state continues up to the *Sahasra-dala-kamala* and onwards is the state of *Trigunatita*. The *Sahasra-dala* is the *Chit-Brahman*.

The *Bhramara-gumpha* is the *Ananda Brahman*. It is the place for uniting of the *Jeeva* with the *Shiva*: The *Kundalini-shakti* with the *Shiva*. The province from the *Trikuti* onwards is that of the four *Muktis*: The *Salokata*, *Sameepata*, the *Sarupya* and the *Sayujya*. This is the general layout of *Yoga* path that the *Kundalini* follows. It is important to note that in the *Ovi 14-445*, *Pranava* means the *Kundalini* with the *Pranas*.

### THE ANA-HADA-NADA, THE BINDU AND THE KALA

Based upon the opinion of *Shri Baba Maharaja Arvikar*, the meaning of the *Nada*, the *Bindu* and the *Kala* is as follows:

The *Nada* means the *Ana-hada-nada*: the *Anahata-nada*. It is the *Poorna-Swaroop* *Ananda*. The *Kala* means the *Chid-roopata*. The *Bindu* means the *Ahanta*: the *Aham-roopa*, *Self*. The *Bindu* is the *Sat Brahman*.

In *Baba Maharaja's* opinion, the *Yogi* attains the *Poorna-bodha* at the *Vishuddha-Chakra*. He says that the *Anahata-nada* is the *Realization* of the *Saguna*, as well as that of the *Nirguna*. It is where the *Yogi* is fulfilled.

In one of his *Abhangas*, Saint *Dnyaneshwar* says about the *Anahata-nada* that the *Nada* is the *Brahman* in the *Prakriti*, the *Jada*. It is the purest in the mundane world. It is at the juncture of the *Saguna* and the *Nirguna*; the *Prakriti* and the *Purusha*. Saint *Dnyaneshwar* further says that such a *Yogi* sees it in the *Third Eye* i.e. by his clairvoyance that this *Nada*, the *Ananda* and the *Brahma-pada* are one and the same only. Although these three are named differently, they are the same entity, dwelling in the *Ultimate Reality* i.e. the *Sadguru*.

According to Saint *Dnyaneshwar*, the *Word* i.e. the *Shabda* is the *Ajapa*. It is produced from the *Nada* (the *Dhvani*) and its *Laya* occurs in the *Nada* itself. The corporal body of the *Sadguru*, the *Sadhus* and the saints is the *Dhvani (Nada)* itself, meaning their bodies are *Saguna* form of the *Sat-Chit-Ananda*.

Saint *Dnyaneshwar* further says that the *Nada* and the *Shabda* arise from the *Saguna Sakara*. The *Yogi* merges his *Chetana* into the *Sat-Chit-*

*Ananda* i.e. the *Sadguru* by immersing his *Self* into the *Anahata-nada*. The *Shabda* is the *Ajapa*; it is mute *Jeeva*.

The *Hindustani* saints say that the *Anahata-nada* rises from the *Shoonya*. It has no limits. Therefore, it is called the *Ana-hada* i.e. without boundaries, the limitless. The *Yogis*' singular objective is to hear the *Ana-hada-nada*. Once the *Nada* is heard, the *Yogi* realizes the *Parama Purusha* and merges into *Him*. That is the uniqueness of the *Anahata-nada*, which is borne out by the testimony of the saints and *Yogis*.

### SOME POINTS OF NOTE ON THE YOGIC PATH

In the discussion so far, an ambiguity remains regarding the relative positions of the *Bhramara-gumpha* and the *Sahasra-dala*. From the narrations of different texts, it is seen that some regard the *Sahasra-dala* to be positioned after the *Bhramara-gumpha* on the *Yogic* path and others take its location to be vice-versa.

My experience is that the ultimate experience is of the *Anahata-nada*, which is at the *Bhramara-gumpha*. Therefore, considering this and *Yoga-shastra*, I regard that, technically speaking, the *Bhramara-gumpha* is after the *Sahasra-dala*. This is corroborated from Saint *Dnyaneshwar*'s *Abhanga* reviewed earlier.

It is to note that the *Yogis*, while describing their experiences may use indicative and gross terms in a very general manner. They often refer to the province of the *Ardha-matra* by just using the three terms: the *Ajna-chakra*, the *Sahasra-dala* and the *Brahma-randhra*.

The in-between points are not taken into account, thought to be secondary to these points. This gives rise to many ambiguities, when interpreting their depositions exactly.

Let us see what saint *Janabai* says in one of her *Abhangas*: This *Abhanga* does not have any mention of the *Sahasra-dala*. The path of the *Kundalini* delineated by her is of the *Vihangama-marga*, in the province of the *Ardha-matra*.

The path as per *Janabai* is as follows:

*Trikuta* to *Shrihata* to *Golhata* to *Autapeetha* to *Bhramara-gumpha* to *Dashama-dvara* (*Brahma-randhra*).

In another *Abhanga*, she reckons that the *Anahata-nada* is the highest *ESP* experience of a *Yogi*.

*Yoga-shastra* divides the path of the *Kundalini* into two regions: the *Poorva-marga* (the first sector of *Sushumna Nadi*) and the *Pashchima-marga* (the second sector of *Sushumna Nadi*).

The *Pashchima-marga* is the *Vihangama-marga*. The sector of the famous *Shat-chakras* from the *Mooladhara* to the *Ajna* is the *Poorva-marga*, and the one above the *Ajna* to the *Sahasra-dala*, and the *Bhramara-gumpah* etc., is the *Pashchima-marga*.

So far, we have dealt with the *ESP* experiences of the *Pashchima-marga*: the *Vihangama* path. Saint *Namadeva* reckons these sectors of the *Path* in one of his *Abhangas*.

Saint *Ekanatha* says in his *Bhagavata* that the *Anahata-nada* is the manifested *Paramatman*, the *Vibhuti* of the Lord. It is the farthest position on *Yoga Path*, much beyond the *Chidakasha*, the *Gagana*.

In the 20<sup>th</sup> chapter of *Bhagavata*, he says that the *Anahata-nada* becomes manifest when the *Yogi*, sailing in the raft of '*Yoga*', with the *Guru* at the helm, arrives at the ports of the four *Muktis*. Thus, it is confirmed that when the *Yogi* becomes a *Mukta*, he starts hearing the *Anahata-nada*.

## **The Khechari-mudra**

In the same chapter, further on, while again delineating the *Maha-yoga* path, Saint *Ekanatha* mentions the *Khechari-mudra*, the pinnacle of *Yogic* states. *Yoga Path* delineated in the *Ovis* 20-250 to 268 is as follows:

The initial steps are: 1) The *Atma-natma Viveka*, 2) The *Yam-Niyamas*, 3) The *Asana*, 4) The *Mooladhara-mudra*,

5) Once the above steps are perfected, the *Apana* from the *Mooladhara* and the *Svadhishthana Chakras* changes its direction of flow, from the downward flow to the upward flow.



It then meets the *Pranas*, flowing in the region from the *Anahata-chakra* to the *Vishuddha-chakra*, at the *Manipur-Chakra*.

The *Prana-Apana* homogenize into each other at the *Manipur Chakra*. In *Yoga-shastra*, this action is called the *Samya* or the *Samarasya* of the *Prana* and *Apana*.

When this action takes effect, the *Sthoola-deha* becomes purified, along with the other *Dehas*: the *Sookshma*, the *Karana* and the *Maha-karana Dehas*. Thus, the entire region from the *Pinda*, the *Anda* and the *Brahmanda* becomes purified of the gross elements like the *Kafa*, the *Pitta* and the *Vata* etc.

Then the entire *Nadi-Chakra* system is attuned for *Yogic* action. The past *Karma-fala* stored in the *Jeeva's Linga-deha* is destroyed. While this takes place, the *Yogi* may go through a difficult phase of diseases, impediments on the path and mental imbalance.

The *Yogi* also gets to enjoy the *Siddhis* at this stage. However, whatever the distraction or the lure of the phenomenal world, he should remain steady and firm in his *Asana* i.e. the *Yogic* posture of the self, of mind and body.

6) When the *Samarasya* of the *Prana* with the *Apana* is achieved, the *Shat-chakras* are wound up.

7) Once this stage is arrived at, the *Kundalini* awakens and it enters *Sushumna-nadi* with the homogenized *Prana-Apana*. It starts to climb the winding uphill path of the *Pashchima-marga*, traversing from the *Ajna-chakra* onwards towards the *Brahma-randhra*.

**In short, yoga path is as follows:**

A) For awakening the Kundalini, the steps are as follows:

*Atma-natma Viveka* to *Yama-Niyamas* to *Asana* to *Mooladhara-mudra* to The homogenisation of the *Prana* and the *Apana*: The *Samarasya* to

Appearance of diseases, obstacles and their destruction, and the *Siddhis* to The purification of the four *Dehas* and the *Chakra-nadi* system to The winding up of the *Shat-chakras* to The awakening of the *Kundalini* to The entry of the *Kundalini* into the *Sushumna-nadi* with the homogenized *Prana-Apana* to *Kundalini* taking the uphill path above the *Ajna-Chakra*.

B) From the point the awakened *Kundalini* takes the uphill path of the region above the *Ajna-chakra*, its further progress is as follows:

The *Kundalini* is poised to traverse the path above the *Ajna-chakra* → Opening of the *Kaki-mukha* (the cliff: the *Kapata* at the beginning of the *Ardha-matra*) to the flow downwards of the Nectar: The *Chandra-amrita* from the *Sahasra-dala* to The *Kundalini* emits the *Halahala* (the produce of the *Kundalini* at this stage) which gives back energy to the Senses (*Indriyas*) to function to The *Yogi*'s body is transformed into divine body (*Divya-deha*) to The *Yogi* achieves the *Khechari-mudra*.

Saint *Ekanatha* has used the word *Kaki-mukha*: the *Kapata* while describing *Yoga* path. By this word, he is referring to the point known as the barricade above the '*M*'-*kara*: the third *Matra* of *OM*. The *Yogi* enters the *Ardha-matra* once he can override this obstacle. The further path is that of the *Bindu*, *Ardhendu* etc. to the *Brahma-randhra*.

The *Kundalini*, with the homogenized *Prana-Apana*, poised to trace the *Yoga* path beyond the *Ajna-chakra*, is called the *Khechari* and the state of the *Yogi* then is called the *Khechari-mudra* by Saint *Dnyaneshwar*.

Saint *Dnyaneshwar* says that the *Kundalini*, in this *Khechari* state, with the assimilated *Pranas*, enters the *Sushumna* and it makes the *Chidakasha* as a stepping stone to navigate through the space above the *Ajna-chakra*.

An *Abhanga* of Saint *Gora Kumbhar* is illustrative of the characteristics of the *Khechari* stage. He says that the *Khechari-mudra* is representative of the state of transition from the *Saguna* to the *Nirguna* state. The *Yogi* attains the state beyond the *Nama-roopa* after stabilising in the

*Khechhari-mudra*. The states of *Khechhari* and beyond cannot be described in words.

C) The description of the states of *Khechhari* and beyond of the *Kundalini* as given in the 20<sup>th</sup> chapter of the *Bhagavata* by Saint *Ekanatha* can be summarised as follows:

*Ajna-Chakra* to *Kaki-mukha* to *Khechhari Mudra* to *Auta-peetha* to *Golhata* (beyond the *Sahasra-dala*) to *Bhramara-gumpha* (The final stage) = *Shiva-Shakti-samarasya* = The *Peetha* of the *Soham-Hamsah* = (the *Paramatman*) = (the *Sadguru*)

One can find numerous such details, while expounding the 11<sup>th</sup> *Skandha* of *Shrimad Bhagavata*, shedding light on the *Kundalini-yoga*: The *Pantharaja* (the *Krama-yoga*) of Saint *Dnyaneshwar*.

Even if very informative, we cannot go into all the details within the scope of this short biography of a *Yogi*. The students of *Yoga-shastra* may benefit by seeking out the details from the original source himself.

## **The Jyoti-darshana**

Saint *Shri Ramakrishna Paramahansa* used to say that as the *Yogi* progresses, his interest in the magnificent *Darshana* of the *Ishwara* wanes. In the beginning he starts with the *Dasha-bhuja* (with ten arms) idol of the *Ishwara*. It gives out extensively the light of its magnificence.

Next, he has visions of the *Dwi-bhuja* (with two arms) idol. It does not display any of the weaponries of the *Dasha-bhuja* idol i.e. having ten arms. It is just human in form. The '*Light of Knowledge*' spreads out from it. Later on, the *Yogi* has visions of *Gopala-krishna*: that of a tender baby or pre-adolescent lad. The last of these states is the one when the *Yogi* sees the *Jyoti*.

My experiences exactly match with what *Ramakrishna Paramahansa* says. My deity was the *Dasha-bhuja Ganesha*, our original family deity since old times, with all the many weapons etc. Next, I had visions of the

Lord *Shri Panduranga* of *Pandharpur*. He is *Gopala Krishna* in his pre-adolescent form.

It is one of our family deities, bestowed upon us by a *Natha Siddha* who was the *Sadguru* of my great-great-grandfather, almost hundred and ninety years ago.

The Lord *Shri Panduranga* is known for *His* simple manners and the love that *He* has towards *His* devotees, like that of a father for his son. The main deity of our family since a few millennia is the *Devi Yogeshwari*: the bestower of *Yoga* on *Her* devotees. She is the reigning deity of the *Shakti-peetha* at *Ambejogai* in Maharashtra state, India. She is symbolically the *Kundalini*: the '*Amatra*' or the '*Ardha-matra*' of '*OM*'. She is the icon of the *Vihangama Marga* from *Ajna-chakra* onwards.

I had been unable to understand the significance of these family deities earlier in my life. I used to wonder why such deities are required and why people worship them for generations after generations. None in my family could tell me about it. When I see the matter in retrospect, I am now able to understand their significance, as far as I am personally concerned. After all an accomplished *Yogi* like what I am is an extreme rarity in a family.

I now understand what the providence had done for the *Yoga-bhrashta* or an accomplished *Yogi* with some purpose remaining to be fulfilled of past life like me. It had placed me in such a family, where, unknown to me, the exact deities required on my *Yoga* path were the most important deities, called the *Kula-devatas*. The *Kuldevata* is the deity that has been worshipped for generations by a family. It is the reigning deity of a given family. In this connection, the utterance of *Shri Krishna* cited at the beginning of this biography comes back in my mind:<sup>85</sup>

He says: 'The *Yogi* traversing on the *Path*, who could not attain his goal of *Yoga* in his past lifetime, is reborn in a family most suitable for furthering the objective of his accomplishment. There he will be

following up the imperfect *Yoga* attainment of the past birth.’ A *Yogi* with a purpose remaining unfulfilled does also come back to fulfil it.

In the final stages of *Realization*, I had before my vision the toddler *Bala-krishna*. In fact, when looking at my aged father who mischievously refused to oblige me once, I saw the toddler *Shri Krishna* at the place of his heart.

Finally, I had the *Darshana* of the *Jyoti* above the *Ajna-chakra*. During all that period of many years, the toddler *Shri Krishna* gave me constant company. The details of that incident have been narrated in the earlier part of this narration.

### **THE LIGHTNING-LIKE BOLT AND ASHTA-DAL –PADMA**

I have had the most important *ESP* experience. Later on, after a few years, when I read the biography of *Shri Gajanana Maharaja Gupte*, I found out that he reckons it as the *Supreme* and the final vision of the *Kundalini* meeting the *Parabrahman*.

In the book on *Gajanana Maharaja Gupte*, an incident is narrated in which he had told one Mr Mathure, his devotee, that when the *Dhyana* fructifies, the *Atman* can be seen for a fleeting instant just before climbing to the *Brahma-randhra*. It is seen as a line or bolt of lightning in the *Sushumna Nadi*. The *Kundalini*, at this stage, is called the *Atman* by *Shri Gajanana Maharaja Gupte*. It is the *Jeeva*, in the guise of the *Kundalini*.

However, it can be observed only if the *Yogi* is full of attention at that instant. Otherwise, he misses it since it goes at the speed of lightning. The *Yogi* can see it only through clairvoyance. I am citing my *ESP* experience regarding this phenomenon below.

In my vision, I saw a *Yogi* seated in the *Padmasana*. When I looked at him, our eyes met one another’s. He fixated his sight upon my *Bhroomadhyas*. It was as if the *Bhroomadhyas* of each of us were locked into

one another. Suddenly, a lightning like *Bindu*, giving out pure white light, appeared in my *Bhroo-madhya*.

I felt a sensation of severe throbbing ache at the point of the *Bindu*. All of a sudden, I saw the *Kundalini Shakti*, moving at a high speed arises from the *Bindu*. It was replete with the same pure white light like the *Bindu*. It was like a lightning bolt.

It went into a few gyrations, in the form of the figure ‘Infinity’ ( $\infty$ ), the *Bindu* at the central point where the two loops of the figure ‘Infinity’ meet. I thus could observe eight petals of in all four loops: the *Ashta-dala-kamala* of the *Brahmanda*. After it completed the gyrations, it arose further from the *Bindu* and moved instantaneously to the *Taraka-sthana*.

*Taraka-sthana*, also called the *Taraka-Brahma*, is located above the *Bhroo-madhya* at a distance of approximately four finger-widths from it, going along the forehead.

It then disappeared in the space above. The space above is known as the *Mastaka-sandhi* in *Yogic* parlance. It is located at a distance of four finger-widths above the *Taraka-sthana*, midway between the *Brahma-randhra* and the *Taraka-sthana*.

It was concurrent to the *ESP* experience of the *Lalata* and the *Golhata Chakras*. The *Lalata-chakra* is at the same spot as the *Mastaka-sandhi*, mentioned above, four finger widths above the *Ajna-chakra*, which is at the *Bhroo-madhya*.

The *Golhata-chakra* is above the *Lalata-chakra*. All the *Jeevas* owe their consciousness to the *Golhata-chakra*, the ultimate place of the *Atman* in bodily form. Above that point, the *Jeevas* merge their individual identity into the *Supreme*.

While the *Kundalini* moved above the bright *Bindu*, again there was the sensation of severe throbbing pain at the *Bhroo-madhya*. The elongated loops of the figure of ‘Infinity’ extended towards the temples, up to the

end of the eyelids on either side. They looked a bit like the petals of a lotus, rounded off at their tips.

My experience is confirmed from the *Narayana Upanishada*. According to it, this *Atma-darshana* appears in the form of a rising flame of fire tongue, there is a line like a lightning bolt, in which the *Atman* dwells.<sup>86</sup>

This is the *Jyoti-darshana* coupled with the rising of the *Kundalini* to the *Brahma-randhra*.

The *Shvetashvatara Upanishada*<sup>87</sup> calls this *Atma-darshana* as the *Avyaya-jyoti-darshana*. *Sadguru Shri Nivrittinatha* has likewise said that one can see the light of the *Atman* by the *Guru's Grace*.

Saint *Shri Gajanana Maharaja Gupte* further says that unless the *Yogi* becomes very devoted to the *Ishwara*, surrendering self into *Him*, he would not have the *Atma-darshana* as above. Once the *Yogi* has the *Atma-darshana*, he becomes one with the *Sat-Chit-Ananda-maya Paramatman*.

The *Atman* cannot be viewed with the mundane eyesight. One needs the *Jnana-chakshu*: the *Antar-drishti* (the clairvoyance) for that. Its vision appears to the *Third Eye* of the *Yogi*. The *Darshana* is possible only after the *Yogi* renounces fully his *Ahankara*. Once the *Yogi* has this vision of the *Atman*, his mundane life is becomes transformed into the pure *Brahma-Swaroop*.

*Gajanana Maharaja Gupte* answers the query about why it is possible to view the *Atman*, even while becoming one with it. He gives the analogy of sleep. Just like a person can remember the pleasure enjoyed in deep sleep after awakening, so also it is with the *Yogi* who has seen the *Atman* though losing his identity of self. He can recount the *ESP* experiences from the state of oneness with the *Atman*.

## THE HRIT-SAMVIT-KAMALA AND UNMANI MAHA-MUDRA

In the vision mentioned above, I have narrated my experience of the *Ashta-dala-kamala* that the *Kundalini* traces around the *Bindu* in the

lightning-like manner before leaving for the regions of the *Taraka-sthana* and above.

According to the *Chhandogya Upanishada*, the eight-petalled lotus is in the *Daharakasha*. This is the same as the *Ashta-dala-kamala* of the *Hamsa Upanishada*. From the word '*Daharakasha*' comes the name *Dahara-vidya*: the alternate name for the *Brahma-vidya*.

When the *Kundalini* abandons it to traverse the regions higher than it, the *Yogi* attains the *Turiya* state. In my experience, narrated above, I had gone up above the said *Lotus*, even higher above the *Taraka Brahman*.

The *Sanskrit* terms for the '*Third Eye*' are *Divya Chakshu*, *Tritiya netra*, *Shiva-netra* and *Antar-drishti*. Some *Yogis* reckon that there are three '*Third Eyes*' or '*Divya-chakshus*'. Those three are each in the *Bindu* above the *Ajna-Chakra*, the *Trikuti* and the *Bhramara-gumpha*. Since they all have mutual connections at the *Bindu* in *Ajna-chakra*, many *Yogis* cannot distinguish their separate existence.

The full-fledged experience of the '*Third Eye*' is to be had only at the *Bhramara-gumpha*. Since it is a place of the *Anahata-nada*, the experience of *Anahata-nada* in itself signifies the opening of the '*Third Eye*' thereat. There is no supreme vision than that of the '*Third Eye*' located in the *Bhramara-gumpha*. It is in itself the '*Eye of the Brahman*', the supreme vision of all visions.

*Pt. Gopinatha Kaviraja* says that in between the two *Divya-chakshus*, there are eight parts. They are known as the *Agra-nakha*. That is the *Ashta-dala-kamala*. The *Yogi* attains the *Unmani Maha-mudra* when he turns his *Third Eye* towards the *Agra-nakha*. This act is known as the *Surati* in the *Vihangama-marga*. The *Yogi* experiences bliss in that state. *Surati* and *Nirati* are special *Yogic* terms employed by the North Indian saints of the *Vihangama Marg*.

*Kabir* asks the *Yogi* to go beyond *Surati* and *Nirati* in '*Surati Nirati mai kya janu...*'. I had attained this *Maha-mudra* when I experienced the *Ashta-dala-padma*. It is also known as the *Manasa-Chakra*. The attainment of the *Unmani* is a state beyond the *Sahasra-dala-kamala*.

Literally the words *Kamala/Padma* mean *Lotus*. In the *Yogic* parlance, they mean a *Yogic Chakra* in a general sense. However, *Pt. Gopinatha Kaviraja* says that the terms *Kamala* or *Padma* are applicable to a



*Chakra* only after the *Kundalini* has pierced it during the process of *Shat-chakra-bhedana*.

After the said *ESP* experience of the *Ashta-dala-padma*, I had the vision of the *Bhramara-gumpha*.

I have said that I had been experiencing the *Anahata-nada* that emanates from the *Bhramara-gumpha* since a very long time. Much later, I was fortunate enough to have the beautiful vision of the *Bhramara-gumpha*. Further on I experienced the black statue, symbol of the *Paramatman*.

These later visions were about the *Urdhwa-sahasrara*, the innumerable-petalled lotus, known as the *Kolhata-chakra*, or the *Divya-Sahasrara*. We have seen its location in the *Vihangama-marga* chart earlier. Therein, we had designated it by the name of 'Golden Lotus no. 2'. The *Yogis* say that this *Divya-Sahasrara* is illuminated with the light emanating from '320 million Deities', the governors of various functions of the universe.

After the experience of the *Ashta-dala-kamala*, my sight would always be centred upon the top of my forehead, the *Taraka-sthana*, wherein the line-like lightning had disappeared. Even if I were doing any work, I used to be conscious of that. The centring was taking place at the *Lalata-chakra* located there. The path of the *Kundalini* there is: *Ajna-chakra* to *Lalata-chakra* to *Sahasrara-chakra* to *Nirvana-chakra*.

## **The Mastaka-sandhi**

As said earlier, the *Mastaka-sandhi* is a point on the *Yogic* path four-finger widths above the *Taraka-sthana*. Beyond it again at the same distance is the *Brahma-randhra*. Many years ago, much before I started to have the *ESP* experiences and *Yogic* visions, I used to get a throbbing sensation pulsating at the *Mastaka-sandhi*.

It felt as if I was sensing some *ESP* at that point and sending out some message through an invisible antenna from that point. It might be a kind of reception and broadcasting centre for thought waves or similar *ESP* sensations.

That region can be designated as The *Mastaka* in general and the path the *Kundalini* takes there is as follows: 'The *Bindu* above *Ajna-chakra* -

The *Lalata* - The *Lalata-sandhi* - The *Mastaka-sandhi* - The crown of head - The *Brahma-randhra*’.

The *Aghori* couple that I have mentioned earlier was trying to stop the transmission and reception that was going on from the point of *Mastaka-sandhi*. In fact, the transmission /throbbing sensation was a sign of my *Kundalini* being positioned at that point. It was trying to climb upon *Yoga* path ahead. This or higher up might have been the position of the *Kundalini* since my birth.

### **Sahasra-dala-kamala (Golden Lotus)/Shoonya-chakra**

Bedecked with many colours, the lotus of 1000 petals is above the *Brahma-randhra*. It is endowed with all the principle *Shaktis*. When the *Manasa*, the *Pranas*, with the *Kundalini* stabilise there, the *Yogi* attains the *Mukti*. I had its vision in the form of a multi-coloured circle of the full moon, with a white crescent surrounding it. It was as if I was looking at the lotus from above or below it. At its centre was a *Shoonya*.

It was, in fact, *Kolhata-Chakra* having innumerable-petals. It is alternatively called the *Divya Sahasrara*. We are calling it the *Golden Lotus* (2), or the *Urdhwa-sahasrara*, in order not to confuse it with the commonly known *Sahasra-dala-kamala*.

Almost invariably, the *Yogis*’ talk centers upon the *Sahasra-dala-padma /Sahasrara-chakra*. There is certain confusion amongst the *Yogis* on account of the famous book, ‘*Chit-Shakti-Vilas*’ of Swami *Muktananda* on the matter. He has described a vision of a *Golden Lotus* falling upon his head. Many *Yoga* students started talking of it since *Muktananda* was a famous *Kundalini Yoga* exponent, a disciple of Swami *Nityananda* who was held in great reverence because of his immense *Yogic* powers.

However, if seen from the old texts and *Tantrika* belief system, the *Sahasrara Lotus/Chakra* is pure white in colour. Sir John Woodroffe also describes it as pure white, lustrous, and whiter than the full Moon in colour in his book, ‘*The Serpent Power*’, in the commentary on *Verse* 40, on pp 419 to 427, based upon ‘*Shat-chakra-nirupana*’ and other *Tantrika* texts. I am referring to the *Chakra* as having *Golden* hue, based upon my own visions of the same in combination with The *Golden Lotus* no. 2 (*Kolhata Chakra / Divine Sahasrara / Urdhwa Sahasrara Chakra*).

In order to put the matter straight, the *Yoga* path showing their respective positions is as follows: *Ajna-chakra* - *The 1000 petalled Lotus (1)* [aka *The Golden Lotus (1)*] - *Trikuti* - The 7<sup>th</sup> *Shoonya* (the *Brahma-randhra*) - The *Sahaja-deep* - The 6<sup>th</sup> *Maha-shoonya* (the sixteen-petalled lotus in the *Brahmanda*) - *Bhramara-gumpha* - *The Golden Lotus (2)* [*Divine Sahasrara, Urdhwa Sahasrara, or the Kolhata-Chakra*].

The last one is the *1000-petalled Lotus (2)*, or the *Golden Lotus (2)*. The *Parama Shiva* dwells there. It is the abode of the *Parama-santas*. **This Lotus is the composite of the four Divya Lokas i.e. (The Satya-loka - The Alakshya-loka - The Agama-loka - The Anami-loka).** The students may refer to the Vihangama Path Chart in this book.

### **BHRAMARA-GUMPHA, SAHASRA-DALA AND BRAHMA-RANDHRA**

About ten years ago, I had some special visions. Those were with a gap of a year in between.

The first was where I awoke in a '*Divine space*'; I was in the *Golden Lotus*. I recognised that this is the same lotus that the *Yogis* know as '*The Divine Lotus of Innumerable Petals*'. Looking around, I saw that I was surrounded by a dense golden hue, divine in appearance, in all the directions. The entire space was infinite and golden. I sensed that the golden hue was infinitely pleasant.

I recount another incident here. My daughter had presented me an idol of *Ganesha* made in sandalwood. One day, when I took it into my hands, it lit up from the bottom to the top in a divine pure white light: the colour of white marble.

In my current vision I sensed that the same white colour of the *Ganesha* idol was transformed into the golden hue of the lotus. At the centre of the lotus, there was a divine object. Its size was that of a *Bhramara* – the wood-boring beetle or a small opening rose bud.

That object in the centre was continuously pulsating as if the beetle were caught inside the lotus, trying to escape from its closed petals. That object, too, was of the same golden hue as that of the lotus I was inside. It was also alit in the golden light surrounding it. The light appeared to be coming from inside it and as well as from the Lotus, spreading to its

outside. It was as if indicative of the *Atman* inside that central object, as described by Saint *Shri Nivrattinatha* in an *Abhanga*.

That object was like the thumb-size *Purusha*,<sup>88</sup> as the *Shrutis* describe the *Atman*. It looked like a golden beetle, or a small budding flower, or a bud, or a small *Shiva-linga*.

The very next day, in the newspaper I read, there was a picture of a golden *Ganesha*, seated in a *Lotus Flower*. That object could be comparable to the said picture.

Though the central object seen in my vision was stationary at one place like a bud, it was pulsating like a beetle at the same time. In short, that golden object was pulsating rapidly. It was quiet all around. There was lucidity in the picturesque scene. My mind was fully at peace: without anxiety, fear, rush and other plethora of feelings. It was in a transcendental state, riveted upon this *Divine Thing* that it beheld. When I took that thing into the fold of the hands, it did not manifest as any earthly one or with any mass, weight, matter, or any other grossness.

It was purely *Ethereal*. The surrounding *Golden Glow* and the *Golden* transparent wall-like petals of it did not have any corporeal or material elements within them. The *Golden* hue, the *Golden* space, the *Golden Lotus*, or the surrounding enclosure was limitless. It was not an enclosure truly speaking: not an enclosure at all, but a very vast space. The *Golden* hue appeared, say like fog in the surroundings that was somewhat appearing limiting the space up to a distance.

Beyond it laid the vast expanse, which was filled with the *Golden Light* everywhere. It was obliterating the expanse beyond and thus though limitless, making the space to appear finite. The *Golden* hue was in all the directions, like mist, including up and down. The *Light* was very very soft like that of the full Moon night but it was much more luminescent.

From a distance, the space looked big. Entranced by it, I took two-three steps towards it and tried to hold the central pulsating thing in the cupped palms of my hands. That object was suspended freely in the space around it. When I tried to take it in the cup of my palms, its size became actually that of the *Brahma-teertha* within the cup of the palm.

That thing stayed just momentarily within the cup of my palms. Instantaneously, I heard the words of my mind: '*Oho! This is the*

*Brahma-kamala: The Lotus of the Brahman and I am within its folds.* As soon as these words materialised, that divine thing, with the entire space and the golden lotus, as well as my palms vanished. I became fully aware of my surroundings.

In the moment that I held that thing in my hands, it did not give feeling of a corporeal object. It felt *ethereal*. I, too, was not a being, corporeal in form. The entire vision was *ethereal* in nature.

Everything in it was *ethereal*: The space was alit with *Divine Light*; my palms were alit and *ethereal*; the thing and the *Lotus* (the *Brahma-kamala*) were lighted in golden hue. In all its surroundings I could behold, there was light and light alone, that too, of the *golden hue*.

My palms, 'The *Object*' within the *Golden Lotus*, and the *Golden Lotus* itself were all *Light*, pure *Light*. There was no boundary to the *Golden Lotus*: it was infinite in magnitude. Its expanse could not be gauged.

I am giving below what the vision meant as per the multifarious iconology of *Yogic* symbolism. The pulsating object was the icon of the *Hamsah*, the *Paramahansa*, the *Jyoti* and the *Parabrahman*. The space surrounding it was the *Manasa-sarovara*. The beetle tasting the pollens of the lotus and its pulsations were the icons of the *Akshara Brahman*.

While the vision was going on, my attention was riveted upon that *Divine Golden Thing*. I took it in the cup of my palms, as if it were a butterfly. I felt immense joy and peace when I held it, though just momentarily.

The vision of the *Golden* object was equivalent of the *Realization* of the *Deity*. It indicated that I had achieved my objective of *Yoga*. It was tantamount to the uniting of the *Shiva* with the *Shakti*: The *Kundalini*; the *Golden Lotus* standing for *Shiva* and the pulsating object for *Shakti* or *Kundalini*.

The throbbing object was the personification of the *Anahata-nada* in the *Bhramara-gumpha*. The surrounding *Golden Lotus* was the *Divya Sahasrara*: the *Kolhata-Chakra* of infinite petals. It is the dwelling of the *Paramatman*.

Saint *Dnyaneshwar* describes in an *Abhanga* the moment when the *Anahata-nada* appears. He says: 'The *Yogi's* head is the *Akasha*: the

*Gagana*. He hears the *Nada* of the *Chid-roopa* in his *Dik-roopa* ears: The *Clairaudient Sense*.’

Saint *Dnyaneshwar* further says that ‘The *Anahata-nada* does not manifest in any of the seven *Chakras*: the region from the *Mooladhara-Chakra* to the *Sahasrara-Chakra* (1). The *Kundalini* dwells in that region, without manifestation of the sound.

The *Anahata-nada* is heard only when the *Yogi* stations *Her* in the *Chid-roopa*.’ Saint *Dnyaneshwar* highlights that those *Yogis* for whom the *Anahata-nada* has manifested i.e. the *Kundalini* has risen higher up above the seven *Chakras*, including the *Sahasrara Chakra* (1), are the *Jeevanmuktas*: the saints.

In this *Abhanga*, Saint *Dnyaneshwar* most clearly states that the place where the *Anahata-nada* manifests is none of the seven *Chakras* from the *Mooladhara* to the *Sahasrara* (1). It arises in the *Gagana*: even beyond the *Chidakasha* of the *Trikuti*. It is the space still higher than these *Chakras* in the *Mahadakasha* of the *Bhramara-gumpha* and above. It is the *Nada* of the *Chid-roopa* and not just that of the *Kundalini* entering the *Sushumna*, as some, including *Shankaracharya* in *Yoga-taravali*, appear to believe.

The above elucidation is based upon what Saint *Dnyaneshwar* says in the said *Abhanga*. He has thus contradicted *Shankaracharya*’s assessment in *Yoga Taravali* that the *Anahata-nada* manifests as soon as the *Nadi* system is purified.<sup>89</sup>

Readers may kindly note that I am not contradicting personally the great *Acharya* but Saint *Dnyaneshwar* is found to be doing it, from an equal stature. One reader got confused in reading the matter here correctly and whimsically commented upon it as a mark of my arrogance, and berated me for contradicting the great *Acharya*. Yes! I may, if I can, with due respect to him, but not here!

Like *Shrimad Shankaracharya*, Saint *Dnyaneshwar* contradicts the views of many others who place the *Nada* manifestation anywhere other than in the *Jeevan-mukta* state of the *Yogi*. His statements on the matter, especially that the *Anahata Nada* appears in the *Jeevan-mukta* state i.e. in the highest place, that of attaining the *Chid-roopa Atman*, are consonant with Saint *Ekanatha*’s statements that we are familiar with.

## THE GOLDEN LOTUSES

We would now turn back to my vision of the *Golden Lotus*. The vision indicated the transition from the *white* coloured *Ajna-chakra* to the *Brahma-kamala* of golden hue.

It could not be seen clearly whether the pericarp of the *Golden Lotus* was turned downwards towards the crown of the head; or otherwise upwards towards the *Akasha* above; whether the *Lotus* was turned upwards or down facing.

The luminescence and the petals of '*The Divine Lotus*' and the translucent ethereal matter were spread on both sides of the crown: upward as well downward of the centre of the *Lotus*. Therefore, it appears to be made up of both the *Sahasrara-padma (1)* and the *Kolhata Chakra (Sahasrara-Kamal-2)*, joined together at their pericarps. The pericarps of both these lotuses appear as joined together, with no gap in between.

It is as if two lotuses are joined at their stems, so that one lotus, i.e. *Golden Lotus (2)*, faces skyward and the other lotus i.e. *Golden Lotus (1)*, faces the crown of the head, without any gap at their pericarps. Such are their relative positions in the *Brahmanda*. Some *Yogis* see only the lower lotus i.e. the *Sahasrara (1)*. However, a few fortunate *Yogis* do see both the lotuses: one facing upward and the other downward. The upper *Kolhata Chakra*: The *Golden Lotus (2)* has infinite petals, whereas the lower *Lotus* has less i.e. of the order of 1000 and multiples of 1000.

The *ESP* experience of appearance of both the *Lotuses* is alike, except the pericarps turned in opposite directions to each other's. The upper one has its face skywards, with the pericarp and stem turned towards the *Murdhni*, toward the *Sushumna path* below. The lower lotus has its face downwards: towards the crown of the head, with the pericarp and stem turned upward: toward the *Murdhni*.

If one gets the vision of both the lotuses together, as I had seen, whether the lotus is facing upward or downward cannot be made out. Only a *Yogi*, who has seen both the lotuses together, can vouch for the existence of two lotuses. Others are content with the vision of one lotus only: the lower one. In fact, many are happy with even just reaching the *Ajna Chakra*.

One *Yogi* from the tradition of *Swami Nityananda* of *Ganeshapuri* had seen the lower lotus. His *Guru* had also seen only the lower lotus. His *Parama-Guru* i.e. *Swami Nityananda* had seen both the lotuses and he was stationed in the higher lotus. He exhorted the *Yogi* to go higher up from the lower to the higher lotus. This story I learned about three to four years after I had the vision of these lotuses.

From my vision of the two *Golden Lotuses*, both the lotuses seen together, I can say that the *Yoga* path as above can be summarised as follows: *Urdhwa-sahasrara* (the usual *Sahasrara-padma* of 1000 petals) → *Bhramara-gumpha* (above the *Brahma-randhra*) (The place of the uniting of the *Jeeva* and the *Shiva*) → *Divya Sahasrara* /The *Kolhata Chakra*/ The Infinite-petalled *Lotus* (The place of the *Parama Shiva*).

We are terming the *Golden Lotus (1)* as the *Urdhwa-sahasrara*. This is in relation to another 1000 petalled lotus that at the other end of the *Sushumna* below the *Mooladhara Chakra*, known as the *Adhah Sahasrara*.

**The Golden Lotus (1):** It is depicted as petals face down on the *Murdhni-sthana*. Its pericarp is skywards. Every textbook of *Yoga* shows and reckons it as the one and the only *Sahasra-dala-kamala*, or the *Sahasrara Chakra*, including John Woodroffe's '*The Serpent Power*'. It is shown as stationed before the *Brahma-randhra*, on the *Sushumna path*.

The *Brahma-randhra* is located in its pericarp. This *1000-petalled Lotus* is situated after the *Ajna Chakra* but before the *Trikuti*. Its colour is white as shown by these authorities. However, as per my experience, and that of *Swami Muktananda*, it is golden in hue.

The positions of the *Bhramara-gumpha* and the *Kolhata Chakra* are after the *Trikuti*. The *Kolhata-Chakra* is also known as the *Golhata Chakra*.

The *Yoga path* in this region is like this: '*Sahasra-dala-kamala (1) - Trikuti - Brahma-randhra - Bhramara-gumpha - Kolhata Chakra (The Golden Lotus (2))*'.

**The Golden Lotus (2):** It stands with the pericarp towards the *Murdhni-sthana*. Its petals face upwards to the sky. It is also called the *Kolhata Chakra* and is at the *Murdhni-sthana* after the *Bhramara-gumpha*. It is the signifier of the *Nirakara Brahmanda*. It is in the *Anami Loka*, after



the *Satya Loka*, the *Alakshya Loka* and the *Agama Loka*. It is the abode of the *Parama-santas*.

The *Yoga path* here is: ‘*Ajna Chakra - Sahasra-dal-padma (1) - Trikuti - Brahma-randhra - Talu-Chakra (The Parama-shoonya) - Bhramara-gumpha - Kolhata Chakra*; The Infinite-petalled Lotus at the *Murdhni-sthana* = The *Golden Lotus (2)*.

The golden hues of both these 1000/infinite petalled lotuses are blended into one. The pericarps of both the lotuses cannot be seen as they are merged into each other. This is so because they are located in the infinitesimal region near the *Brahma-randhra*.

The *Yoga path* from the *Sahasra-dala-padma (1)* to *(2)* is indeed very short, dimension-wise. All these points, with those in between, are located at a minutest point of the *Murdhni-sthana*: just a space the size of a small ant’s eye, figuratively speaking.

Truly speaking, there are no physical dimensions or distances in the *Chakra-Nadi* system at this point. The *ethereal* matter that the *Nadis* and the *Chakras* are made up of is beyond physical or physiological measurements.

When we talk about a point in the *Brahma-randhra complex*, there is just a little separation, which cannot be distinguished by many *Yogis*. Only the most diligent and fortunate *Yogis* can distinguish between all these points ranging from the *Golden Lotus (1)* to the *Golden Lotus (2)*. The *Brahma-randhra* itself is known to the *Yogis* to be a space figuratively equivalent to the dimension of the eye of an ant.

That is why the *Yogis* differ in the number, designations, nomenclature and the relative position of the *Chakras* located in close vicinity of the *Brahma-randhra*.

Here we have mentioned the infinitesimal place at the *Brahma-randhra*/the point at the top of the *Murdhni-sthana*. It is to be understood in the light of the *Shakha-chandra-nyaya*, meaning indicative and not definitive.

The vision of these lotuses, therefore, appears like that of a single lotus with the petals spread in all the directions, up, down and side-ways. In short, their combined vision is that of a single myriad petalled lotus: the

same as would appear as if the pericarps of the two lotuses were removed and then the *petalled* portions were glued together at that point.

Of course, only the fortunate *Yogi*, who has been to the *Upper Golden Lotus*, can testify to this phenomenon. Others who reach only the *Lower Lotus* can envision but one *Lotus* of 1000 petals. *Swami Nityananda* of *Ganeshapuri* had indicated this position of two Golden Lotuses to a disciple of his tradition in his vision as narrated earlier.

The anomaly in the *Yogic* texts arises at the hands of the non-initiates and *Yogis* stationed in the *Lower Lotus*, showing only the downward turned lotus of the *Sahasrara-chakra* as the final destination of the *Yogis*.

Yet another kind of anomaly arises in the *Yogic* texts because, in a general manner of speaking, the *Yogis* often use the *Yogic* terms in a broader perspective. It is a kind of use of the extended *Yogic* terminology in which the gross description is substituted for the finer aspects of the *Chakras* and other *Yogic* states e.g. many *Yogic* texts, including those by *Swami Satyananda Sarasvati*<sup>90</sup> of *Munger Ashrama*, speak of the *Ajna Chakra* as the ultimate state or stage for rise of *Kundalini* and the *Yogis*.

From our discussion so far, the students must have realized that it is not at all the case. It is in this way that we have to interpret Saint *Dnyaneshwar's Abhanga*. In it, Saint *Dnyaneshwar* says that 'I am sitting at the root of the *Golhata* - the same as *Kolhata-Chakra* as we have so far referred to it.

The upper *Sahasrara*, the *Kolhata Chakra* is also called the *Urdhwa-mukha* or the *Divya Sahasrara-kamala*. It contains the *Unmani Kala*. The light of the *Nada* and the *Bindu* are at the *Dashama-dvara*, the *Brahma-randhra*. In that state *The Jyoti = the Light = Nada = the Bindu*.

It is the state that Saint *Dnyaneshwar* has described as '*Beyond the ambit of the Nada, Bindu, Kala and Jyoti*'. The *Yoga path* ends there. The space at this point, however, is infinite.

My vision of the *Divya Sahasrara* along with the *Lower Golden Lotus (I)* indicated that I had all along reached my goal. There was no further going on for me and for that matter, for none who reaches that point.

## MARKANDEYA RISHI'S VISION OF THE DIVINE BABE

I have to tell one more aspect of my vision to analyse the matter fully. In the *Shri-Mad-Bhagavata*, there is an incident in the life of *Markandeya Rishi*. He is a *Rishi* who is depicted as *Chiranjeeva* i.e. immortal in the *Puranas*. There is one *Purana* by his name, called the *Markandeya Purana*. He is regarded as a great devotee of Goddess *Parvati*, the *Jagadamba*. The story given here is from the *Shrimad Bhagavata Mahapurana*.

Once he desires to see the *Maya* of the Lord. He requests the *Lord* to show him *His Maya*. As a result, *Markandeya* was given the vision of the *Pralaya*: The *Holocaust*, the *Laya* or the end of the world. From its terrible nature, he somehow started to recover. Then he had a special vision of the *Lord* and *His* subtler *Maya*.

The *Twentieth Skandha* of *Shrimad Bhagavata* contains some beautiful *Shlokas*<sup>91</sup> in the narration. The *Rishi* saw a vast banyan tree in the waters of the *Pralaya*. Its branches were partially submerged in the *Pralaya* floods, heaving with the waves of the turbulent waters. A *Divine Infant*, his body emanating light, was sleeping in perfect bliss upon a leaf of the banyan tree.

The infant and the leaf, were heaving upon the floodwaters. Its *Divine Light* was dispelling the darkness of the *Pralaya* surrounding it. It had the complexion of emerald. Its face was beautiful. The *Divine Infant's* neck was conchoidal. Its chest was broad. Its nose was like the beak of a parrot and the eyebrows were attractive. Its lips were bright red. Its redness was spreading over its face. The smile on its face was entrancing.

Its abdomen appeared tender like a new leaf of a *Pippala* tree. It was beautifully undulating with its breathing. It wore small earrings made of pomegranate flowers, beautiful red ones, in its conchoidal ears. The corners of its eyes were just a shade of red. Its face and smile were bewitching. It had beautiful tiny fingers. Its hair were dark black and curly.

It held one of its lotus-like feet in both its lotus-like hands. It was sucking on its beautiful toe, relaxing joyously upon the banyan leaf. When the *Rishi* was beholding the infant, he was sucked into its body along with

its breath. He then saw the entire universe within its body and came out of its body along with its breath.

When his eyes fell again upon the *Divine Infant*, it was smiling beautifully at him. Bewitched and attracted by that charming infant, he wanted to take it in his embrace. As he extended his hands, the infant vanished. That *Divine Infant* was no other than the Lord *Himself*. He had fulfilled the *Rishi's* desire to witness *His Maya*.

I cited this incident from the *Shrimad Bhagavata* because it is analogous to my vision narrated above of the *Golden Lotuses*. The beetle-like thing within the bud vibrating in the *Golden Lotus* was akin to the *Rishi Markandeya's* vision of the *Divine Infant* undulating over the waves of the waters of the *Pralaya*.

Both the *Pulsating Thing* I saw in my vision and the *Divine Infant* of *Shri Markandeya Rishi's* vision were equally beautiful and charming. The *Divine Thing* with the *Golden Lotus* vanished as soon as I tried to hold it in my *palm-cup*, remaining just momentarily in my hands. My action was analogous to the *Rishi's* action to hold the *Divine Infant* in his arms and its suddenly vanishing along with the entire scene.

I have already said that while I was holding the *Divine Thing* momentarily in the cup of my hands, it gave me an exquisite happiness, joy and pleasure with tranquillity of mind. No doubt, it was the *God's Entrancing Darshana* for me, in that manner.

## GOLHATA-CHAKRA AND DUSKY-COMPLEXIONED YOGI

Almost two years of the vision of the *Ashta-dala-kamala* and shortly about six months or so after the vision of the *Golden Lotuses*/the *Kolhata* or the *Sahasrara Chakras*, I had another important vision. Again, I saw the *Yogi* of my *Ashtadala-padma* vision. He was sitting in the same *Padmasana* posture, with his eyes closed and in the *Samadhi* state like before.

He had dusky luminous complexion, like the rain clouds as before. I did half a gyration around him to come face to face with him. That was indicative of traversing through the *Bankanala-nadi*. When I looked at him, my sight locked at his *Bhroo-madhya* as before. I fell at his feet, prostrating before him.

Suddenly, a stupendous flow of the *Shakti* emerged from my *coccyx*, at the lowest portion of the spinal cord. It travelled with extraordinary speed through the *spinal cord*, going right up to my *Brahma-randhra*. This action took hardly a moment. As soon as it happened, I lost all consciousness. I went into the *Samadhi* state. How long I remained in it, I cannot tell. However, it might have been a pretty long time before I awoke from that state.

When I became slowly aware of myself, I started hearing a pounding sound in my head like the hooves of a galloping horse. It was as if I was hearing my own heartbeats. However, who can hear his own heartbeats, without a stethoscope?

What I was hearing was the *Anahata-nada*, the first thing while coming out of the *Samadhi* as I was regaining consciousness. I was made conscious of the *Anahata-nada* that had taken me to the *Samadhi* state. It was the *Samprajnata* as well as the *Asamprajnata Samadhi* beyond it, the *Unmani* or the *Turiya* of the *Yogis*.

It was the experience of the state of *Samadhi*: the state of supreme trance in which there was the total *Laya* of consciousness. With the *Kundalini* moving directly from the *Kanda* to the *Brahma-randhra complex*, bypassing all the *Chakras* in between: from the *Mooladhara* to the *Ajna Chakra* and other *Chakras* above the *Ajna-Chakra* to the *Golden Lotus (2) - Golhata (Kolhata) Chakra* and even beyond. It was a true out-of-body experience.

Later on, when I came across the *Abhanga* of Saint *Dnyaneshwar*, describing a similar experience with the dusky *Yogi*, I understood the *Yogic* aspects of the experience fully. After reading a few more *Abhangas* of Saint *Dnyaneshwar* and other saints, the mystery was also unravelled about who was the *Yogi* in the *Padmasana* seen twice by me. They say that higher up, the *Yogi* sees himself. Thus, my experience was vindicated by what the saints say. The sight of the dusky-complexioned luminous *Yogi* is the final form of the *Atman i.e. the Self* that a *Yogi* sees.

That type of vision is an obsession with the saints like *Dnyaneshwar*, *Tukarama*, *Namadeva*, *Meerabai* and others. They variously describe *Him* as '*The Black One*' and '*The Blue-bodied (Suneel)*', etc. They call *Him* as *Ghanashyama*, Lord *Shri Krishna*, Lord *Panduranga*, Lord *Shri Vishnu* and Lord *Shri Ram* etc. who are known to have that kind of luminous dusky complexion.

They seek to have that vision permanently with them as their final goal. *Shri Ramakrishna Paramahansa* also subscribed to it, albeit his icon for the dusky luminous complexion was the *Dakshineshwara Kali*. That Goddess is also like Lord *Shri Krishna* in complexion. One of her much liked names is ‘*Shyama* - श्यामा’, just like Lord *Shri Krishna* is called by the loved name of ‘*Shyama* - श्याम’, both meaning the same i.e. of the dusky complexion.

My experience has thus revealed to me why all of these saints have been after the icon-worship of these Gods and Goddesses, even when simultaneously they vouch for the *Parabrahman* in the *Nirguna* and *Nirakara* aspect.

Another important confirmation also emerged from this vision. The *Anahata Nada* I heard at the almost end of the *Samadhi* trance state while emerging out of the *Nirguna Nirakara* to the *Saguna Sakara* was proof positive that the *Yogi* hears it till he is at the borderline between the *Saguna* and the *Nirguna*. It is his constant companion, as the Saint *Gajanana Maharaja Gupte* says, twenty-four hours a day, not just while awake but even while asleep. It also proved to me that my experience of the *Samadhi* state was real and not just some imagination of the mind.

### THE YOGI OF DUSKY COMPLEXION AND ANAHATA-NADA

I have already narrated the incident at *Krishna-tai*'s home when I was embraced by Lord *Shri Krishna*, the *Dusky-complexioned*. When it happened, I was hearing a high sound of bells tolling. The *Anahata-nada* had reached the crescendo. It was tolling like that for a very long time, during our embrace and even when I was called and advised by *Krishna-tai* about the matter.

When I started hearing the *Anahata Nada*, its sound was like that of a small hand bell, very soft. Later on, as the time passed, in about half a year, it progressed to a high crescendo. I was at that time unaware that it was the *Anahata-nada*, the thing most desired by the *Yogis* as their ultimate goal. I became afraid that it was some kind of a malady.

I went to take *Darshana* of *Gajanana maharaja, Shegaon*, with entreaties to stop it all. My request did not materialise. He might have understood that I was unaware of its significance. Secondly, none, even

the saints, can stop the *Anahata-nada*. Eventually, having reached the ultimate stage, the *Yogi*, would come to know about what it signifies.

However, while at *Krishna-tai's* home, I did not feel any fear of the sound. I was united with Lord *Shri Krishna*. What harm could have befallen me. He would not allow it. That incident and further assurance by *Krishna-tai* convinced me that nothing was wrong about it.

I had been to *Pandharpur* in the year 1991 for the first time, with my wife. My experience of that visit was very interesting and significant. I would just recount a something about it. I was allowed to sit next to the Lord *Vitthal* for all the time they were conducting the *Poojanam*, from 0430 am to 1300 hrs. The priest gave me the *Prasada* in a trance state. These things were noteworthy.

When we alighted from the bus at *Pandharpur*, we went straight to the temple of Lord *Vitthal*. I was overcome with strong emotion and remained prostrated before the Lord for a long time. Usually, the security guards drive away the devotees from the sanctum sanctorum within no time. However, the priest asked the guards and others not to disturb me in my trance. The *Samadhi* I reached on that occasion is one of the greatest moments of my life. That time, too, the *Anahata Nada* had reached its crescendo. It was ringing all the time I remained prostrated.

I realize that the *Dusky Complexioned Yogi* whom I had seen in two of my visions narrated above was no other than the Lord *Himself*. It is *Him*, whom the saints had found. It is *Him*, whom they praise in their *Abhangas*: The Lord *Shri Krishna*, or call *Him* by any of *His* innumerable names, *He* is ***The One and The Only One*** to qualify as the ***Dusky Complexioned Yogi***.

The idol of the Lord *Panduranga* is the living icon of *The Yogi of Dark Complexion*. Every *Yogi* sees *Him*, when *He* has reached the goal. A psychic had earlier told me that I had reached the goal all along. He implied that all along I had seen *Him* and realized unto *Him*.<sup>92</sup>

Saint *Dnyaneshwar* recounts his vision of that *Yogi* in an *Abhanga*. He says: 'I have seen "*The Dark Complexioned One*". I saw the universe within *Him*. *He* is the origin of the entire universe. '*That One*' is the *Seventeenth Kala* incarnate.'

In yet another *Abhanga*, he says: '*The Dark One* who is seen at the *Brahma-randhra* and the *Bhramara-gumpha* is enticing. My mind becomes ecstatically bound to *Him*. *He* is the famous *Ananda Itself*. *He* is everywhere, in all the beings. There is nothing else in this universe. The blissful state that materialises from *His vision* never fades. This is the vision of *His Swaroopa*.'

The point of getting such a vision is the region of the *Brahma-randhra* and the *Bhramara-gumpha*. From Saint Dnyaneshwar's *Abhanga* no. 767, in which he says that he is sitting at the root of *Golhata Chakra*, having this vision of the *Black One*, we can deduce that the *Golhata* is also close to this region of *Brahma-randhra* and *Bhramara-gumpha*.

Another *Abhanga* of Saint Dnyaneshwar points out one more dimension of this vision. He says: '*The Dusky One* is *He* who dwells in the *Gagana*. I dwell in *Him* who is without decay or demise, *Akshaya*. I am seeing the *Atman* in the form of the *Atman, Itself*, becoming one with *It*.'

Let us listen some more about '*The Dusky-complexioned One*' in Saint Dnyaneshwar's another *Abhanga*: He says: '*O Muktabai!* My dear little sister! Listen. The *Yogi* attains to the '*One Who Is One with The Universe*'. That is the state of *Samarasya*. Only when this state of *Samarasya* is attained, then and then only, the *Yogi* hears the *Anahata-nada*.'

'*The Dusky One* in that *Anahata-nada* has become this universe. *He* has formed and occupied all the expanse of the *Pinda* to the *Brahmanda*. Who is *He*, but me, do you understand, O dearest *Muktai*? That *Dusky One* is the *Yogi* himself, having become the *Godhead*. He sees own *Swaroopa* and attains *Samadhi* in it. That is the state of *Unmani*. When the *Yogi* stations himself in the *Maha-karana-deha*, he attains this state. It is the state of the *Adwaita-bodha*.'

Given above is Saint Dnyaneshwar's message for the *Yogis* who lack a personal *Guru*'s guidance or who do not have a real *Guru* as such, though they claim to have one because both the *Guru* and the disciple are mere ignorant persons, with the so-called *Guru* posing as a *Yogi*.

For me, although I lack a real person as a *Guru* in this life, by the *Grace* of Lord *Shri Krishna Himself* I have been immersed in that highest state since I started hearing the *Anahata-nada* in the year 1986, so much extolled by the greatest of all *Yogi* Saints, *Shri Dnyaneshwar*. *Yoga-*



*shastra* and the saints say that this is a state of the *Maha-karana-deha* and higher above it. They indicate that the region of this experience is from the *Brahma-randhra* to the *Unmani*, from the *Auta-peetha* to the *Maha-shoonya* and onwards to the *Bhramara-gumpha* and the *Parama Shiva*.<sup>93</sup>

I have been through all these states. The centring of my sight at the *Third Eye* at the *Ajna-Chakra*, the vision of '*The One with The Dusky Complexion*', the *Turiyatita* state and other visions of the *Golden Lotuses* etc.: All these *Yogic* visions and associated iconology, and saints' experiences, and signs revealed by the few mystics who chanced to give me invaluable guidance through their own visions, all indicate as Saint *Dnyaneshwar* says, that I have jettisoned the burden of the four *Dehas*, and attained the *Seventeenth Kala*.

I am fortunate to have attained the *Atman* of the *Mahadakasha*. Stationed in the *Bhramara-gumpha*, I have attained the illimitable *Anahata-nada*: the super-dream of all *Yogis*, including *Adi Shankaracharya*: the great proponent of the *Anahata-nada* and associated *Kundalini yoga*.

In the words of saint *Dnyaneshwar*, I myself have become the *Dusty Complexioned Yogi*: The *Parama Purusha*. Saint *Dnyaneshwar* is guiding me. Not only me! But every *Yogi*, though he addresses his words to *Muktabai* for her benefit. This is the hallmark of his *Grace* showering upon me; so, I believe. His *Abhangas* have clearly spelt out this mine supreme state for me and to the world of *Yogis* in no uncertain terms.

I am so grateful to him and Lord *Shri Krishna* for all that *Infinite Grace* they have so showered upon me aplenty, without considering my real worth which may not amount to anything in this province of '*The Unknown and The Unknowable*'!

Note: *Deeksha* literally means initiation into any activity at the hands of an adept for furtherance of knowledge, attainment of a given goal etc. In this book, unless otherwise stated, *Deeksha* means an initiation of a novice into the *yoga* discipline.

#### ALL THAT 'LIGHT' AND 'LIGHT EVERYWHERE', 'EVERYONE'

ॐ I have told about the light like that of a torch emanating from my *Bhroo-madhya* in which I was reading something. After that vision, I am used to feel and see that light upon everything I beheld. It is persistent.

Look at anything, any scene, anybody, as I may, it looks lighted-up. It is felt consciously and sometimes subconsciously.

From what we learn about *Swami Vivekananda*, he used to see the light at his *Bhroo-madhya*, even earlier as a child, much before his meeting and *Deeksha* by *Shri Ramakrishna Paramahansa*. When a *Yogi* attains to this light of the purest *Sattva-guna*: he attains the *Vacha-siddhi*.

The *Gayatri Mantra* I was advised to recite in a particular manner by the mystic *Nadi Astrologer*, has a deeper meaning. It has the power: the extreme heat (from the *Gayatri mantra*: '*Bhargo devasya*'), much beyond that of a trillion-billion suns, to burn away the *Yogi*'s all the sins ('*Bharjanam bhavabeejanam*'): the *Samskaras* of previous and the present lifetimes, all the desires generated by sensory inputs, the attachments and the worldliness.

The verbatim meaning of the *Gayatri Mantra* is that: 'We are contemplating upon (meditating upon, doing *Dhyana* of) that brilliant Sun, the most brilliant Sun of all the Suns, upon its *Teja*, the supreme powerful *Divine Light*.'

The real hidden meaning is that: 'We are meditating upon (Doing the *Dhyana* of) the *Teja* i.e. the brilliant *Divine Light* of the all-powerful and supreme *Atman*. Let *Him* lighten our intellect so that we can perceive *Him*.' The *Dhyana* that is recommended for the *Gayatri Mantra* recitation is that of the *Prakash* i.e. the *Light*. Hence it is a *Prakash Dhyana*.

My practice of the *Mantra* must have generated the heat, which after burning up all the *Samskaras*, turned into this light. The *Dhyana* of that light (From the *Gayatri mantra*: '*Dheemahi*') that I was doing had ultimately manifested into the vision of this ever-present light, I may say. The *Gayatri mantra*'s truest form of the *Prakash-dhyana* thus appeared for me.

The heat (the *Teja*) really burns up, not the sins alone, but also burns the physical body as well. That is my experience. That generated so much of heat in my body that I was restless for quite some time. After the vision of the *Jyoti* because of fructifying of the *Gayatri Mantra*, I suffered terrible pain due to the heat and sleeplessness for more than two years. It finally subsided upon my having had the *Darshana* of the *Samadhi* of *Gajanana Maharaja* of *Shegaon*.

*Krishna-tai* had rightly said that the *Teja* (the ‘heat’ created by the vision) is difficult to bear. By intuition, I found out a way to assuage the condition. One night when the pain became unbearable, I took *Dnyaneshwari* book in my hands and touched it to my arms. I felt very cool.

Thereafter, whenever the pain would be persistent, I would clutch *Dnyaneshwari* in my hands and touch it to the body part that was feeling the heat. After the discovery that the pain would ease out as soon as I touched *Dnyaneshwari* book to my body, I used to sleep with *Dnyaneshwari* in my embrace. I used to carry *Dnyaneshwari* everywhere I went.

When I went to *Krishna-tai* later, she said that: ‘Very good! At last, you have found out a nice and novel way out of this *Yogic* heat. I had already warned you to go slow. I said that you would not be able to bear the *Teja*; so, do not approach him headlong. However, you would not listen. The *Jyoti-darshana* is like that only. This is the *Adhyatmika Teja* i.e. the *Teja* of the *Atman* revealed to the *Yogi* during *Realization*. You should approach it when duly insulated from its side effects.’

However, the fact was that I already had the burning sensation before I met her for the first time. May be, she was referring to it at a later day, when the heat became intolerable.

## THE LIGHT OF THE ATMA-TEJA

One day I had been to the circle of the devotees of a *Siddha*, who was no more. They were singing a chorus of hymns their *Guru* had taught them. I joined them. When I looked at the photograph of their *Guru*, I witnessed a huge flow of the *Shakti* emanating from it pouring into my body. It was in the nature of *Light*. I felt so much delighted with it that I went into a trance.

Next time I went there, upon the *Darshana* of *Panduranga Swami*, the group’s *Guru*, I saw the light filling the space everywhere I looked. The flow of the light entered my body through the *Brahma-randhra* in a downward direction from the fontanel. It completely filled my body. I heard the *Swami* say that: ‘You have all along attained fully to *Yoga*. No doubt, I say! I have no doubt, at all.’

I used to go to the chanting circle of devotees and disciples of the said *Swami*. I found that he must have been a genuine and attained *Yogi*. Whenever I went there, I used to see the *Light* immersing everything in it. It was the *Atma Prakasha*, *The Light of the Atman*. I felt drowned fully in that light which filled my *Murdhni-sthana*, the *Bhroo-madhya*, the *Lalata*, and the whole body.

Really speaking, the *Prakasha* (*Light*) is no different from the *Nada*. The *Nada* had manifested earlier. Now I was experiencing the *Light*. The *Jyoti-darshana* was an experience of intense *Light* a long time ago. The *Bhroo-madhya Jyoti Light* was another persistent manifestation of the light. However, that intense *Light* had as if blinded my *Third Eye*. Whatever, *Krishna-tai* had told me had come true about the unbearable power of the *Teja*, which is light also, just like *Nada*, and to delay my uniting with Lord *Shri Krishna*. Nevertheless, I had witnessed it earlier to her warning for it to be of much use.

The *Third Eye* of a *Yogi* has to be strong, by the practice of the *Dharana* and the *Dhyana*, to witness the *Teja* of the *Lord*, and even more so for uniting with *Him*. Maybe, I was lacking in the *Dharana-bala*. Or the *Third Eye* which was witnessing it had been suddenly blinded by that *Light*, as *Krishna-tai* had said that it is unbearable unless the *Yogi* has made a gradual progress to that point. Whatever the reason, it took some more time for me to understand what was going on and to adjust my sight to the *Light*. Nonetheless, the *Light* was there always whether I consciously, or subconsciously, saw it. It is still so after three decades almost.

The *Creation* is the emission of that *Light* of the *Lord*: a *Vimarsha*, or the *Visarga*. The *Light* of the *Lord* is the *Jnana* Itself: The ultimate of the *Yogi's* goal. The *Light* = the *Jnana*. The *Jnana* means the real *Naishkarmya-avastha* i.e. the state of *Nishkama karma*. That *Light* assimilates the *Yogi*. That is what the *Light* is and that *Light* alone is for the *Yogi*. Oh! Now that *Indescribable Light is Everywhere!* And in *Everyone* and *Everything* I see.

The *Light* = The *Nada* = The *Bhakti* = Experiencing the first-hand knowledge of the *Lord* = The *Lord Himself*. The *Bhakti* = *Jnana*; that is what the *Advaita-vada* in the *Bhakti Schools* proclaims, as witnessed in the various texts of the *Bhakti Schools* like the *Narada Bhakti Sootra*, the *Shandilya Bhakti Sootra* and *Shrimad Bhagavata* etc.

Some call it the *Para Bhakti*. Saint *Dnyaneshwar* also has acknowledged this as the supreme state of *Bhakti* (the *Parama Bhakti*), in *Dnyaneshwar*<sup>94</sup> and *Amritanubhava*. He says that this state is called as ‘*Swa-samvitti*’ by the *Jnanins*; whereas the *Shaivaite* schools call it as the ‘*Shakti*’. It is, all the same, known by many other names in the various Schools of *Bhakti*.

However, Saint *Dnyaneshwar*, in tune with the other *Bhakti* schools, calls it the ‘*Parama-Bhakti*’. In that state, the devotee first unites with *Him*. The first-hand knowledge of the *Swaroop* of the *God* comes with it. That is the manifestation of the *Parama Bhakti* i.e. *Supreme Bhakti*; The *Para Bhakti* of the *Bhakti* schools.

This first-hand knowledge of the *Swaroop* of the *God* is actually known as the *Aparoksha Jnana*, to distinguish it from the superficial knowledge gained from the study of the *Shastras*, *Adhyatmika* discourses and the usual narrations of ordinary *Gurus* etc. That Superficial knowledge is known as the *Paroksha Jnana*.

There is a beautiful rendition of the *State* of this *Light* by saint *Kabir*. He says that: ‘The *Vedas* say that the *Nirguna* is a higher state than the *Saguna*. Go there. But I, *Kabir*, say that leave alone both, the *Saguna*, as well as, the *Nirguna*; and march ahead. The dwelling place of the *Atman* is there ahead, neither in the *Saguna* nor in the *Nirguna*.’

He further says that: ‘I am *Kabir* for whom *The Light of The Atman* is everything: my bedding, my clothes, my bed-sheets, and my body. And what it is not, moreover! Everything is that *Light* and *Light* alone. Even the *Sadguru* is that *Light Itself*.’

Note: *Vimarsha/Visarga* is *Yogic* philosophic terms for the expanse of the *Universe* arising out of the *Light* of the *Atman* or the *Brahman*. *Gita* calls it ‘*Karma*’ in the eighth chapter (8-1 to 4) while replying to *Arjuna*’s famous seven questions. ‘... *bhootabhavodbhavakaro visargah karmasajnitah*’; (*Gita*, 8-3).

## **The Room Lights Up**

As I have recounted earlier, immediately after the sudden *Jyoti-darshana*, my condition was bizarre. Therefore, for a change, I went to the house of my cousin. His wife was a kind of a psychic person. Sometimes she used to sense the extra-sensory things.

After I woke up in the morning, she asked me whether I had slept well. I asked her the reason for her question. She said that because the lamp in my room was burning at night for quite some time after I had gone to bed, she thought that I had kept awake for a long time.

She said that after some time she came to check why I was awake for so long and to see why the lamp was burning. That time she saw light coming out of the room where I was asleep. She found that light was coming out of my fontanels.

Then she asked me how that could be. She vouched for her statement, saying that she was fully awake when she saw it. It was there for some time, she said. She felt enchanted by that Light. As I was tired, she did not awaken me then.

I do not guess what she might have seen. However, some psychics with some abilities had witnessed a sphere of light around me, encompassing a larger space, far larger than my physical body. She being a psychic, she must have seen the same.

Many a times the psychics see hallow around the heads of saints and *Yogis* e.g. Saint *Yogi Dnyaneshwar* and *Swami Nityananda* of *Ganeshapuri*. It is depicted as such around the heads of many iconic figures irrespective of their religion e.g. *Jesus Christ*, *Buddha*, Hindu Gods and Goddesses etc. It is so very customary to draw the circle of hallow around their heads, irrespective of any religion.

When the *Yogi* reaches perfection, this same light brightens up and can be seen by the psychics and the mystics, and even by a few common persons, under suitable conditions. The *Patanjala-Yoga Sootras* refer to it for knowing who is an accomplished *Yogi* or a saint.

*Patanjali* says that this light seen around the *Brahma-randhra* at the *Murdhni-sthana* can be seen by the psychics to identify the *Siddhas*.<sup>95</sup>

## DARSHANA OF LORD VITTHAL AND NECKLACE OF LIGHT

In a vision at one night, a very light-in-weight multi-coloured necklace, fully luminous, was handed over to me. Who gave it to me and where I was then, I did not have any idea about. It was of supreme artisanship. Although it was not bejewelled, it looked far more fascinating than a

necklace of *Nava-ratnas*, of the nine gems, diamonds, ruby, agate, pearls, emeralds, and the likes made in gold or platinum.

As soon as it came in my hands, I wore it around my neck. The moment I was doing so, I realised that: ‘Oho! This is the necklace of the Lord *Panduranga Vitthal* of *Pandharpur*. He appears to have given it to me.’ At the same moment, I had the vision of the Lord *Panduranga*, bedecked in all the jewellery and ornaments, in beautiful coloured costumes and flower garlands. The actual necklace of the Lord at *Pandharpur* is very heavy, made of gold and many a gem.

I felt that the *Lord* has not given me that material necklace. Instead, *He* has given me the most valuable gift of this necklace of the *Light* of *His Chaitanya*, which *He* wears always: the most precious gift than any rich ornaments and raiment. What a great moment in my all the past and the present lifetimes!

While I was getting the divine vision of the resplendent necklace, I also remembered similar stories of Saints *Janabai* and *Chokhamela*. In their respective visions, the *Lord* had given the necklace to them. The priests used to bedeck the *Lord* with it. It was a costly gift, in many ways. The necklace was found to be actually missing from the idol of the *Lord*. It was traced to be with these saints, after they had these visions.

The immediate outcome was that they were treated as thieves and prosecuted, the punishment being death by crucifying. It is entirely another matter that ultimately, they were miraculously acquitted. However, they had to suffer for that necklace very much. They had to entreat to the *Lord* to save them from the plight.

I was glad that I did not get that kind of a gift. Instead, I got the gift of the *Necklace of Chaitanya*, of the *Light of the Lord*. It cannot be stolen. No one other than a few psychics and saints can see it. Hence, it is free of problems. Even then, I had to suffer at the hands of the black magicians who could sense that gift. I have told that story already.

Note: *Chokhamela* was a saint from a low caste of the then untouchables. He was an ardent devotee of Lord *Panduranga* of *Pandharpur*. His wife and some family members, too, were similarly devoted to the *Lord*. They were all great saints from *Maharashtra*, credited with composing many *Abhangas*, full of *Bhakti*. It is said that he died when employed as a forced labourer at *Mangalvedha* by the *Bahamani Sultanate*. The work

under construction collapsed burying with it many unfortunate labourers, including Saint *Chokhamela*.

An anecdote says that Saint *Namadeva* went in search of his body. All he could find were his bones. Saint *Namadeva* could identify his bones because when he held any bone of Saint *Chokhamela* near the ear, he could hear the name of Lord *Vitthal* resonating through each bone. Today the *Samadhi* of the great saint is at *Pandharpur*, right in front of the main entrance to the grand temple of Lord *Vitthal*.

## THE DIVINE TOUCH

*Gita* says that<sup>96</sup> the *Yogi* who completes the *Yoga Sadhana* becomes one with the *Brahman*. By merging into the *Atman*, he gets the ultimate bliss. The *Siddha Yogi* enjoys it infinitely. There is no decline of his experience with time.

Further *Gita* says that<sup>97</sup> by becoming one with the *Brahman*, the mind of the *Yogi* becomes tranquil. The *Trigunas* do not work upon it to disturb that state. The bliss thus enjoyed by him has no parallel.<sup>98</sup> It is the supreme. Saint *Dnyaneshwar* says that when the *Laya* of the *Chitta* is attained thus, everything turns into *Chaitanya* for the *Yogi*.

The *Siddha* remains united with the *Brahman* forever. His every bondage is torn asunder, including that of the *Prakriti*, the *Gunas*, the *Samsara* and the desires etc. He gets the bliss of the *Brahman* by being thus one with it, and being constantly touched by the *Brahman*. Saint *Dnyaneshwar*, too, endorses that the maximum *Sakshatkara* is that of the Divine Touch of the *Brahman*. I, too, have been fortunate in this matter. I have experienced the Divine Touch of the *Brahman*.

I was walking by when a beautiful woman, an acquainted one, came near me. She was the *Shakti*, the *Vishva Kundalini*. She caught hold of my shoulder. Her grip was sharp. It pained me somewhat. With that I was taken to a Divine precinct by her. There she started chatting with someone. She was a dusky complexioned damsel, like a South Indian.

Sitting there I started to doze and lied down upon a bedstead nearby. After some time, I felt the touch of small fair fingers like those of a lady. The Fingers were white like light. I could see the fingers clearly.



Initially her hand and fingers started moving in my hair caressing my head. Slowly, those moved over to my face. She gradually grasped my face into her small hands. Her touch was feather-like, smooth and loving. It was going on for a long time. The fingers were moving over my face touching it ever so lightly. It was the most exquisite and pleasant feeling that I was sensing, what with the pure white light emanating from them!

That touch took me into a deep trance. It was the most tranquil state of *Turya*. I became totally unaware about everything surrounding me and the world. I was experiencing the deepest *Samadhi* state. It lasted for a long time, how long I cannot say.

Then the lady brought down her face over my face and my face became obliterated and covered by her face. Her face then started turning into a smooth silvery fluid that had an elixir-like touch. It slowly spread all over my face and then over my entire body. Its thus spreading created the sensation of extreme pleasure in me. Her face became one with my face. She lied down beside me and slowly all her face and body melted into me, becoming one with mine. Thereafter, I remained united in that state for an infinitely long time. It was the most memorable tranquil state of extreme bliss. I had lost consciousness of the world totally.

In that state, finally, I started hearing musical organs and instruments. Melody, music and songs were being sung in the highest octave loudly for a long time. I call it the Golden Octave, to distinguish it from the one that earthly musicians sing and tune into. The precincts were bathed in a beauteous soft light. To give it an analogy, it was more like the moonlight but still far too much more pleasant, distinct, and enchanting. It continued endlessly for a long time after which I came back to my senses, half awake. It was the province of the *Prakasha* and the *Nada*, Light Divine and the *Anahata Nada* in which I found myself in that state.

My mind becomes entranced in the memory of it all, the exquisite pleasure, the tranquility, the Divine Touch, the Divine music of the Golden Octave and the soft Divine light that surrounded me then. The words of Lord *Shri Krishna* start reverberating in the surroundings and infuse into my mind: '*Sukhamuttamam*' – the uttermost bliss; '*Sukhena Brahmasamsparsham Atyantam sukham ashnute*' – 'The bliss of the Divine Touch of the *Brahman* is Infinite and the Ultimate'.

How greatly Divine was that experience! I am still drowning into its bliss, the *Ananda* of the *Brahman*, the pleasure of its Divine Touch. I

was most fortunate to have the experience of what Lord *Shri Krishna* said in *Gita*. ‘*Prashantamanasam hyenam yoginam sukhamuttamam*,’; ‘*sa brahmayogayuktatma sukhamakshayyamashnute*’; ‘*sukhena brahmasamsparsam-atyantam sukham-ashnute*’; (5-21, *Gita*).

It is *His* infinite grace that I have been experiencing how true is *His* each and every word, right from hearing *Gita* from *His* own lips to this Divine Touch of the *Brahman*!

## THE BANYAN TREE AND NAGARAJA

This is my experience when I was drowning in the pleasure of a deep *Samadhi* state. I was woken by someone out of it. I most reluctantly started to come out of my state of bliss. I found myself reclining against the trunk of a very expansive Banyan tree. Some people were standing in front of me. Their chief and his wife were trying to awake me.

They were telling me not to sit there because it was the place of a great *Nagaraja* - the King of *Nagas*, cobras and serpents. They said, ‘Look! He is there. Get up at once from here!’ I came out of my *Samadhi* and started looking around for the *Nagaraja* but he was nowhere in sight.

I got up slowly with difficulty from the place and moved away from the trunk of the tree. I got a vision of the *Nagaraja* who started telling them through me; ‘I am the *Nagaraja*. This is my own place. People ought to worship me and do the *Poojanam*. If anybody has killed a *cobra* unnecessarily, he should atone for it. They should pray to me. I am the thousand-hooded *Shesha* of Lord *Vishnu*.’

Again, I came to my senses. The *Nagaraja* started telling me: ‘I am pleased with you and your family. You will all live happily forever. You all will be blessed with prosperity, wisdom and wealth. Your family line will run long. My grace will always remain bestowed upon you and your family. I will always protect you. You should always pray to me.’ Thereafter I became fully awake.

The vision was interpreted for me as follows: It was the *Maha-Kundalini*, the Universal *Shakti*, that appeared to me in the form of the *Nagaraja* and his words were hers. Two days after that incident, it was the day of the *Maha Ekadashi*. The great *Nagaraja* was definitely the one who holds his thousand-headed hood upon the heads of the God and

Goddesses, Lord *Vitthal* and *Rukmini* of Pandharpur, and *Mahalakshmi* of Kolhapur.

## PILGRIMAGE TO PANDHARPUR

I got another vision of the *Nagaraja Shesha* when I had been to Pandharpur on a pilgrimage. My wife and I had been to Pandharpur for the *Darshana* of Lord *Vitthal*, our family deity in 1991. We stayed at the *Maheshwari* inn for two days. I was going there for the first time. However, my wife had been there a long time ago with her parents.

We were helped by one *Rajendra Badava*, a priest from Pandharpur, in our pilgrimage. When he came to meet us at the inn, the *Shesha* started telling him through me that ‘Some priests amongst you people have been trading the Lord as if *He* were a marketing commodity. They are atheists, in fact, under the guise of priests. You will never understand who I am. The *Shesha* is going to make you all pay for your misdeeds.’

It so came to pass that after another twenty years; a transition took place for the temple of Lord *Vitthal* at Pandharpur. The court overruled the traditional rights of the *Badve* community’s priesthood of Lord *Vitthal*. It transferred all the rights to the Government which would appoint the priests on its own. The traditional priests of hundreds of years lost a source of high earnings. Now they have been reduced to the status of all ordinary people at Pandharpur.

That is an aside. Since the time we reached Pandharpur, we found that the ambience was filled with Divinity. I got many visions and esoteric experiences while at Pandharpur. The priest made me sit down near Lord *Vitthal* in a niche near to *Him* for a few hours. That indeed was a great privilege he extended to me. Normally, they do not allow anyone to sit so near and for so long.

It was not because we had paid him any extra money for that. We had gone to the committee managing the temple, and paid the routine nominal *Dakshina* for having the *Darshana* and do the *Kunkum-archana*. Still the priest gave me this special treatment. I was wondering later on what made him do that.

It was as if he was taken over by some force. He was telling everyone whom he met that ‘Look here! I have got these special guests of Lord *Vitthal*. I am greatly honoured by the Lord.’ Pointing to me, he said that

‘This man is a near relative of the Lord!’ While in the place and sitting near the Lord, I was overcome with great devotion and went into an almost trance-like state.

I was there early, right from the beginning of the daily *Archana* of Lord *Vitthal* starting before the twilight hours, till the noon-time special *Maha-poojanam*, for about six hours until the temple closes for the devotees. I had taken bath in the wee hours and had been to the River *Chandrabhaga* for the *Darshana* of *Pundalika*, the great legendary devotee of the Lord. Afterwards, when I was going to the temple, Rajendra Badave caught hold of me, and took me to the temple.

When the temple was closing down in the afternoon, he was overcome with trance and gave me the *Prasada* of a coconut, duly sanctified with *Mantras*, without my asking. He gave us a large basketful of *Prasada* of the Lord. It was containing sweetmeats like *Laddus* and *Battasa*, and coconuts etc. I kept a portion of it for my family and friends and returned him the rest. I told him to distribute it to other devotees.

When I was coming out of the temple, he met me again. He went into a trance-like state and asked me how I was going to carry all those things back home, over a distance of 300 miles. Better I hand over to him everything that was there, including the sanctified coconut. I said OK and gave him all those things back.

I witnessed another wonder in the temple precincts. I was just going around the temple precincts to familiarize myself with its layout when I came across a door. I thought that it may be the way out of the temple. Hence, I opened it and Lo! What I beheld! It was a cattle-shed. There were many beautiful cows and calves. I caressed them. They are the most loved ones of Lord *Vitthal*, who is Lord *Shri Gopala Krishna*, the Divine Cowherd of *Vrindavana*, in the form and in actuality.

There was no way out from the shed. Hence, I returned to the temple precincts. Later on, I narrated the incident to some of my friends who regularly visit the temple of Lord *Vitthal* of Pandharpur. They vouched that no such cattle-shed existed in the precincts of the temple. I must have been deluded, they said. They even told me that the place where I said I returned the coconut etc. to Rajendra Badwa also has never existed. Everything, they said, was my illusion.

I said, 'May be as you say, it was an illusion. But whatever I narrated was the reality I experienced.' I recollect that *Shri Ramakrishna Paramahansa* also used to see such uncommon visions. The Goddess *Kali* used to speak with him. Including his disciples like *Swami Vivekananda*, everyone used to regard his experiences as illusory.

Saint *Shri Ramakrishna* used to feel anguish at their calling his experiences as illusions, and used to go to the *Jagadamba Kali* to entreat to her, weeping and saying, 'See Mother! This *Narendra* (*Swami Vivekananda*) and everyone are calling your speaking to me as an illusion. Why are you playing thus with me? I take it all you say and do as real. And you are thus making me a fool and a madman in their eyes. What a pity!'

I recounted this episode to one of my friends who was a devotee of Lord *Vitthal*. He told me that I should not have returned the sanctified coconut to the priest. He said that he would never have returned it had he been in my place.

I said that 'Look here! I believe that he was none other than Lord *Vitthal* in his guise. *He* was the one who gave it to me without asking. If *He* wanted it back, I did not feel it correct not to honour *His* request. After all, I have surrendered even all the *Siddhis*, including the *Ashta-Mahasiddhis* at his august feet. Lord *Vitthal* might be testing me in the guise of that priest. He was all the time in trance and behaving as if he were the Lord himself! As such, I do not feel that there was anything wrong in returning to *Him* the coconut and other things *He* asked for. I value *His* blessings more than the *Siddhis* and other material things.'

When next time I visited Pandharpur, I examined the precincts carefully to locate the cattle-shed and the place where I had returned the coconut etc. to *Rajendra* priest but I did not find any such places in the temple precincts. I pointedly asked a few persons about it. They called me an idiot, saying that there never existed such a shed, or the place, I was looking for.

Looking back at the episode, I start thinking what if the priest, *Rajendra Badava* who met me, too, was unreal. But I am convinced that it was the Lord *Vitthal* Himself, who from the beginning of our pilgrimage to Pandharpur had fulfilled our desire for *His* real *Darshana*, and made it fruitful by assuming the form of the priest. It was the *Sakshatkara* of the Divine, in the ultimate.

After we had taken the *Darshana* of Lord *Vitthal* on the first day, I was overcome and went into a trance, prostrating in front of *Him* for a long time. The *Anahata Nada* was ringing out very loud then, just as it had been in the incident of Lord *Shri Krishna* embracing me in the incident before *Krishnatai*. The priests allowed me to lie down and asked others not to disturb me from my state. That is rare. Usually, they drive out all devotees from the inner precincts as fast as they can.

I also know from the tales of other devotees, too, that Lord *Vitthal* meets *His* devotees in one form or the other, like *He* met me in the form of the priest. It is regarded by some atheists as hallucination, though the devotees take it as the highest *Sakshatkara* of the Lord. This is the episode of my first-ever pilgrimage to Pandharpur for the *Darshana* of Lord *Vitthal*.

### Garland of Idols and Other Stories

It is just a small incident. When in the *Samadhi* state, a golden garland with idols of Lord *Vitthal* and Goddess *Rakhumai* fell upon my neck and I was wearing it. The idols were very beautiful. I kept observing them for a long time.

On one occasion, two mystics met me at night. They were *Vamachari* husband and wife. I was in the *Unmani* state then. I would not pay much attention to my whereabouts and surroundings. Somehow, I used to be just alert enough to discharge my bodily functions. We were sitting in the *sanctum sanctorum* of a thousand years old *Shiva* temple near the *Shivalinga*. I was immersed in *Samadhi* state then.

Seeing me thus engrossed, they started talking with each other. The topic was if they were to play foul with me by their powers, what would be my reaction. They said that ‘This *Baba* is now in *Samadhi*. Unless we shake him, he is not going to arouse from his stupor. He cannot listen to what we are discussing.’

But unaware to them, one of my inner senses was alert to what they were discussing in hushed tones. This had happened many times and I had heard their many dialogues and machinations without their knowledge. But I had never indicated to them my awareness of their intentions.

The male *Vamachari* said that ‘This man is a saint. He would not harm us even if he comes to know what harm we have done to him. Our

objective may as well be attained. He is not going to punish us for anything.’

But his wife said, ‘Do not mistake him! He is not a saint. He is like his ideal Lord *Shri Krishna*. He will behave like *Him*. We may be left with the *Sudarshana Chakra* chasing us to contend with like sage *Durvasa*. No one can then save us. He looks simple upon his face. But he is very dangerous for people like us. It is better to stay away from him. His deity has said ‘*Paritranaya sadhunam ...*’. He is death to the likes of us!’

I heard their conversation and after some time came back to senses. We got up from that place as if nothing had transpired. We came back to the city from the old *Shiva* temple and went our ways. I had enjoyed their dialogue. The woman was shaking when she realized who I was in fact. She was looking at me time and again all the way.

When I asked her why she was looking at me, she said that my face was glowing from the *Samadhi* experience and they were wonderstruck by my appearance. That was why they were looking at my countenance all the while.

Since that incident, the *Vamachari* couple distanced themselves from me. Even if I were to go to their place, they would not speak much and would show as if they were only too busy in their work. I also stopped going to their place. They never enquired of me again and the matter thus dropped by itself.

### **Darshana of Mahalakshmi Goddess**

I found myself in the pristine precincts of a Goddess’s temple, in its *sanctum sanctorum*. It was the most mystic ambience. I could not see the Goddess. But she was thereabout somewhere. My son also was with me. But I could not see him as well. I asked him to offer a coconut to the Goddess. There was someone, may be the priest, whom I could not see. He gave the *Prasadam* to my son. I could see none, only sense it.

Then I went into a trance. The presence of the Goddess started being felt by me. She might be the *Ashtabhuja Devi* or might as well be the *Ashtadashabhuja*. There was not enough light in that place. So, I could not see her well. She held many weapons in her hands. There were the trident, the bow and the arrows etc. She also held a broadside sword in one of her hands.

I was in stupor. I was severely injured all over my body. I was on the verge of death. The priest came to me and offered the sword held by the Goddess to me. I said no to him. That sword was laced with jewels and wrought in gold. It was very valuable and priceless.

I told the priest not to force me to take that sword. I said what the people would think when in the morning they found me with the sword. They would think that I was a thief. How would I defend myself then? But he went on saying that the Goddess has given the sword to me and I have to accept it.

I was thinking what the use of this sword is to me now. I am dying. If the Goddess had given it in time, it would have saved my life. It is belated gift.

When I resolutely refused, the Goddess asked the priest to bring the biggest broadsword from her armory and give it in her hand. The priest went to bring it. But he could possibly never have lifted it. It was so heavy that at least ten persons would be required to lift it. It was the sword that the Goddess wields while slaying the demons. When it appears, their hearts shrink and they tremble with the fear of death.

When the priest could not lift it, the great sword moved on its own and came to rest in the delicate hand of the Goddess. She wielded it upright with great élan! As soon as she held it, great lightning bolts started streaming from it. The entire complex was alit in stark scintillating sharp light. In that light, I could see the way leading to the temple. It was the temple of the Goddess *Mahalakshmi* of Kolhapur!

The bright white light spread far and wide, in the inner precincts as well as outside of the millennia old ancient temple. I looked at my body in that great light to find that all the injuries to it had healed up well. I looked at the Goddess who had a mild disposition and delicate form. However, a fearsome *Kali* appeared in her place soon.

I was endowed with great *Chaitanya* and started walking upon the very broad distinct path of that light, holding the divine gifted sword in my hand! At that time, there was no one there, neither the priest nor the serf of the Goddess. The Goddess gave blessings for eternal happiness and joy to me and my son, destruction of all the enemies and freedom from fears of all sorts. We got the *Prasadam* and her divine sword. She



wielded the great broadside sword to protect us. What a divine vision it was!

From the big sword she wielded, divine light sprayed in all the directions, lighting up the entire ambience, up to wherever one's sight could reach and even beyond! It was the real Divine Light that can never be missed and forgotten by me!

### THE BEAM OF DAZZLING LIGHT

At another time, I had the vision of the *Shiva* temple at *Triambakeshwar*. *Triambakeshwar* is one of the most holy places near Nasik, Maharashtra, in India. The four most holy places where the three twelve yearly religious fetes are held are *Nasik* and *Triambakeshwar*, *Allahabad*, *Haridvara* and *Ujjain*. It is called the *Simhastha Kumbhamela*. The temple was very old. It had a very large foreground. I envisioned myself as a toddler, crawling into the temple on my hands and feet.

I entered the *sanctum sanctorum* of the *Jyotirlinga*. Standing up, I had the *Darshana* of the *Shiva Linga*. There was no one inside. I desired to have the sacred ashes. Suddenly, a person appeared seated in the *Shiva-linga*, with his back to me.

He was the same *Dusky-Complexioned Yogi* of my earlier visions. Sitting in the *Shiva-Linga* proper, he gave me a bucket full of the ashes and the *Prasada* of sweets. I was overcome with *Bhakti* and started recanting the *Mantra*: '*OM Namah Shivaya*'. Bending over, I lowered my forehead upon the raised edge of the *Shalunka* of the *Shiva-Linga*.

A *Shiva-Linga* has three main parts: The *Linga*, an elevated cylindrical object almost akin to an erect *phallus* proper, at its centre; an ovoid shaped space surrounding the *Linga*, and the raised edges at the boundary of that space. The rest of the parts other than the *Linga* proper are called the *Shalunka*.

As soon as I did it, a broad band of pure white light, a dazzling beam, emanated from my *Bhroo-madhya*. It traversed over the *Lalata* and went right up to the *Brahma-randhra* and vanished into the space beyond at some distance. It was about four-finger-widths wide. I immediately transited to the state of deep *Samadhi*. That state was the same as the ones I had experienced on the earlier occasions during my tryst with the *Dark-Complexioned Yogi*. I was overwhelmed by peace and tranquillity.

The broad band of pure white light indicated that my *Sushumna* path had become stable and widened for the great *Kundalini* to take all her power trappings right from the *Brahma-randhra* to the beyond; from the ultimate union of the *Shakti* with the Shiva, and the space of *Brahmanda* beyond, to the *Parama-Shiva*.

The *Sushumna* is known to go on widening after the *Brahma-randhra* in a funnel-shaped manner. The mouth of the ever-widening funnel stretches out into the space beyond the *Brahma-randhra* to the *Infinity*. It was a special episode since I did not find a matching experience in any of the other *Yogis'* texts and compositions. It was the vision of the *Maha-Kundalini*, the Universal *Shakti* that corresponds to the individual *Kundalini* of all the human beings, collectively.

One of the texts indicates that the mouth of the *Sushumna* at its *Brahma-randhra* end widens into the shape of a *Dhattura* (Genus: *Datura*; type: *Stramonium*) flower. However, the testimony of other *Yogic* texts rules it out. The general view is that the *Sushumna* becomes narrower and narrower as it approaches the *Brahma-randhra*. Ultimately, the mouth of the *Sushumna* at the *Brahma-randhra* is just so narrow that it is comparable to the eye of an ant.

Hence the said *Yogic* text also gives an incorrect idea about the dimension of the mouth of the *Sushumna* at the *Brahma-randhra*. However, taking into account the anomalies in the experiences of the *Yogis* on record, I can say from my experience that the *Sushumna's* mouth at the *Brahma-randhra* is definitely akin to the eye of an ant, as described by the *Yogi* Saints including *Dnyaneshwar*.

The *Sushumna* adopts the funnel shape only after the *Brahma-randhra*. It may thus represent the infinite space of the *Brahmanda* beyond the *Brahma-randhra* by its ever-widening funnel-shaped mouth. Many *Yogis* are unclear about what becomes of the *Sushumna* after the *Brahma-randhra*. Some even say that it ends in the *Ajna-chakra*. Others treat it as ending at the *Brahma-randhra*.

There is yet another implication of the vision of the widened band of *Light* emanating from my *Bhroo-madhya*, and traveling to the crown of my head and beyond.

According to the Saints and the *Yogis*, the nadis and *Chakras* are dissolved into *Sushumna* when the *Yogi* reaches the *Brahma-randhra*.

The *Sushumna* becomes wider. In effect, the *Yogi* becomes impersonal and universalised. The broadening of the *Light* band that I had witnessed has also the meaning that I had become one with '*The Universal Power*'.

Only a few *Yogis* who have the necessary insight granted by their arduous quest for knowledge have this vision of the ever-widening *Sushumna* after the *Brahma-randhra*. The Saints have hinted at it by their iconology of the *Infinite Purusha* or the *God* as *He* appears to them at and after the *Brahma-randhra*, as we have discussed already in connection with my vision of the *Dusky-complexioned Yogi*.

The *Purusha* or *God*, though appearing in a limited form, is limitless according to them. That is the vision of *Him* after the *Yogi* goes out through the *Brahma-randhra* via the ever-widening *Sushumna* thereafter.

Reverting to my experience, when I went inside the temple, I was naked. While returning I was dressed fully in a shirt and a *Dhoti*. I was also wearing the sacred thread when coming out of the temple. Somebody handed over the basket of the sweets and the ashes to me that I had received from the *Dusky-complexioned Yogi* who was sitting in the *Shiva-linga*.

As I was emerging out of the temple door, some other person asked me whether he should provide me for my next life. I said: 'Please do not. I do not want to take a birth again.' While leaving the temple, I thought about my wife. Where would I meet her? She has to be given this *Prasada*.

I thought of the implications of this vision, other than that about the *Sushumna* and the *Shakti*. My going into the temple as naked toddler indicates that I went there as a *Rising Yogi*. My coming out of the temple as a fully dressed adult meant that I was a *Matured Perfected Yogi*, with the *Sushumna* widened and union of the *Shakti* with *Shiva* having transformed into the *Parama-Shiva*.

As a token, I got the sacred thread, the sacred ashes, the clothes to wear and the *Prasada* by the *Yogi*, who was the *Parama-Shiva*. When I saw him, his back was turned towards me. When *He* faced me, *He* had turned through 180 degrees. It indicated the half a gyration of the *Banka-nala*, the *Nadi* (canal, *Nala*) near the *Brahma-randhra*, or the end portion of the *Sushumna Nadi*, nearest to the *Brahma-randhra*, as some other *Yogis*

regard. The experience of this half-a-gyration has been a common feature of all of my visions of the Dusky-complexioned *Yogi*, indicating a special connection to the *Banka-nala* portion at the end of the *Sushumna Nadi*.

*Banka-nala* is so named because of its sickle-shape (*Banka*). Some regard it as a separate *Nadi*. However, some *Yogis* regard it to be the fag-end of the *Sushumna Nadi* near its meeting point in the *Brahma-randhra*. The half a gyration referred to above signifies traveling through the *Banka-nala*. More details of the *Nadi* will be given at appropriate places in this book.

This experience is culminated in my going beyond the *Brahma-randhra*, as indicated by the band of light travelling beyond it.

Moreover, my *Mantra* was *Chetan*: ‘OM Namah Shivaya’. The offer to provide succour for the next birth intrigued me. I do not suppose that I would have to take another birth. Maybe, *Parama Shiva* wants me to do some more useful work in the world and will like me to have other duties attached, like *His* incarnated counterpart of *Shiva* has been doing. As witnessed in *Dnyaneshwari*, *He* is guiding the *Yogis* in the form of *Adinatha Shiva* on their path from times immemorial.

If that were so I cannot dispute *His* dicta, howsoever, I may desire the *Mukti* from birth. All this vision is great. It has many confirmations about my supreme state as a fully accomplished *Yogi* and so many other matters, as highlighted above.

Even the *Darshana* of the *Jyotirlinga* of *Triambakeshwar* is also most significant. This entire episode was at that place only. Although there is some dispute amongst the historians as to the dates of birth and *Samadhi* of Saint *Dnyaneshwar* and his siblings, Saint *Dnyaneshwar's Guru* and elder brother, Saint *Yogi Shri Nivrittinatha* had gone into the state of the *Sanjeevana Samadhi* at *Triambakeshwar* in the year 1294 AD; *Hindu* year 1216 *Shaka*, the month of *Pausha*, on the 13<sup>th</sup> day of the waning moon. He is regarded as an *Avatara* of *Shiva*.

## THE PARAMA-JYOTI DARSHANA

Recently, I had the *Darshana* of the *Parama-Jyoti* of the *Ishwara*. The *Gita* says that *Shri Ramachandra Prabhu* is a *Vibhuti*<sup>99</sup> of the *Ishwara*.

Being seventh of the *Dasha Avataras* of *Shri Vishnu*, *He* is revered by the *Bhaktas* as much as *Lord Shri Krishna*.

I am now an old man, past seventy. I was blessed immensely with the *Darshana* of *Shri Ramachandra Prabhu*, with *Sita-devi*, *His Shakti*, *Adi Maya Jagadamba* by *His* side.

It was indeed the most beautiful of visions. *Lord Shri Rama* is the icon of noble character for the *Hindus*, both as a person and as a ruler.

I had been referring to the great epic on *Lord Shri Rama's* life by *His* great devotee, Saint *Shri Tulasidasa*. *Tulasidasa* was a North Indian saint and a great devotee of *Lord Shri Rama*. His composition, '*Shri Rama-Charita-Mamas*' in *Hindi* language has a great appeal to the *Hindi* speaking belt of North India.

*Hindus* never keep the religious books towards their feet and do not show their back to either the scriptures, or to the God, the *Guru* and elderly persons.

However, on that day I mistakenly kept the book upon a stool toward my feet-side of bed, though not exactly. I slept like that. That night, despite my mistake, I had one of the most beautiful visions of *god*. It was on a *Thursday*, in the month of *Bhadrapada*, the 9<sup>th</sup> day of the waxing moon. For some days past, I had been practising the *Japa* of the *Shri Veer Hanuman*, *Shri Rama's* servant and the greatest devotee to ward off the remnant effects of black magic done by the couple mentioned earlier.

When I went to bed, I had the vision of *Bala-krishna* i.e. the toddler *Shri Krishna*. He crawled upon the ground to where the big earthen pot, full of butter was kept by *His mother*. He looked around to ensure that *His* mother was not nearby.

Then *He* took out the butter and started eating it. It was such an alluring sight. When I looked at *Him* from another angle, I had the vision of the *Yugala*: the couple.

As already I had the vision of *Bala-krishna* stealing butter from the pot, I first thought that the couple was *Radha-Krishna*; like the idols from their temple at *Mathura* with which I was acquainted. It was a beautiful sight. However, then I realised that they were not *Radha-Krishna*, but *Shri Rama* and *Sita-devi*.

The God to whom I was devoted being *Shri Krishna*, I had formed the former impression i.e. the couple was *Radha-Krishna*. The *Radha-Krishna Yugala* is depicted as *Shri Krishna*, of youthful age, holding the flute and partly embracing *Radharani*.

However, in my vision the God was carrying a full height bow. It was slung from *His* left shoulder and it was reaching up to *His* feet. Hence, I guessed *He* was *Shri Rama*, with *Sita-devi* on *His* left side. *Sita-mai* had all the trappings of ornaments and jewellery befitting *Her Majesty*. *She* is the *Imperial Queen* of Lord *Shri Rama*. *He* was carrying *His Kodanda - His* bow.

My eyes were riveted upon them. The great painter *Raja Ravi-varma*, most famed for his beautiful and surrealistic enchanting drawings of Gods, would never have imagined the vision of *Shri Rama-Sita* that I was witnessing. Such was the supreme beauty and exquisiteness of *Shri Rama* and *Sitadevi* of my vision.

The vision was definitely a harbinger of great fortune and holiness. Suddenly realizing that the couple was *Shri Rama-Sitadevi*, I was wonder-struck by their *Grace* upon me. It was because I had been worshipping Lord *Shri Krishna*. As a result, I had many visions of Lord *Shri Krishna*. I rarely took to the *Bhakti* of *Shri Rama*. The only *Bhakti* I had proffered was the annual recitation of the *Das-bodha* composed by Saint *Shri Ramadasa*. He was a great saint and devotee of Lord *Shri Rama* of 17<sup>th</sup> century from Maharashtra.

I had also done something for earning of Lord *Shri Hanuman's* favour, just as many do, nothing special. May be, as a result, I had many visions of *Shri Hanuman*, but never before of Lord *Shri Rama*.

Even the *Rama-Charita-manasa* of Saint *Tulasidasa* had been lying unread with me for a number of years. I always thought that my personal deity is Lord *Shri Krishna*, and never Lord *Shri Rama*.

Simply because of having spent almost half a lifetime in the Northern India, I was cursorily acquainted with the *Shri Rama-Charita-manasa* of Saint *Tulasidasa*, where it is the prime scripture of the masses. Secondly, at our native place, there was a temple of *Shri Rama-Lakshmana* and *Sitadevi*, a common meeting place of the villagers on the backside of our house.

Sometimes I used to go to that temple to have the *Darshana* of the idols. Once, some thieves had stolen the wood of some of our sandalwood trees. My father got dug out the roots and remnants of those trees. I had given that to a *Shri Rama* temple, retaining a small piece of it for our home.

These services by me were not at all extraordinary to merit such a beautiful vision, so perfect and so joyful. However, who can tell what future is in our store: either good or bad. I was blessed by *Shri Rama-Sita* and *Bala-krishna*, too, who are the embodiment of even the most perfected *Yogi's* desire. It was a great moment of my life.

### **The Dashama-dvara**

The *Dashama-dvara* (the 10<sup>th</sup> gate to the seventh heaven of the *Yogis*) is the last barrier to the *Yogi's* final attainment of goal. It is the *Brahma-randhra* situate above the *Sahasrara-chakra*. It is above the *Shat-chakras*, at the virtual end of the *Sushumna-nadi*. There is an uncertainty amongst the *Yogis*, whether the *Sushumna path* leads beyond it or ends there as already seen by us in the earlier narration. There are various different views:

1. One view that it is the end of the *Yogi-deha* and beyond it is the vast expanse of the *Parabrahman*. This is the orthodox *Vedantic* view. The *Atharva-veda*<sup>100</sup> states this view in its *mantras*.

*Swami Vishnu-teertha* was a great exponent of *Vedic* and *Shaktipata* literature. His many commentaries, including that on the *Saundarya-lahari* of *Adi Shri Shankaracharya*, are famous and most scholarly and with the *Yogic* insight he fortunately had as a *Yogi* of great merit.

He was a highly educated person, having degrees in Law. In his earlier householder way of life, he was a practising lawyer. He took *Sannyasa* and became a disciple of *Swami Lokanatha-teertha* who revived the tradition of *Shaktipata* in modern India.

*Swami Vishnu-teertha* explains it thus: 'In the *Hiranmaya Kosha*, there are the three *Nadis*: the *Sushumna*, the *Chitra* and the *Viraja*. There are three *Granthis* (knots-obstructions) in the *Path*: The *Brahma-granthi*, the *Vishnu-granthi* and the *Rudra-granthi*. There is a set of other three *Nadis*: the *Sushumna*, the *Ida* and the *Pingala*.'

‘The *Brahman* is in the *Brahma-randhra* at the *Sahasrara-Chakra*. Together with the *Viraja*, it forms the *Hiranmaya-kosha*. The *Shat-Chakras* are situated in the *Chitra-nadi*. The *Kundalini* dwells near the *Mooladhara-Chakra* in its dormant state and between the *Svadhishthana* and the *Manipur Chakras* when aroused.’

‘The three Granthis are located in the *Chitra*, the topmost *Brahmagranthi* being above the *Ajna-chakra* i.e. at the end where the three *Nadis*: the *Ida*, the *Pingala* and the *Sushumna* unite. Onwards the *Sushumna* continues with the *Chitra* and the *Viraja*, i.e. the implication.’

2. ‘Another way of viewing the *Ida* and the *Pingala Nadis* is that they are part of the *Chitra Nadi*, like the *Shat-Chakras*.

The *Ida* forms the left side of the *Chitra*, which is known as the *Somatmaka*. The *Pingala* forms the right side, known as the *Suryatmaka*.’

‘The *Agni-mandala* comprises of the *Mooladhara* and the *Svadhishthana Chakras*. The *Rudra-granthi* is at the end of it on the *Chitra*. The *Surya-mandala* comprises of the *Manipur* and the *Anahata Chakras* together. The *Vishnu-granthi* is at its end, again in the *Chitra nadi*. The last two *Chakras*: the *Vishuddha* and the *Ajna* form the *Chandra-mandala*.’

‘At its end is the *Rudra-granthi*, where the *Sushumna*, the *Ida* and the *Pingala* terminate i.e. where the *Sushumna*, which contains the *Chitra* (with the *Ida* and the *Pingala*), terminates. The *Viraja-nadi* starts from here and continues onwards to the *Brahma-randhra*, both together being known as the *Brahma-dvara*.’

This explanation by *Swami Vishnu-teertha* throws good light on the matter and appears to combine various views, albeit with some differences of technicality and terminology.

3. Yet another view is that the *Yogi* has still to attain to the *Mukti* by going through the stages of what is beyond viz. the path onwards to the *Trikuti*, the *Bhramara-gumpha* and the *Satya-loka* to the *Anami-loka*.

4. Still another view regards that the *Yogi* enters the region of the *Vishva-kundalini* beyond that point, still extending the *Sushumna-nadi*, albeit named further as the *Sushumna path* of the *Vishva-kundalini*. There are



the *Shat-chakras* and other *Nadi* systems in that path just like in the *Yogi-deha*. This is the body of the *Hiranya-garbha*: the *Vishvatman*. Still beyond, it is the *Parabrahman*: the absolute bliss and the no return home of the *Yogis*.

This view can better explain the notion that the *Nirodhika* stops the likes of *Brahmadeva* and other *Lokapalas* from attaining finally the *Mukti* until they have not fulfilled their worldly functions as such. They can pass this barrier only when their duties to the world at large are fulfilled before resting in the *Parabrahman*.

A *Jeevan-mukta* is one who has fulfilled all his worldly duties and as such is free to go to the ultimate destination of the *Parabrahman* without hindrance at the *Nirodhika*, even of the *Hiranya-garbha*. *Baba-maharaja Arvikar* mentions the *Vishva-kundalini* in his works.

*Babamaharaja Arvikar* was a modern-day saintly figure from Maharashtra. He is very famous for his great composition, *Divyamritadhara*, in 3 Volumes, in Marathi language. He fully expounds in it the *yoga* and the *Bhakti* of *Gita* as reflected in *Dnyaneshwari*, 12<sup>th</sup> chapter.

Saint *Dnyaneshwar* has actually made a subtle reference to this *Brahma-randhra*, or the *Dashama-dvara* as popularly known by the *Yogis*, in one of his *Abhangas*, namely, the first *Abhanga* of the *Hari-patha*. He says that one who stands at the *Gate of God* (the *Dashama-dvara*: the highest point as per the *Yogis*) would become a *Mukta*.

The *Brahma-randhra* is located at pericarp of the *Sahasra-dal-padma*, which has 1000 petals. It is bright, shining and of the golden red hue like the rising Sun. If the *Chetana*, meaning the *Kundalini*, reaches this place, the *Yogi* becomes a *Mukta*. He is freed from the cycles of birth and rebirths. Some call this place as the *Brahma-randhra Chakra*. It is in the region of the *Ananda-maya-kosha*.

The *Darshana* given to me by the *Bala-krishna* and the *Shri Rama-Sita*, recounted earlier, was at a point there or higher above. Saint *Dnyaneshwar's Ovi* describes that place as a place after the farthest limit of the *Nada*.

*Shri Krishna* tells *Uddhava* about this place in the following manner, in the *Shri-Mad-Bhagavata*. He says: 'In the *Pinda*, perfectly purified by

the *Kundalini*, there dwells *His Para Kala* in the *Hrit-padma*: the *Hridaya Chakra*. It is very subtle in form. It is called the *Jeevan Kala*. The *Yogi* should fix his *Dhyana* upon it. It is at the end of the *Nadanta* (the *Maha-nada*).’

The *Yogi* should worship it as ‘*The One that gives succour to all Jeevas*’. He should become one with it.’<sup>101</sup>

The point *Nadanta* is after the *Nada*.<sup>102</sup> The order is: *Ajna Chakra* - *Bindu* - *Ardhendu* - *Nirodhini* - *Nada* - *Nadanta* - *Vyapini (Shakti)* - *Samana* - *Unmana*.

Saint *Ekanatha* explains the *Bhagavata Shlokas* cited above thus: ‘The *Jeevan-kala* is the one that brings the universe into existence. It is the *Jeevan-jyoti*. The *Yogis* bring it into the *Saguna-roopa* and meditate in their *Dhyana* upon it. The saints say that this way of the *Dhyana* is of the *One*: *That* which is beyond the *Saguna* and the *Nirguna*.’

The order of the *Dhyana* Saint *Ekanatha* indicates here is: ‘*The Saguna* - *the Nirguna* - *the Saguna beyond the Nirguna*.’ Saint *Dnyaneshwar* refers to it in one *Abhanga* of his *Hari-patha* as the place of the *Dhyana* on the *One* that is *Saguna* as well as *Nirguna*, and still beyond *Saguna-Nirguna*. He qualifies It as the *Aguna*.

Saint *Ekanatha* further explains: ‘This *Jeevan-kala* gives succour to the fourteen *Bhuvanas* (universes) including the *three Lokas*. It is the *Maha-murti* of *Shri Narayana*. It manifests before the *Yogis* as their personal deity of worship. *Lord Shri Krishna*, in his sermon to *Uddhava*, calls the *Bhakti* of this *Kala* as the *Abheda-bhajana* or the *Adwaita-bhakti*.’

‘Like a lamp, burning inside a cave, lights it up; this *Kala* lights up all the life. The *Yogi* manifests it in the *Chin-matra* form and fixes his *Dhyana* upon it. It is what the *Saguna* beyond the *Nirguna* is.’

Further on, Saint *Ekanatha* elucidates more details. He says that: ‘This *Kala* is the *One* that appears as the *Prakasha (Light)*, the *Jyoti* and the *Nada* to the *Yogis*.’

I find a good explanation on my own for the above: The *Divine Light* and the *Teja* that the *Yogis* see is that of the brilliant shining *Sudarshana-chakra* of *Shri Vishnu*. The *Anahata-nada* is the sound of *His Panchajanya conch*.

The *Shat-chakras* brilliantly lighted and shining like lightning and the *Sushumna* are his *Kaumudaki* mace. These are carried in the three hands of Lord *Shri Vishnu* and by corollary, by Lord *Shri Krishna*. There is one more divine artefact in *His* remaining hand: The *Divine Lotus*. It is the *Sahasrara* or the *Kolhata Chakra*, depending upon the *Yogi's* state.

The *Yogi* has the visions of these icons of the *Lord* who holds all these four. He is standing next to the *Lord* when he happens to see any of these.

When one is so near, naturally the *Lord* who wields them will appear to him, in the forms *Shri Rama*, *Shri Krishna*, or *Jagadamba*, etc., whichever is the form the *Jeevan-kala* has taken for his deity worship.

One more point to note is that the doorkeepers of the *Lord's* palace are *Jaya* and *Vijaya*. Who are they? They are the *Jeeva* and *Shiva*. The *Nija-shakti* of the *Lord*, *His* divine consort, *Radha*, *Janaki* (*Sitadevi*) or *Lakshmi* is always at *His* side, or at *His feet* massaging them.

By *His Grace*, the *Bhaktas* find the *One* who cannot be attained. The throne of the *Samarasya* is given to them. They are given the cushion of the unity with *Him*, for sitting comfortably upon that throne. They sit upon it in the posture of the *Sahajasana*.

Saint *Ekanatha* further comments that 'The Lord *Himself* holds the divine umbrella of *Tanmayata* upon their heads to signify that they are the attained *Yogis* whom *He* has crowned *Himself* to sit upon the throne of the *Sanjeevana Samadhi*. They are served by the *Jnana-Vijnana* and the *Santosha*.'

Note 1: The *Hindu Pauranika* concept of the *Universe (Brahmanda)* is that it comprises of fourteen different strata called the *Bhuvanas*, which include the seven *Svargas* (meaning above the earth, the *Bhooloka* in which we live being one of these seven *Svargas*.) and the seven *Patalas* (meaning below the earth). Again, these are reclassified as three *Lokas* namely, *Svarga*, *Prithvi* or *Bhooloka* and *Patala-loka*.

Note 2: *Jnana* is the knowledge of the *Swaroop* and *Vijnana* is the science behind attaining the *Jnana*. *Santosha*, *Samadhana*: Literally these terms mean satisfaction, contentedness. In *Yogic* parlance, these words are used to express the state of contentedness that accompanies the supreme achievement of *Realization* of the *Brahman*.

## SOME QUESTIONS OF READERS ANSWERED

The readers of my books on '*The Yoga Of Gita Expounded by Saint Dnyaneshwar*' have been asking many questions and I have been answering to them to my best capacity. Recent exchanges with Mr. Sunil Hasabnis who has read this book and is reading my book '*Yogada Shri Dnyaneshwari*' are of relevance to the topics in this book. Hence, I am giving below my answers to his enquiries for the benefit of all other readers.

Q - It is a bit confusing when, in *Gita*, on one hand Shri Krishna says that he is above all the *Trigunas* and then several times he mentions that what he really craves for is the love of real *Bhakta*. How this is to be understood?

Ans - The nature of *Ishwara* is such that *He* is *Saguna* as well as *Nirguna*, a paradox in itself. No wonder many scholars get confused over this statement. *Saguna* cannot be *Nirguna* and vice versa, as per common logic. Still these are two levels, a quantum jump from each other. It is like an electron that is seen to exhibit the characteristics of both mass and energy. In one go, it is just the mass and in the same go, yet it is energy.

Saint *Dnyaneshwar* says in his famous *Abhanga*<sup>103</sup> that He is both *Saguna* and the *Nirguna* but still beyond both the states i.e. it is *Aguna*. The *Shrutis* describe it as 'It is neither this nor that'<sup>104</sup>. It is not describable by any worldly things or notions.

The province of this Indian philosophy looks to me like that of Analysis in pure mathematics. If you know about the Cardinal and Ordinal numbers, 2 is not greater than one in Cardinal numbers! That is just the property of Ordinal numbers that we are used to from our primary school days.

There is much that can be written on this matter. There are a number of such paradoxes in *Gita*. One famous paradox is about *Ishwara*'s nature<sup>105</sup>. As you will read on my books, you will come face to face with it someday.

Q - In your comment at one place you mention that in 'OM' (ॐ) (- (A) signifies *Jagriti* state; (U) signifies dream; (M) signifies *Sushupti* and *Chnadrabindu* signifies *Turiya*. Can you explain this further?

Ans - This has reference to the famous *Mandukya Upanishad* and *Gaudapada's Karika* upon it. If you delve into it, you will see the basic concept.

The four states of the *Jeeva* are conventionally defined by their iconic equivalent of 'A-अ', U- उ' and 'M - म' and 'Ardhamatra/Chandrabindu' - (अर्धमात्रा/चंद्रबिन्दु) et al. *Jagriti*, *Svapna*, *Sushupti* and *Turiya* are the four states.

When the *Jeeva* is fully conscious of the world around him and identifies itself with the *Ahankara*, it is the first state of *Jagriti*. When it is in the dual state of *Jagriti* of world and its illusory nature, it is *Svapna*.

When it is devoid of the consciousness of the either states, it is *Sushupti*. This state would have been the state of *Mukti* had it been with knowledge (*Jnana*). It is not so. The *Sushupti* state is owing to the *Jada* state of *Ajnana*. The *Jeeva* is as if in a stupor. The state of *Mukti* is a state of *Chaitanya*, not *Jada*.

The state of *Turiya* is the highest evolved state of the *Jeeva* in which he is both aware of the world and its illusory nature, devoid of *Ahankara*, full of *Jnana* and one in tune with the real principle, the *Tattwa*, the *Ishwara*, etc. by whichever name one wishes to call *Him*.

Like *Ishwara*, the last state i.e. *Turiya* is non-qualifiable and non-quantifiable, beyond everything we know in our other three states.

These three syllables have other ramifications to the states of the *Jagat*, the *Vishva* etc. You will know more as you read on my books.

Q - It is fascinating observation that *Jnana* in the second *Gita* chapter means ultimate state and in its twelfth chapter it means intermediate state that leads to ultimate *Shanti*.

Can the same thing be said of other *Yogas* (*Karma/Bhakti*) that ultimately, they also lead to *Shanti*?

Ans - There is deeper mysticism of the terminology of *Yoga*, to be well understood. Different terms have different meanings in different contexts and different systems of terminologies which use the same words to connote different concepts.

So is the case with all, *Jnana*, *Dhyana*, *Karma-tyaga* or *Naishkarmyavastha* and *Para-bhakti*. They all signify the same state in which all the four together abide. They are never single and dissociate from the rest three.

*Jnana* in limited sense is *Paroksha Jnana* and in its absolute sense, it is *Aparoksha Jnana* that is the state of Godhead itself.

*Dhyana* in ordinary sense means meditation. To be precise, it is the part of *Dhyana-Dharana-Samadhi-Samyama* complex of *Patanjala Yoga*. It is the initial stage of meditation. In an advanced state, the *Dhyana* converts into *Dharana* and finally into *Samadhi* and *Samyama* states. These states are only *Dhyana* but fructified or matured. The *Samadhis* of different types ultimately culminate in the state of *Asamprajnata* which is *Shanti* i.e. *Parabrahman*.

In the 12<sup>th</sup> *Gita* chapter, 12<sup>th</sup> stanza, obviously *Jnana* and *Dhyana* is an intermediate stage to *Shanti*; whereas, if used in its perfected sense of the state of ultimate *Samadhi*, it is *Shanti* itself. Many cult *Gurus* preach *Dhyana* of the lower stages but some mean the highest state by it.

Again, Saint *Dnyaneshwar* is also likely to use these terms flexibly. You may revisit Marathi book '*Yogada Shri Dnyaneshwari*'<sup>106</sup>. In the final analysis, each stage of *Dhyana*, *Karma*, *Jnana* and *Bhakti* culminates into *Shanti*.

It is by the graph of progress shown therein. Unknown to many *Sadhakas*, and hence, laymen and ivory-tower scholars, *Dhyana-Bhakti-Jnana-Karma* is a unique quadruple combine which is not possible without all the four. You must have read about it earlier in my book.

Every *Jeeva* has to do *Karma*. Nobody, not even the *Siddha* or the *Avataras* of the *Ishwara* can escape this law of *Karma* of the *Mrityu-loka*. Now if it is to be done for the sake of the *Ishwara* to fructify into *Shanti*, one ought to know who the *Ishwara* is and what is *His* nature. That itself is *Jnana*, but *Paroksha*, of a stage far lower than the *Aparoksha* state of *Jnana* that is but the *Jnana* that results only from *Sakshatkara* of the *Ishwara*.

Now to do the *Karma* devoting to *Ishwara* is *Bhakti*, is it not? And *Bhakti* is impossible without *Yoga*, i.e. meditation on God, ultimately becoming one with *Him*. You may thus see that all the four are indivisible aspects of *Sadhana* and together they lead to *Sakshatkara* and *Shanti*.

Q -You say that '*Shanti*' is one word that signifies '*Dnyaneshwari*'. How does this though unify with philosophy in '*Amritanubhava*'?

Ans - *Shanti* is the state beyond *Triputi* i.e. it is the state of *Parabrahman*, *Paramatman*, *Ishwara*, and *Tattwa* et al. *Amritanubhava* is devoted to the subject of this state beyond *Triputi*. Thus, it unifies with philosophy of *Dnyaneshwari* and its *Yoga* to attain the state of *Shanti*.

*Dnyaneshwari*, apart from describing that state, is also dealing with the ways to attain it i.e. *Yoga*. *Amritanubhava* is a further elaboration and sort of theoretical, though practically valid in detailing of that state of *Shanti* or *Jeevanmukti* that is also described in *Dnyaneshwari*. The two texts are so to say complementary as well as independent constructions, while elaborating upon the subject of the state beyond *Triputi*.

The *Jeevanmuktas'* characteristics of *Amritanubhava* are example how Saint *Dnyaneshwar* does it in details in it.

*Shanti* may tally with the concept of Zen and the methodology of the Zen Masters who aim at *Satori*, their beauteous ultimate State. They believe in action for attaining that state. You may read again from the portion from the section on *Buddhism* in '*Yogada Shri Dnyaneshwari*'<sup>107</sup>.

Q - This is with reference to *Kevala Kumbhaka* and *Ajapajapa*. In your book, a reference is made to the *Kevala Kumbhaka* as the **best method** prescribed by *Adi Shankaracharya* in *Yoga-taravali*. How is it distinguished from *Ajapajapa*?

Ans - In this connection refer to the extract from the book on *Yogataravali* by an erudite scholar - Mr. C.V. Dandekar. It gives the sequence of the events leading to *Kevala Kumbhaka* and final culmination to the beatific state.

There are differences of opinions on the text of *Yogataravali* being at the hands of the revered *Acharya* or someone else. There is scope to doubt the *Pranas*' sequence described in it and the time of arousal of the *Kundalini* and *Anahata Nada*.

Mr. Dandekar has said that the *Kundalini* awakens first and the *Kevala Kumbhaka* state is subsequent. Howsoever, my understanding of the matter is as follows: The *Kevala Kumbhaka* is a state of the *Pranas* that is most likely attained simultaneously with the awakening of the *Kundalini* but perfected subsequent to it.

Referring to *Ovis* 200 to 250 of 6th chapter of *Dnyaneshwari*, it would appear that the balancing of the *Prana* and the *Apana* is that which leads to what is probably called as the state of *Kevala Kumbhaka*, though this does not find mention in *Dnyaneshwari* by the same term.

This state would reach perfection only when the *Ida* and the *Pingala Nadis* vanish i.e. merge. Saint *Dnyaneshwar* describes that to be the action of the awakened *Kundalini*.

The action of the reversal of the *Apana* is a result of *Vajrasana* (6-200, *Dny*). The subsequent *Kevala Kumbhaka*-like state is described in *Ovis* 6-236 to 238 which is a result of the action of the awakened *Kundalini*.

But the final merging of the *Prana* and the *Apana* can occur only after the *Ida-Pingala* merge i.e. as described in *Ovis* 6-244 and 245. The *Chandramrita* etc. flows thereafter as per *Dnyaneshwari*.



The *Anahata Nada* comes much later (6-278-280, *Dny*) although *Yogataravali* is interpreted to indicate that *Anahata Nada* is the basic state that gives rise to the awakening of the *Kundalini* and *Kevala Kumbhaka* as a result.

So, there is difference in the way the topic of the *Anahata Nada* and the *Kundalini* awakening and its subsequent ascent is treated by the two masters. Their respective views do not tally.

Thereupon, one reader questioned it as being immature my expressing doubts on *Acharya's* views. But my contest is not with the *Acharya*. I only highlighted the contradictory views of two greats! In my own experienced view, I follow the view of Saints and *Yogis* like *Dnyaneshwar*, *Ekanatha* and *Kabir* et al over that of the distorted view in *Yoga-taravali*, for want of authentication and likely distortions in its interpretation and text by the enthusiasts.

Since *Yogataravali* is not authenticated as a text at the hands of the great *Acharya*, like *Dnyaneshwari* by Saint *Dnyaneshwar* and also it must have undergone distortion at the hands of inexperienced but overly enthusiastic disciples, as is usually the case with many historic texts, I presume that the entire representation of *Yogataravali* at the hands of even scholars like Mr. C.V. Dandekar is not substantiated in the light of all other *Yogis'* take on the *Anahata Nada*, including Saints *Dnyaneshwar* and *Ekanatha*.

I have no doubt explained in greater details these matters on the *Anahata Nada* in my book '*Yogada Shri Dnyaneshwari*' and to a good extent in my book '*Autobiography of A Natha Siddha Yogi*'.

Now on the *Ajapa* state. please refer to the Saint *Kabir's* couplets on '*Shoonya Marai, Ajapa Marai, Anahad-hi Marai Jai*' cited in my book '*Autobiography of A Natha Siddha Yogi*'. '*Shoonya*' is a state at the *Brahmarandhra*. *Ajapa* is next to it and *Anahata Nada* is still beyond at the *Bhramar-gumpha*. In its ultimate form, the *Anahata Nada* is experiences like the humming of the woodborer beetle (अमर).

Many *Yoga*-illiterates and half-baked *Gurus* ask their disciples to make the sound of the beetle (अमर). (The trainee *Yogis* are asked to imitate that sound by a certain kind of *Onkara* (ॐकार) pronunciation and chanting.

It is based upon the fact that a perfected *Yogi* hears the *Anahata Nada* like that of the beetle (भ्रमर).

Some even ask them to make the *Chaturmukhi* (चतुर्मुखी) or the *Shannamukhi Mudra* (षण्णमुखी मुद्रा) by putting their thumbs in both the ears to block them for hearing the *Anahata Nada*. But the sound they actually hear is not the *Anahata Nada* but it is just the sound of reverberating blood vessels.

That is all of no use in hearing the *Anahata Nada* for these beginners. The *Anahata Nada* is the culmination of the great *Sadhana* into the *Siddhahood*.

It can thus be concluded that *Ajapajapa* is not the state of *Kevala Kumbhaka*, although the subsequent states of *Shoonya*, *Ajapa* and *Anahata Nada* owe their existence to the awakened *Kundalini* and its subsequent actions that also result in the *Kevala Kumbhaka*.

The process of trying for the *Kevala Kumbhaka Sadhana* can take you up to *Anahata Chakra* and not beyond. It, as a fact, does not get perfected there but has to wait for the final dissolution of the *Ida* and the *Pingala Nadis* as described in the 6th chapter of *Dnyaneshwari*.

The *Yogic* processes are really complex and difficult for many to understand.

## THE BANKA-NALA

In the *Vihangama path*, the *Banka-nala (Nadi)* is special. Saint *Kabir* has referred to this *Nadi* and said that the *Yogi* should drink its *Amrita*. As per the *Yogis* of the *Vihangama path*, in the last leg of journey to the *Parama-dhama*, this *Nadi* plays the supreme role. It has the same importance in the *Dhyana-yoga* as the *Sushumna* has in the *Hatha-yoga*. *Pt. Gopinatha Kaviraja* has given a special note on it in his works.

My progress in this lifetime has been partly by the *Hatha-yoga* and partly by the *Dhyana-yoga*. In such a case, the region above the *Ajna-chakra* and the *Vihangama path* are especially significant. The *Banka-nala* starts at the *Mooladhara* and keeping to the left side of the navel of the *Yogi's* body, it touches the heart and the chest; it meets the *Rudra-granthi* above the *Ajna-chakra*.

Onwards it goes to the *Brahma-randhra*. Then it makes half a turn i.e. through 180 degrees in the form a crescent to go to meet the *Bhramara-gumpha* ahead of the *Maha-shoonya* i.e. to the gateway to the *Parama-dhama*.

It has been named '*Banka*' as such, meaning curved, owing to the curved path the *Nadi* takes between the *Brahma-randhra* and the *Bhramara-gumpha*.

The yoga path of this *Banka-nala-nadi* is as follows:

'*Mooladhara - The Navel (Kanda: Kundalini's static state) - The heart and adjoining region the Ajna-chakra - Rudra-granthi - Trikuti - Brahma-randhra (Shoonya) -Maha-shoonya - Bhramara-gumpha - Parama-dhama.*

I journeyed on this path. Hence, I did not have special experiences of the medium level *Chakras*. My very first experiences narrated so far up to this chapter show that I travelled as follows:

'*The setting aflame of the smoking incense burner at the Mooladhara - The four flutters of the navel at Manipur Chakra to unwind the three and half coils of the dormant Kundalini - The piercing of Ajna-chakra and Rudra-granthi - Bhramara-gumpha - The manifestation of the Anahata-nada*'

During that initial stage, I was very much distressed as narrated earlier. *Krishna-tai* of *Haripur* had given me solace in that situation.

She moved her palm over my head in a typical manner, tenderly without touching the head, from the *Mastaka-sandhi* to the *Brahma-randhra*. It hardly made any contact with my hair.

*Krishna-tai's* action was intended to channelize the remnant latent *Prana-Apana* and the *Kundalini*; and guide them to the *Brahma-randhra* and onwards. Another mystic then used to tell me that: 'You have been taken to the goal in an aeroplane. That is why you could not get any special *Chakra* experiences.' It was my state in the year 1986, since the very beginning, I repeat.

*Pt. Gopinatha Kaviraja* narrates that in the *Vihangama path*, the *Yogi* does not have to pierce the *Shat-chakras*. His view agrees with Saint *Shri Gajanana Maharaja Gupte*. According to the *Pandit Gopinatha*, the *Kundalini* arises at the *Kanda*.

Entering the *Mooladhara*, it goes via the *Banka-nala nadi* to the *Ajna-chakra* and above to the *Sahasra-dala-kamala*. Passing through the *Trikuti*, *Shoonyas*, *Maha-shoonyas* etc., it arrives at the *Bhramara-gumpha*. Onwards it goes to the *Chaitanya-tattwa*.

In this path, the *Kundalini* has not to pierce the *Anahata-chakra*. Therefore, the postulation of inexperienced and half-learned *Yogis* about the *Anahata* arising from that *Chakra* is baseless.

The *Nada* arises at the *Bhramara-gumpha* as we saw from Saint *Dnyaneshwar's* many *Abhangas*. I have first-hand experience of the phenomenon.

I recollect another episode of the *Kundalini's* action. I told you about the jealous *Aghori* couple. They once guided me that you are keeping the *Kundalini* at the *Ajna-chakra* and above. It is not proper for a householder *Yogi* to do so. You should keep it at the heart, meaning at the *Anahata-chakra*. Till that time, their real nature was not revealed to me. They were masquerading as friends.

Trusting their advice, I willed the *Kundalini* to go to the *Heart Lotus*. After all every *Purana* and the scripture does say that the heart is the seat of *Paramatman*. As soon as I willed so, my forehead started throbbing with pain, particularly at the *Bhroo-madhya* i.e. at the centre of the *Ajna-chakra* that is the meeting point of all the three *Linga-dehas*.

I thought that the *Kundalini* has been activated to descend to the level of the *Anahata-chakra* and I am stationing it there. However, my later experiences and *Yoga-shastra* tell me a different story. Whatever the *Aghoris* might have put in my mind, the *Kundalini* would act independently of the *Yogi's* will and any other agency. The moment of my willing and its action did coincide, no more.

It ascended higher above instead of coming down. The foolish *Aghoris* thought on accepting their advice, I was ensnared into their malicious design. They also thought and said that I was lowered on the scale of *Yoga*. I will have to restart everything I had so foolishly and ignorantly squandered the painfully acquired *Yogic* status of over a million lifetimes.

Really speaking, the *Kundalini* is not a slave to anyone, not even of the *Guru*. It acts and decides on its own. Whatever actions it decides are useful to the *Yogi* to progress on the path, it takes those actions suo moto.

Another fact of the matter was that the *Aghori* person might not have known what the *Adhyatmika Hridaya* is. Maybe due to his bookish knowledge, he had some wrong understanding about the path above the *Ajna-chakra* like so many half-baked and ill-informed *Yogis* and their *Gurus*.

Actually, whatever happened was for my benefit. The *Kundalini* might have moved to the region above the *Ajna-Chakra*. It could have traversed the region from the *Ashta-dala-padma*, above the *Ajna-chakra* to the *Daharakasha* (the *Adhyatmika Hridaya*). It might have pierced the *Brahma-granthi* above the *Ajna Chakra*.

Even it might have moved via the *Guhyini Nadi* to the *Ajna-chakra* and gone via the *Banka-nala* to the *Bhramara-gumph*. *Guhyini Nadi* is a secret *Nadi* which traces its path as follows: From the *Pinda* - ► *Sahasrara Chakra* (*Mooladhara Chakra* to *Sahasrara Chakra*, without taking the path of intermediate *Chakras*) - *Ajna Chakra* (probably to *Brahma-randhra* - ► *Ashta-dala-kamala*) - *Maha-shoonya* - *Bhramara-gumph*.

My *Anahata-nada* had never stopped during that episode, even for a moment. It means that the *Kundalini* may actually have become the *Kula-kundalini*, in which state it moves freely from the *Mooladhara* to the *Anami-loka*.

This last possibility that my *Kundalini* was already in the state of the *Kula-kundalini* from my birth seems more consonant with my various visions and *ESP* experiences. After starting at the supreme state of the *Nada*, I experienced so many episodes that should have been experienced before the *Anahata-nada* had appeared. Another fact that the *Yogis* know and extol is that once when the *Kundalini* reaches the *Ajna-Chakra*, it never lowers itself on the *Yogic* scale.

The *Aghori* had just little knowledge of things, though great practical cunning. Hence, I did not fall back in the *Yogic path*, as was the *Aghori's* intention.

Leaving a few clairvoyants who may at times understand partially the process, the workings of the *Kundalini* are always shrouded in mystery even to the accomplished *Yogis*. However, except persons like Saint *Dnyaneshwar*, no one knows the science exactly. What was that ordinary *Aghori* with a few *Siddhis* of mind reading, *Indra-jala*, mesmerism and other subterfuge before such great *Yogis*!

That is the reason that the *Aghoris* had to leave me alone, finally. My *Kundalini* process was beyond their dictating and comprehension, as anybody else's.

Since the *Kundalini* is the all-knowing, even when dormant, none can anticipate or dictate its action. Contrary to the popular notion amongst non-adepts and the half-baked *Gurus*, even the *Guru* cannot dictate it what and when to do anything and when to awaken it, et al. That is why the *Kundalini-stotra* says what it says regarding its independence. In their humility, the *Yogis* ascribe the *Kundalini's* action to their *Guru's* person.

But it is not so. The *Kundalini* that has taken charge of the *Guru's* body and turned into the *Kula-kundalini*<sup>108</sup> does all these actions of the *Guru*. The person of the *Guru* invariably gets the credit as people lack knowledge, especially the novices and their *Gurus*.

The *Grace* can come in many ways, with or without the *Guru*, as is known to the students of *Yoga* science. The notion of an initiate that acting as a *Guru*, a living person has to touch the *Yogi*'s body to awaken the *Kundalini* is untrue. Without any *Guru*, the *Kundalini* can grant her *Grace* upon the soul in many ways. The real and knowledgeable *Gurus* never take credit for their actions of setting the initiate on their path. They only point upwards to God.

They simply say that it is *He* (the God), or *She* (the Goddess), who has graced the initiate. They always say that it is *Atma-kripa* or the *Paramatman-kripa*, which is responsible for it. The *Guru* is at times only a conduit through which the *Grace* flows to the initiate. Even this is not necessary. The *Kundalini* can channel itself through a person of her own choosing, with or without a *Guru* and his touching the initiate in person.

This is the reason why Saint *Dnyaneshwar* and others call the *Kundalini* as the *Mother* and the *Yogi* as her child, with practically no knowledge of the ways of the world. *Shri Ramakrishna Paramahansa*'s visions of the *Jagadamba* were just a reflection of this natural attitude of the *Yogis* towards the *Kundalini*, like that of a small innocent child to its mother.

As Saint *Dnyaneshwar* has beautifully brought out in the first few *Ovis* of the 12<sup>th</sup> chapter of *Dnyaneshwari*, the '*All-knowing Mother Kundalini*' does all that is needed by the *Yogi* and more of her own volition.

We would now discuss some *Yoga* science details to tie up the loose ends in order to understand the entire earlier discussion better.

## **FINAL DISCUSSION OF YOGA PATH**

### **The Guhyini-nadi**

I have just narrated the incident of the raising and the lowering of the *Kundalini*. Instead of the *Kundalini* coming down to the *Anahata-Chakra*, it had remained in its place. Even it might have ascended to the same position back, following the path as indicated in *Pt. Gopinatha Kaviraja*'s works.

The *Yoga-vijnana*, read in the light of various texts and saint *Dnyaneshwar*'s compositions, in particular, with certain modifications and explanations on my own, is as follows:

The *Yogi* can come to the *Adhyatmika Hridaya*, which is the juncture of the *Jnana* and the *karma*, as well as that of the *Pinda* and the *Brahmanda* via the *Sushumna*, also called the *Jnana-nadi*. The *Sahasrara* is the place of *Shiva*. According to *Pt. Gopinatha* and *Shri Baba Maharaja Arvikar*, the paths to the *Brahma-randhra* and the *Sahasrara* are different and not the same.

*Pundit Gopinatha* says that the *Brahma-randhra* is related directly to the *Adhyatmika Hridaya*, and not the *Sahasrara*. If this opinion is correct, it would mean that the *Yogi* should bring the *Samvit (Kundalini)* to the *Ajna-chakra* from the *Sahasrara*. Then he should take it to the *Brahma-randhra*, in the *Hridaya*. The real *Shanti* dwells at this *Adhyatmika Hridaya*. The place of the *Samvit* is the *Daharakasha* i.e. this *Hridaya*.

It means that the *Yogi* has to traverse the path as follows: ‘*Sahasrara - via Guhyini-nadi - Ajna-Chakra - via the same Nadi - to the Hridaya - then on to Brahma-randhra - Bhramara-gumpha - Parama-dhama.*’

Their opinions on this are entirely at variance with that of many a renowned *Yogis* and the *Shakti-pata* tradition of *Swami Narayanadeva-teertha Maharaja*.

The work<sup>109</sup> of an eminent learned *Sanyasin*: *Swami Vishnu-teertha* notes and gives a diagram of their accepted system of the *Kundalini* and its *Chakras*, which shows that the paths to the *Sahasrara* and the *Brahma-randhra* are the same.

## THE TWO YOGA PATHS

To summarise, the *yoga path* according to *Pt. Gopinatha* is as follows:

1. *The Shat-chakras: Mooladhara to Ajna - Chandra Chakra - Amrita Chakra - Seventeenth Kala - Sahasra-dala-padma*
2. *The Shat-Chakras (Up to Ajna-Chakra) - Trikuti - Shoonya (Brahma-randhra) - Ashta-dala-kamala - Maha-shoonya - Bhramara-gumpha - Parama-dhama (The Satya, The Alakshya, the Agama and The Anami Lokas)*



The *Shat-chakras* and other upper levels up to the *Trikuti* (excluded) are in the *Anda* and the *Pinda dehas*. The *Trikuti* and above including the *Bhramara-gumpaha* are in the *Brahmanda-deha*.

The point of juncture between the *Pinda* and *Anda /Brahmanda* is the *Ajna-chakra*. Using a wider context, it is called the *Hridaya* by the *Yogis*, to refer to the entire region that lies from the *Ajna-chakra* to the *Anami-loka*.

Those who do not know these fine details are mostly confused by what one *Yogi* says and what another says, while meaning the same thing. The *Yogis'* terms have evolved over a long period, stretching from the *Vedic* times to the modern times.

There have been individuals and numerous group followers of so many masters. Each individual *Yogi's* experiences differ, depending upon their own stage of evolution. There is another factor of the usage of *Sanskrit*, as well as archaic and vernacular languages, and the colloquial usages.

All these factors and the vast time-line during which the *Yoga* science has developed have contributed to a plethora of terms, systems and advices in the *Yoga* field. Only a very discerning and knowledgeable learned *Yogi* can take a synthetic view to reconcile the apparently vastly different descriptions of the same phenomenon of *Yoga*.

## CONCLUSION ON YOGIC PATH

To arrive at a consonant view of these matters to decide the path all the *Yogis* invariably follow, we would have to consider the *Master Yogi's* i.e. Saint *Dnyaneshwar's* views as reflected in his *Yogic* literature and his *Natha* tradition.

## SAINT DNYANESHWAR'S YOGA PATH AND HIS VIEWS

In one of his *Abhangas*, he indicates that unless the learned *Yogi* attains the final state and has seen the *Chinmaya*, it is not possible to decide these matters satisfactorily. He states that ahead of the *Ajna-chakra*, there is the beautiful *Sahasra-dala*. Thereat, in the *Ardha-matra* is that *Chinmaya* thing. The *Nada* and the *Onkara*, too, are there. In that region, it is very difficult to say which thing is above which or inside which thing; which is the lower stage and which is the higher stage; which place is that of the *Divine* or the *Seventeenth Kala/ the Unmani*; where does the '*Ma'-kara* end; from where the *Ardha-matra* starts; which is the *Shoonya-ssthana* etc.

Only the alert *Yogi* who has reached the *Pranava*: the dwelling place of the *Chinmaya* thing, knows what is what. When the *Yogi* arrives there, he can understand that the *Atman* is all these. It became all these things and represents these things in their apparent order.

Saint *Dnyaneshwar* further mentions that any *Yogi* before him has never put whatever he has said in this *Abhanga* into words. He is apparently the first *Yogi* ever to know the matter first-hand in a discretionary manner.

It does not mean that there were no accomplished *Yogis* before him. However, they might not have paid the due attention to the matter or might not have recognised that the *Vijnana* is as equally important as the *Jnana*. Or they simply might not have recorded their experiences. *Lord Shri Krishna* does also tell us the importance of the *Vijnana* even if one has become a *Jnani*, an accomplished *Yogi*. He talks about a *Yogi* who has attained to *Him* and is perfect in *Yoga*.

How would such a one know *Him* without any doubt? The reason for this is that the *Yogi*, being immersed in the *Samadhi* at that time, may not pay any attention to the *Vijnana* that can put at rest any of his doubts regarding his experience being genuinely of the *God*.<sup>110</sup>

The case of *Shri Ramakrishna Paramahansa* is well documented. He was not at all aware of his high *Yogic* state of a *Paramahansa*, even though he was such an accomplished *Yogi*.

In the life story of *Shri Ramakrishna Paramahansa*, there is mention of a *Bhairavi Brahmani*, a *Yogini* of merit. She taught the saint certain *Tantrika Sadhana* to perfect his knowledge of *Yogic* attainments.

After noting the peculiarities of his *Bhakti* of the goddess *Kali*, his state of *Samadhi* and his other accomplishments, she had to convene a meeting of men learned in the *Shastras* to decide upon the matter of his real state. After they unanimously said that he was a *Paramahamsa*, he still wondered and said aloud: ‘Oh! Is that so? Well! I was not aware of it till you said so’

In the system of terminology employed by Saint *Dnyaneshwar* in connection with the *Hridaya/ Ardha-matra*, the following terms and the path are mentioned: *Ajna-Chakra - Trikuta - Golhata - Auta-peetha - Sahasra-dal - Brahma-randhra - Bhramara-gumpha*. This can be seen, especially, in the light of many of his *Abhangas*.

We may take stock of what he says in these *Abhangas*: ‘Without any doubt, the *Chinmaya Thing* is at the *Brahma-randhra*. In the *Mahakarana-deha*, there is the *Bindu*, the size of a small pea. Inside the *Bindu* and above the *Ardha-matra* is the *Chinmaya Thing* in the vast expanse, known as the *Brahmanda*.’

The following all the places are within the *Brahmanda*: *Trikuta, Shrihata, Golhata, and Auta-peetha* etc. This region is called the *Ardha-matra*. The *Chinmaya Thing* i.e. The *Atman* is at the *Brahma-randhra* in the *Sahasra-dala*.

The *Ajna-Chakra* is at the *Bhroo-madhya*. It shines with own light. Above it is the *Third Eye*. Still above it is the *Sahasra-dala*. Inside it is the blue-lighted *Brahma-randhra* i.e. The *Dashama-dvara*. From it spouts the fountain of the light of the *Atman*.

At the root, i.e. the origin of the *Golhata* is the *Brahma-randhra* that is above the *Sahasra-dala*. Above the *Brahma-randhra* is the *Bhramara-gumpha*. In the *Bindu* above, it is the seat of the *Chaitanya*, in the form of the *Dark-complexioned Purusha*. Saint *Dnyaneshwar* says that he has gone there and is sitting at that root of everything.

‘The *Govinda* (The *Atman*) arises like the Sun at the *Sahasra-dala*. The *Yogi* should attain to him. The *Jyoti* seen in the *Third Eye* is the *Chitpada*. The *Brahma-randhra* is beyond the *Para*. It is the *Sat-pada*. Above the *Sahasra-dala* is the *Brahma-randhra*. It is the *Shoonya* (The *Gagana*). The *Yogi* sees there a pea-size bright luminous unblinking star. It is the *Parabrahman*. The *Yogi* should become one with it by fixing his *Dhyana* upon it.’

‘Above the *Sahasra-dala* is the *Para Vak*. It arises from the *Brahma-sthana*. There is the *Unmani* at that place. It is seated at the *Sookshma Gagana*: at the point of the tip of the *Dashama-dvara*. The *Anahata-nada* is arising from it.

The *Sahasra-dala* is reverberating like a drum due to that *Anahata-nada*. The *Dashama-dvara* is above the rest of the *Nava-dvaras*, meaning the senses of smell, touch, hearing, sight, and elimination.’ This is with reference to the *Tan-matras* of these senses.

We know the physiology of the human brain. The cerebral hemispheres house the nerves leading from these sensory organs. The *Tan-matras* are beyond all the physiological aspects. They are the origin of the creation of these organs in the subtle body.

The *Autapeetha* is ahead of the *Nava-dvaras*. There, ahead of its juncture with the *Shoonya* (The *Brahma-randhra*), sits the *Dark-complexioned Purusha*, who is beyond the *Shoonya*. Ahead of *Him* is the way to the *Unmani*. In short, the path shown here is:

1. ‘*Sahasra-dal - Para-vak - Brahma-sthana (Brahma-randhra) - Unmani - Anahata-nada.*’
2. ‘*The Nava-dvaras - Autapeetha - Shoonya (Brahma-randhra) - The Dark-complexioned Purusha - Dashama-dvara - The Gagana above the Dashama-dvara - Unmani.*’

‘The *Yogi* who sees the *Sahasra-dala* and above it the *Brahma-randhra*, is so entranced that he gets lost in the vision. The *Bhramara-gumpha* is way beyond the *Dwaita*. The *Yogi* listens to the *Anahata-nada* arising from it. He has then the vision of the *Atman Rama* who dwells beyond the *Unmani*. He is the *Ananda Brahman* that dwells there. The vision is so blissful that the *Yogi* becomes the *Ananda* himself.’

‘The *Autapeetha* is above the *Trikuti*. There is a little-known way at the *Autapeetha*, to go to the *Brahma-randhra* and further.’ Saint *Dnyaneshwar* tells us that the *Yogi* has to go ahead on that path. ‘The *Manasa-chakra* is just above the *Ajna-chakra* at the *Bhroo-madhy*. From there one has to go further on the path to the *Murdhni-sthana*, which is a physical distance of four finger widths, as measured along the scalp, from the *Bhroo-madhy*.’

‘The *Path* goes to that *Murdhni-sthana* (the flat top at the crown of the head) from the *Ajna* and the *Manasa Chakras*. There one has to go in the

reverse direction i.e. the *Sushumna* or for that matter, the *Viraja-nadi* takes the shape of a curve like the crescent to go to the *Brahma-randhra*.' 'One should go that way. That portion of the *Nadi* is known as the *Banka-nala* to the North Indian saints. One should traverse fast upon the path<sup>111</sup> and go beyond the *Pashchima-marga*. After the *Pashchima Path* ends, the *Anahata-nada* manifests to the *Yogi*, emanating from the *Sushumna* mouth at the *Brahma-randhra*.'

'The *Nada* has no limit. Its expanse is infinite. Beyond it lays the *Shuddha Brahman*, in the form of *Light*, without being lighted. Its *Light* is analogous to the *Anahata-nada*, which is a sound without usual repercussion. These are the *Light* and the *Nada* of the *Atman* or the *Brahman*. This *Pashchima-marga* starts at the *Ajna-chakra* and takes one to the *Brahman*. Hence, the *Yogi* should keep this in mind and go that way.'

## MY INTERPRETATION OF YOGA PATH

Now we will turn to my interpretation of *Yoga* path, based upon my knowledge and experiences. Of course, it will be within the limits of Saint *Dnyaneshwar*'s exposition of the matter. The main theory I subscribe to aims at synchronizing the terms, the *Yogic Chakra-Nadi* systems, and the experiences of various *Yogi* and known cults or *Yogic* schools of the master *Yogis*.

More light will be thrown on the matter as we go into the exposition of the *Yogic* literature of Saint *Dnyaneshwar* in further parts of my megawork on the *Yoga of Gita* and *Dnyaneshwari* which is undergoing scripting for publishing in due course of time.

In my estimation, even if one accepts the opinion, as proclaimed by *Shri Baba Maharaja Arvikar* and *Pt. Gopinatha Kaviraja* of there being two different paths from the *Ajna-chakra* to: i) The *Sahasra-dala* and ii) The *Brahma-randhra*, it is clear that they accept that a part i.e. the part from the *Sahasra-dala* to the *Ajna Chakra* of the *Path (1)* and from the *Ajna Chakra* to the *Trikuti* of the *Path (2)* of each of the two paths, combined, connects the *Sahasrara* to the *Trikuti*, via the *Ajna Chakra*.<sup>112</sup>

However, the opinion that in order to reach the *Trikuti* from the *Sahasrara*, it is necessary to go via the *Ajna-chakra* treading backwards does not appear to be correct, *ab initio*. Secondly, the *Yogi* can bypass the *Sahasrara*, even presuming that there are the two separate paths, to

go to the *Trikuti* via the *Banka-nala Nadi*, without having to come to the *Ajna Chakra* back again. This is clear from what *Gopinatha Kaviraja* says in his works.

Accordingly, we can trace the following different *Yoga* paths from the information given in various texts:

1. The *Sushumna path* i.e. *yoga path* on which the entire track from the *Shat-chakras* i.e. from *Mooladhara* to the *Ajna* and to the *Sahasra-dala* and the *Brahma-randhra* is covered linearly: *Shat-Chakras* (Up to *Ajna-Chakra*) - *Sahasra-dala-padma* - *Trikuti* - *Shoonya* (*Brahma-randhra*) - *Ashta-dala-kamala* - *Maha-shoonya* - *Bhramara-gumpha* - *Parama-dhama*. This path can be traversed linearly from the *Mooladhara* to the *Parama-dhama*.

2. The *Banka-nala path*: *Mooladhara* - *Ajna-Chakra* - *Rudra-granthi* - *Brahma-randhra* and onwards - *Bhramara-gumpha* - *Parama-dhama*. This path is available via the *Banka-nala Nadi*, bypassing the other *Shat-chakras*.

3. The *Guhyini path*: The path from the *Ajna Chakra* to the *Sahasrara* can also be traversed by the *Guhyini-nadi*. This *Nadi* descends to the *Pinda* below the *Ajna Chakra* i.e. to the *Mooladhara* and other *Shat-Chakras*.

4. The *Guhya path* and the other paths: I had told earlier that based upon my own experience, the *Ajna Chakra*, the *Trikuti* and the *Bhramara-gumpha* are connected by an undisclosed secret *Nadi*, known only to a few *Yogis*. The *Yogi* can go straight to the *Bhramara-gumpha* without passing through the intermediate places like the *Sahasra-dala* etc.

There is also another secret *Nadi* which connects the *Ajna Chakra* to the *Bhramara-gumpha*. There is a direct path from the *Kanda* to the *Bhramara-gumpha* going into the *Vyala-dasha*.

Most of the *Yogis* progress along one of their chosen paths or by a combination of the various paths, if there are, in fact, so many. The *Yogis* are in a trance and many are ignorant of the subtleties of *Yoga* path. Therefore, they may not notice the intricate details of their chosen path. Moreover, most of the *Yogis* are practically travelling upon the *Yoga* path on their own strength and efforts.

Even if they have a *Guru*, the *Guru* may also be an ignorant person or a half-baked one. Most of us are not fortunate enough to get a *Guru* who is well versed in *Yoga-shastra* and is mature by special and varied experiences on the path. All these factors lead to the sorry state of affairs where the *Yogi* attains but does not know how and by what of the path he has arrived.

Saint *Dnyaneshwar* has said that once one reaches the destination, it is immaterial by which path one has arrived there. Most of the initiates are not taught by knowledgeable *Gurus*.<sup>113</sup> Their ignorant *Gurus* tell them not to enter into the enquiries about the *Yoga* path. They say that one should eat a mango, why bother about the where, the when, and the how of the matter.

However, they are ignoring the commandment of the *Yogeshwara Shri Krishna* who is the highest authority on the *Yoga-shastra*, which is cited earlier to pay heed to the *Vijnana* also. His preaching is for the *Yogi* who is satiated<sup>114</sup> by the *Jnana* and the *Vijnana*.

In the light of my opinions, based upon my knowledge and experiences,<sup>115</sup> I summarise that *Yoga* paths then emerges follows:

1. The Sushumna path: 'Mooladhara - Ajna (i.e. The Shat-Chakras) - Sahasra-dala-padma - Trikuti - Shoonya (Brahma-randhra) - Ashta-dala-kamala - Maha-shoonya - Bhramara-gumpha - Parama-dhama.'

2. The Banka-nala path: 'Mooladhara - Nabhi-Chakra (Kanda - Kundalini) - The space near to the heart - Ajna-Chakra - Rudra-granthi - Brahma-randhra - (Shoonya) Maha-shoonya - Bhramara-gumpha - Parama-dhama.'

3. The Guhyini path: Mooladhara and other Shat-Chakras - Ajna Chakra - Sahasrara

4. Other less known paths:

(A) Kanda - Ajna Chakra - (Trikuti) - Bhramara-gumpha - Dayala-desha; (B) Kanda - Ajna-Chakra - Bhramara-gumpha - Dayala-desha; (C) Kanda - Bhramara-gumpha - Dayala-desha; and (D) Kanda -

*Dayala-desha*: This is the direct path and it qualifies to be the real *Vihangama path*.

The interpretation as above given by me explains the matter of the *Yogic* paths fully, I hope. Whatever remains to be explained will be dealt with in finer details in further parts of the mega-work as noted above. I hope that the *Yogis* and initiates would find these details as sufficient within the constraints of a brief biography of a *Yogi*.

## NIBBANA OF THE YOGI • THE NIRVANA

*Pt. Gopinatha Kaviraja* says that when the *Yogi* is in the final stage of *Nirvana* (The *Nibbana*), he is roaming in the *Shoonyakasha*. He drinks the *Amrita* all the time. His *Drishhti* is then centred upon the needle pointed gateway at the centre of the *Ashta-dala-kamala*.<sup>116</sup>

He pierces it and then bathes at the confluence of the *Triveni*. After some time, he enters into the *Bhramara-gumpha*. The *Anahata-nada* reverberates continuously in the *Bhramara-gumpha*. There also he experiences beautiful visions and heavenly ethereal smells.

Even though the *Yogi* perceives the *Anahata-nada* at the *Bhramara-gumpha*, the *Nada* and the *Gumpha* are not within the domain of the *Trigunas*. It is the *Nada* of the *Paramatman*, beyond the *Brahmanda*; or it can be regarded as being at the juncture of the *Brahmanda* and the *Dayala-desha*.

The *Nada*, however, shares none of the attributes of the *Prakriti*. Hence, the *Yogis* call it the *Nada-Purusha*, indicative of the *Purusha*, as juxtaposed to that of the *Prakriti*. When the *Surati*, the *Nirati*, the *Prana* and the *Manasa*, all centre upon (*Ekagrata*) at the *Bhramara-gumpha*, the *Yogi* starts hearing the *Anahata-nada*.

I remember that when one well-wisher mystic raised the matter about my *Ekagrata* before *Krishna-tai*, she had understood the *Yogic* connotation of the matter. The mystic, however, might not be aware of it. I told her that the mystic does not know what my state is. I need the *Ekagrata* for my mission. Comprehensibly, *Krishna-tai* looked astonished and nodded. She had understood that I was poised in the *Bhramara-gumpha* and I was hearing the *Anahata-nada*. Perplexed, I was trying to see where the *Paramatman* is. Hence, the *Ekagrata* was evident in me.



The *Yogi* attains a *Divine Shakti* at the *Gumpha* (abbreviation for the *Bhramara-gumpha*). With it, he can see the way to the *Parama-dhama*. It is the dwelling of the *Ultimate* i.e. the *Nirakara*, *Satya-swaroopa Chinmaya Purusha*. He can very easily enter into the *Dhama*: the dwelling of the *Paramatman*. This state of the *Yogi* has also a climax. There 'The Word' is 'Wordless'. From here, the *Yogi* enters into its central stream, leading upwards to the *Agama-loka*. It is very difficult to enter that stream and reach the *Agama-loka*, where the *Yogi* rests into the state of *Parama-Ananda*.

### SAINT DNYANESHWAR'S ABHANGAS

Let us see what light Saint *Dnyaneshwar* sheds upon this dwelling of the *Parabrahman*, which is so difficult to attain: 'There are the four *Dehas*: the *Sthoola*, the *Sookshma*, the *Karana* and the *Maha-karana*. The *Maha-karana-deha* is within the *Auta-peetha*. The place of the *Thumb-sized Purusha* is the region from the *Ajna-chakra* to the *Brahma-randhra*, which is the *Maha-karana-deha*.

The *Yogi* should fix his *Dhyana* upon The *Dusky Complexioned Yogi* (The *Purusha*, here called the *Murti*, the *Putala*) who sits inside the *Maha-karana-deha*.'

'This *Purusha* i.e. the *Yogi* himself sits at the *Sahasra-dala-padma*. He shines bright. He sits in *His Unmani Kala*. In effect, the *Dusky-complexioned Yogi* represents the *Unmani Kala*.'

'The *Sahasra-dal-padma* leads the *Yogi* to the *Pashchima-marga*, which is high above, in the *Gagana*, the *Akasha*. None can go into that path, except with the help of the *Kundalini*. One has to take a leap into the *Akasha* of the *Pashchima-marga* at the end of the *Sushumna-nadi*. Who else, other than the *Kundalini* can achieve such a hazardous feat?'

'There in that region is a minuscule aperture, metaphorically, the size of a small ant's eye. It is the *Brahma-randhra*. The *Yogi* has to fly out of it swiftly. There ahead is the region of the *Parabrahman*. No one can leave the four *Dehas* i.e. the *Pinda-deha* etc. alone. However, the *Kundalini* can lead one to reach that place, though it is arduous to reach. Once you reach there, there is no duality between the *Jeeva*, the *Kundalini* and the *Parabrahman*: the *Atma-tattwa*.'

Saint Muktabai has a mysterious Abhanga on this matter with the opening line: '*mungi udali akashi...*'

Of this, I had one vision. I saw that I entered through a small aperture to go still upwards on my way. It was representative of what we learnt above from Saint *Dnyaneshwar's* *Abhanga* of going through the *Brahma-randhra* upwards. I had reached the region of non-duality: the *Parabrahman*. That was the indication.

Another Abhanga of Saint *Dnyaneshwar* is noteworthy in this connection. He says that there is the way to reach the pinnacle of The Mount of the *Brahma-giri*. On that way, there is the *Ajna-Chakra*. Above it is the state of the *Unmani*.

To reach it, one has to go through a difficult terrain. The path there becomes very narrow, like that of the point<sup>117</sup> of the tip of an atom. That point is the *Brahma-randhra*. At the end of the *Maha-karana-deha* in the *Auta-peetha*, the five *Tattwas* (the *Pancha-maha-bhootas*) dwell in their undifferentiated form: *Ekatvam*.

The *Yogi* has to go from the *Auta-peetha* to the *Brahma-randhra* very swiftly. The *Brahma-randhra* is as narrow<sup>118</sup> as a ray of light. The *Yogi* has to leap through the *Brahma-randhra*, which is possible only with the *Kundalini's* help.

Once the *Yogi* passes through the *Brahma-randhra*, he goes to the *Unmani*. The fountain of *Infinite Light* and the *Teja* spouts from it. The *Yogi* is immersed in the *Anahata-nada* there. In the centre of the *Jyoti* of that *Teja*, *Nada* and the *Light*, there dwells the *Shuddha Brahman* i.e. the *Parabrahman*. That *Jyoti* is the *Creator* of the *Brahmanda*.

The *Brahmanda* is as limitless as the *Parabrahman* is. The *Brahmanda* here means the *Pinda*, the *Anda* and the *Brahmanda-dehas* of the entire universe, along-with those of the beings' four *dehas*. It is so variegated that Lord *Shri Krishna* said in the 10th chapter that '*nantosti mam divyanam vibhootinam parantapa*' (*Gita* 10-40). He cannot count its expanse. He demonstrated it symbolically to *Arjuna* during the *Vishva-roopa-darshana*, as narrated in the 11th chapter of *Gita*.

Sometimes, I have had visions of climbing unending steps upon horrendous perpendicular cliffs. At its end, the steep inclined path would narrow down so much, turning into a small aperture like tunnel, that I

would be scared as to how, if ever, would I go through that minuscule aperture. In spite of my fears, I would reach the end and go through the aperture anyhow. These visions were representative of the region at the *Brahma-randhra*. The *Sushumna path* leading thereto is the most difficult to traverse. Saint *Muktabai* i.e. Saint *Dnyaneshwar's* younger sister narrates such an experience in one of her *Abhangas*.

## I MEET THE NIRANJAN

### MY VISIONS OF SAGUNA SAKARA TO NIRGUNA NIRAKARA

Recently I went from the *Saguna* to the *Nirguna*. The experience of that transition is interesting. I am narrating the same here:

*Pradakshina*: The *Hindu* temples have a circumscribed path (*circumambulation*) around its *sanctum sanctorum* (*Garbha-griha*, *Garbhagara*) for the devotees to walk around it in reverence to the ruling deity within. The taking of one full round, starting from the front facing the deity, back again to the same spot, is reckoned as one *Pradakshina* offered to the deity.

*Pradakshinas* are offered to *Hindu* deities routinely, during their *Darshana* and also on special occasions, or as a matter of fulfilling of religious vows e.g. before his birth, Saint *Dnyaneshwar's* father *Vitthalpant* had deserted his mother *Rukminibai* and taken the vows of *Sanyasa-deeksha*. *Rukminibai*, used to offer daily 1000 *Pradakshinas* to the *Pippala* tree, known as the *Suvarna-Pimpal* (The Golden *Pippala*) near the *Siddheshwara temple* at *Alandi*, praying for her husband's returning home.

I was standing in the *circum-ambulation* passage of a temple meant for *Pradakshina*, open on all the sides, except on the side it abuts upon. The temple and the passage were standing free in the sky. I was perched precariously upon the very narrow *ambulatory* path. *Kabir* gives the analogy of a narrow lane to it. Hence, I could not turn around and see the path behind.

However, I had to take just a half round of the remaining path, through 180 degrees, to reach the front side of the temple. Because the temple and the passage were so narrow and suspended freely in the sky high above, I was afraid; a single wrong step and I would have fallen down

far below; upon what I did not know, as it was so far down below that it could not be seen by me.

In spite of these circumstances, I gathered courage in my heart and started taking baby steps upon the path, which went on narrowing as I proceeded further upon the path. I just clung to the temple, with my left side to its walls, anyhow, and after a seemingly interminable time, I reached the front door of the temple. While doing so I had to traverse the circuit in the reverse i.e. left-hand direction.

The *Hindus* offer the *Pradakshina* i.e. *circum-ambulate* a temple or a *Samadhi* or a religious *totem* of Gods or a saint in the right-hand way i.e. they keep their right-hand side to the object of worship while going around it. It is regarded as inauspicious to do otherwise.

When I reached the front side of the temple, I observed that the main path leading to it from the front was also hanging free in the sky, vanishing under the temple perhaps. It was wider than the passage I had taken. However, both these paths were hanging free in the sky and fully transparent. There was no trace of the gross or the corporeal matter in the paths. They were purely ethereal.

The path coming straight towards the temple was obliterated by fog after some short distance. There was a mystery as to where the two paths met. They, though apparently leading to the front door of the temple, were not seen meeting at that point.

The frontal approach path went under the temple, probably straight to its backside door, and continued onwards as the *circum-ambulatory* path on which I had found myself in the beginning. I was carrying the fragrant incense sticks with me to burn before the *God* in that temple.

When I went ahead inside the temple to have the *Darshana* of the God, I saw that a jet-black beautiful silken carpet was spread from the entrance to about two third's the length of the inside precincts of the temple. There was no one inside the premises. The bells hung up where hands could reach easily. I started ringing the bells. They tolled like sonorous music: in the *Golden Seventh Octave*, to my ears.

I am employing the term '*Golden/Seventh Octave*' to distinguish the musical notes in it from those of the normal musical octave. In India, the *Gandharvas* and the *Kinnaras*, kinds of celestial species, are regarded as

the topmost quality of musicians. They are said to be singing for the *Gods* in the *Heavens*. Their music and lyrics are in what I am calling as the *Golden Octave* or the *Seventh Octave*. There is a sub-branch of the *Vedas*, devoted entirely to the art and science of music, both vocal and instrumental, classical music systems etc. It is known as the *Gandharva-veda*, an *Up-veda* of the *Samaveda*.

I was all mesmerised by that *Nada* produced by those tinkling bells. Lost in a kind of *Samadhi*, I came around, thinking that: ‘Oh! I have not yet seen the God here.’ I started burning the incense sticks and tried to see where the God is to whom I should offer the incense. I proceeded further and farther, to the *sanctum sanctorum*. Still no God was in sight.

I was in for the greatest surprise of my life. When I found myself at the centre of the *sanctorum* where the idol of God is seated in a temple; Lo! And Behold! No one, neither a deity, nor its idol was there. I found it utterly empty, except for myself! Standing aghast!

I was standing at the temple at its centre. I felt as if I was at ‘The Centre of The Universe’! Perfect calm, quietude, and peace dwelt there. The entire precincts had assumed more than a surrealistic, the most ethereal ambience, accentuated to a point of supernatural eeriness.

Standing there, as if in a deep trance, I awoke to the thought that I came here, walking upon the ever most hazardous path in order to pay my lifetimes’ obeisance to the *God* who is not there! Whoa! It appears to be the temple of ‘The No God’.

Then it dawned upon me suddenly that all the saints have been preaching humanity that the *God* is *Nirguna Nirakara*. How could I have ever dreamt of finding and seeing the *God*, in *His Form* or otherwise as an idol, say of the *Ganesha*, the *Devi* or anyone else?

What kind of incense *He* will smell, if *He* is beyond the senses. How can you perceive Him, one who is *Nirakara*? So, this is the ‘Temple of The God Who is Formless’. Which kind of worship would reach *Him* who is not only *Nirguna*, but beyond the *Saguna* and the *Nirguna* i.e. actually the *Aguna*, as Saint *Dnyaneshwar* puts it.

That vision was of my transition from the *Saguna* to the *Nirguna*. The *Banka-nala-nadi* is crescent shaped, like the narrow semi-circular *circum-ambulatory* passage around the temple. The *Banka-nala* also

goes in the left-hand manner, just like what I had done at the front door of the temple.

The *Banka-nala-nadi* is the final leg of the journey of the *Yogi* to the infinite. The wondrously decorated precincts of the temple, the incense burners, and the tolling of bells were indicative of the *Divine* senses of and the *Divya-drishhti*, the smell and the *Anahata-nada*, which are indicative of the *Yogis* being with the God, as we have already noted from what many saints have been saying.

## MEETING THE NIRANJAN

After a few days of meeting the *Nirguna Nirakara*, I had another revelatory vision. I was going through a maze of dingy, narrowing passages, ill lit or with little or no light. The passages were at some places climbing straight up, sometimes with steep inclined steps. Many people were going at their own speed upon the path.

Finally, I arrived at a vertical staircase. It was difficult to climb upon. It was like a straight cliff high up, very tough to climb. Anyhow, I started labouring up that narrowing passage, to where I did not know. Also, why I was doing it, I had no knowledge.

The steps finally terminated into a still stiffer vertical cliff, with overhanging boulders and it had nowhere either a handhold or a toehold. I was afraid of climbing it, apprehensive that I may fall down. And how could I make it? However, when I tried to climb the cliff, I felt as if I was not labouring at all, but some invisible power had grasped me and it was moving me up the cliff.

It was as if a magnet was moving a piece of iron. I felt light as a ray of light and that a ray of light was taking me up the cliff with it. I was feeling that force, whichever it be, lifting me ever so silently and lightly. It was as if there were many people behind me who were pushing me upwards, by making their bodies, shoulders and limbs like ladders for moving me upwards with their combined strength.

At long last, a few feet of distance remained to climb. I had to climb it using my hands and feet. Somehow, with great labour, I managed to climb that last leg of the cliff. There were just a few people already at the place, who gave me a helping hand in my final efforts. They started congratulating me on my successful climb up the tough cliff.

Then I started to rest. After I had regained my breath, I was somewhat composed. I started looking around, at the same time, understanding how arduous the climb was. I felt that I should never have to climb the steep slope again in my life. I would never let myself down from that place, so as to avoid such a climb again.

Now there were no persons around or wherever my sight went. There was absolute peace, quietude and absolute tranquillity of my mind and its harmony with my body. I felt that I would stay there only forever, to avoid repeating the climbing.

## NON-DUALITY OF THE ADVAITA

### **The Soliloquist Niranjana**

Then, after some rest and peace of mind, I started to think about now what is to be done further. All the while, I was reaching one goal after another endlessly. So ingrained was the urge to forge ahead that I started to think where now should I go from here.

At that time, there was no one in sight. Still, I was feeling an invisible presence around me of someone incorporeal in form. Although, I was unable to see that person, whoever it was, I started talking to him. We had a good conversation. Saint Dnyaneshwar qualifies such a dialogue as that of one with self as a ‘Soliloquy’.

I: ‘Where have I come? I am absolutely tired after this arduous uphill climb. I am not going back, for any reason whatsoever. If I go, I will have to climb this life-taking tough cliff again to return here.’

*That Whoever It May Be:* ‘There is nowhere to go from here. You are going to stay here. Yours was the last leg of the journey to the *Ultimate Tattwa*. You have now come to it: The *Parama-dhama*, The *Parabrahman*. Whatever is here, that is you only.

Who else could there be? The entire universe is ‘*Here*’, and ‘*Not Here*’! Even you were *Here* only, even if you thought you were elsewhere: ‘*There*’.

## TAT TWAM ASI

### ‘Who Art Thee and Who Me’

*I:* ‘Are you the Atman?’

*That:* ‘Yes! And, No! This is that *‘Tat’* which the Upanishadas glorify, rightly. This is the *‘Tat-twam-asi’*. It is filled in *There* as well as *Here*.

*That:* It fills the entire universe *There*, if it really does exist as you imagine! When your mind is in *There* and you are *There*, then too, you dwell in *Here*.’

### The Sadguru

*I:* ‘Are you the *Sadguru*? Is Saint *Shri Dnyaneshwar Maharaja* my *Sadguru*? When I found the climb up the cliff an impossible task, I started ranting: ‘*Sadguru, Sadguru ....*’ ceaselessly, all the time I faced this life-threatening precipice of the hard rock. I could climb it safely, owing to his grace upon me.’

*That:* ‘No! I am not the *Sadguru*. Although you think that Saint *Dnyaneshwar Maharaja* is your or anyone else’s *Sadguru*, he is not the *Sadguru*, as you allege. You all always take it for granted that someone or the other is your *Sadguru*. You also think that way, is it not so? However, that is not the case.’

*I:* ‘If you say that these all saints are not our *Sadgurus*, leave alone the umpteen macaques playing the antics of *Gurus* and a *Sadgurus*, then who is anybody’s *Sadguru*? Who then shows us our way to over *Here*? I did not know the way of coming over *Here*. Therefore, someone, acting as a *Sadguru* must have brought me up to this point.’

*That:* ‘The thinking of persons like you who say that Saint *Dnyaneshwar*, or for that matter some other saint, is their *Sadguru* is true in a sense, metaphorically. But it is all a notion. Even though you have arrived *Here* with great efforts, still you too have failed to understand the real nature of the true *Sadguru*. It has to be brought to your notice even when you are here where automatically by now you should have understood it very well.’



That: ‘You say that saint *Dnyaneshwar* is your *Sadguru*, Is it not so? Then you must have read the *Amritanubhava* of Saint *Dnyaneshwar*, is not it? Whom does he call the *Sadguru*? *Nivrittinatha*? He is calling me the *Sadguru*. I am the *Sadguru* of every one. How could anyone else be the *Sadguru* ever?’

‘I AM THAT! NONE ELSE! I AM THOU! THOU ART ME! EVERYTHING YOU CALL THE WORLD, AND THE PEOPLE ART BUT ME AND YOU!’

That: ‘I am you. We two aren’t different from each other, are we? Aren’t we the same entity? The whole universe, with you and me, is but all one undivided entity. Who other than us is *Here* and *There*? Moreover, is there anyone like you and me *Here*? This *Dialogue* appears to be going on between us *Here*. However, it is ‘The One and One Only’, who is asking questions and answering them. There is non-duality in this *Advaita* of you and me. Even these terms ‘You and Me’ are redundant *Here*, as well as *There*.’

That: ‘The *One* asking the questions is not someone: a disciple; and the *One* who is answering, as such, is not also the *Sadguru*. That *One* is regarding *Oneself* as ignorant and asking the questions, which it itself is replying. This is a *Soliloquy*: Between ‘The One: The Niranjana’, with *Himself*!’

## **The Origin of Ajnana**

*I:* ‘If it be as you say, why does everyone not know it? Why does the *Ajnana* remain there in the people *There*? Now whatever I understand, why does it not dawn upon everyone *There*? What does this *Ajnana* mean?’

That: ‘They do not want to know. Therefore, they are ignorant. You wanted to know me, that is why you can see ‘Me Who Cannot Be Seen’: The *One* who defies all the imagination of the human race, combined together for all the time it is existing. You have come to know me as truly I am because you were enquiring about me: Who I am, the where and what for, and how and why of the Existence.’

**That: ‘They, the people you talk about, are not the Seekers; YOU Are the One who is seeking. Hence the Ultimate stands revealed to You! The SOUGHT AFTER is here with you by This REVELATION!’**

That: ‘It was never so that neither of you nor them was Here. However, you have grasped it now and they, still, are not aware of it. **This is the TIMELESSNESS! The TIME there is TIMELESS, too! But their minds create TIME! That time they perceive is at the core of their Ajnana.**’

## I GET TO KNOW NIRANJANA

### Nirakara and Anami

I: ‘Are you the Niranjana?’

That: ‘Do you know what is meant by the Niranjana? Just try to open the dictionary and look up its meaning. The Niranjana means The Stainless: The Parama Shiva. It is the Avyakta, the Nirakara, the Nirguna, the Niranjana... , all these expressions mean the same One.’

That: ‘You have come uphill from the Satya-loka to here: in the Agama-loka. It is very difficult to enter into this place here. That is why you felt the efforts the most challenging and felt that “No. Never again would I have to climb that cliff!” It is very arduous to attain to this Agama Loka, from the other side i.e. the Satya-loka etc. Therefore, it is called the Agama-loka by the Yogis.’

That: ‘Since it so hard, no one, either you or they, could ever have come over here, neither by the dint of own labours, nor by willpower etc. alone. The Force or the Shakti: ‘The Driving Power’ which you felt behind you, while up the cliffs last leg, brought you here. You may call it ‘The Kundalini’, or ‘The Vishva-kundalini’, for that matter, you Yogis know it as.’

That: ‘You felt that you were being pushed from behind; that you were freely hanging on the cliff and being automatically hauled up. It was this Force, or as you call it the Kundalini, or whatever, which brought you to this place, on its own.’

*That:* ‘In fact, now you are in the Akshaya-loka, if there be one such as you people imagine and the *Yogis* say. The Path they imagine is not at all in existence: from “Bhramara-gumpha → Satya-loka → Alakshya-loka → Agama-loka → Anami-loka etc.”

This all is The Alakshya: The Akshaya, call it by whatever comes to your mind. You are Here, were Here and have been Here always.’

## THE ANAHATA-NADA

*I:* ‘Then where is the Anami-loka that I always desired? Still upward?’

*That:* ‘This is the Anami-loka. It is the Agama-loka, too. It is the Bhramara-gumpha, too, from which emanates the Anahata-nada you have been hearing ceaselessly, since a long time, in your estimate. There is no TIME, as you have now learnt. TIME was then when you were ignorant like all the others.’

*That:* ‘It is that Anahata-nada that keeps you in my contact always, once you start hearing it. It keeps you tuned to ME. I AM HERE AND EVERYWHERE. However, you do not see or sense me because of entanglement in the web of desires that you people weave.’

*That:* ‘Once when you perceive me, you start hearing the Anahata-nada. It is the kind of perception that is no perception actually. Really, what one may call The Perception is really the vision of ‘The Aham Brahman Asmi’. There is none other than you self to recognise.’

*That:* ‘It is truly the vision of the ‘Tattwa’: The ‘Tattwa’, which *Gita* describes in the third chapter as That,<sup>119</sup> which is beyond the *Indriyas*, the *Manasa*, and even the *Buddhi*. Saint *Dnyaneshwar* promises that he would submerge us into that ‘Tattwa’ which is, even though, beyond all the sensory perception.’

## BACK TO THE ORIGIN

*That:* ‘As it is thus, hence, there would not be any perception, sensory or otherwise. No *Drashta*, no *Drishya*. No perceiver, no perception! When the *Drashta*, the *Drishya* and the *Drishti* converge into me, you see me. To hear the Anahata-nada bells tolling, to see the Prakasha: The Divine light, Beyond the Light, is seeing me.’

*That:* ‘You are but a Ray of that Divine Light, returning to the source. Has the ray ever to be dragged by any force, for going here or there? It goes everywhere and returns to the source, remaining in the same condition it was joined to its source to start with. If it never returned to the source: The Perceiver, how can anyone Perceive anything. You also had felt that you are being taken to upwards by invisible force of a Ray of Light.’

*I:* ‘Yes! I can see. It does make sense, even in mundane terms, going by Einstein’s Theory of Relativity. If there is no TIME, where would the Light Ray remain and to where would it travel up to? Is there any space at the speed of Light that can be traversed by the ray of light then? Would not the Space-Time Continuum totally vanish if everything were light and light alone, even as the modern physicists know it as?’

If everything everywhere is Light, would there still be the Gravity, in the absence of Matter and Space? And what is the state of Light-Space-Time-Matter-Gravity complex; IF ALL AND EVERYWHERE THERE WAS LIGHT AND LIGHT ALONE? THEN WHICH CAN BE IDENTIFIED AS A SOURCE OF THAT LIGHT?’

*That:* ‘Oh! I see! You are trying to understand it in your own scientific way! It all means that really speaking, does the Ray of Light ever leave the source, for it to return? It exists as Light Only. If there is no space, no Time, how can a Ray be there? That’s all.

Moreover, it is everywhere and nowhere. Is there anywhere where it is not there? It does not go upwards or downwards, to Here or There. It does never get lost. It is always at the Source. So why would anyone search for its Source? And who: the Sadguru or anybody, would have to bring it back safely to its Origin?’

*That:* ‘Did you think that that Ray of Light was just like an ordinary ray of an ordinary Sun, which, once it has departed from its source, goes on and on, until the end of the eternity: in search of the end of the cosmos, dimming on its way as it travels farther and farther from its source, never to return?’

*That:* ‘This Ray of Light which you felt on your way up is not like that and its source is also not like your Sun, which is but a medium average yellow star in one of the umpteen galaxies the universe holds. This Ray is The Sun and its Sun is the Ray.’

That: ‘Who you are and who I am, you asked. We exist because we exist, irrespective of what and who we are. ‘YOU EXIST BECAUSE YOU EXIST!’ This is the way the things are, that is the only possible explanation. You must have read the Nasadiya Sookta of the Rigveda. What does it say? Does it talk anything definite about the matter it started enquiring into? Even the Seers’ and Rishis’ Prajna became dumbfounded and befuddled by that enquiry. Nothing definite about ME and The Universe! That is as far as the Grand Vision of the Rishis goes! I am not being sarcastic. But it is the matter of the fact, is it not, YOU ENQUIRER?’

### **SATYAM-JNANAM-ANANTAM BRAHMAM**

That: ‘You all query the philosophical aspects of *Being*. It is all a futile quest. All the untold numbers of doctrinaires and philosophies and their philosopher fathers; and the *Darshanas* and their *Darshanakara* originators all are in vain. Their quest can never be successful.’ ‘They can never grasp the Tattwa, though that is everywhere, because it is beyond all the words. Not only that, it is beyond the Word of words: the Shrutis. “It is The WORD beyond The Word (whether Sacred or otherwise) that lights up this Knowledge!” It is the en-lightener of everything. How can the *Enlightened* know the *Enlightener*, in the true sense?’

That: ‘How can a mere Ray know the Whole of the Sun? How can the wood know the tree? How can the axe know the iron? How can the infant know the mother? Has not *Gita* taught you that it is beyond all: ‘All Perception’?’

That: ‘This is the true *Jnana* of ‘The One Who is The Satyam-Jnanam-Anantam Brahman’ as the *Shrutis*, having failed to know *It*, desperately describe *It*. This is the *Knowledge*, though; it is not truly the *knowledge*. It is a mere restatement of *Ignorance*, Ajnana.’

That: ‘Now that you have known me; try describing us. Can you do it? Can you tell me what is this world, Oh you! The Wisest Seer of the Generations, Past and Present, Who has found ‘The Origin of All The Knowledge’?’

That: ‘Know Ye that none has to go away from *Here*, when at long last they have ME found, neither up, nor down, nor anywhere else. Ye aren’t going to fall off this place, know Ye! And imagine thyself falling down.

Where would you be landing? Back into the same thing that you are, were and would ever be, is it not?' 'Just like when a droplet of water falls into ocean, where has it fallen? Up, down or elsewhere? It does not go anywhere, except remaining in the ocean, where it was, is, and would remain so for ever. "All This is That and all That is This!" ALL IS ONE AND ONE IS ALL!"

## NASADIYA SOOKTA

This monologue with the *Self* has triggered my memory. I recollect the most famous *Nasadiya Sookta* of the *Vedas*. In its just seven stanzas, the *rishis* have poured the wisdom of the ages on this greatest perplexing eternal question of 'Who *He* is and Who *He* was, and what has become of *Him*'.

The *rishis* have a purely enquiring spirit with no dogmas attached. The *Sookta* ponders over these questions and informs us thus: 'Was there the *Sat*, or the *Asat*; or the *Darkness*, or the *Space*? Or were there the ever so tranquil deep *Waters* pervading all over?'

'Was there the *Akasha*? If that were so, would there be the *Directions*: the up and the down? Then, could there be the all perishing *Death*, as of now, or its absence? What about the *Night* and the *Day*? Could these be there? Or was there the *Dusk*? Or was it the *Mist* occluding everything?'

'Could there have been '*The Breath of Life*', then? Still there might have been something: the *Chetan* or the *Achetana*, who can tell! There would not have been the seeds of plants or of any other thing, nor the nourishment for any.'

'Was there the lack of *Light* and only *Darkness* prevailing, with the deep sombre waters beneath, obscuring *That*, *Which* was there, and breathing with *Life*? The *Life* as we may not know of?'

'Was there the *Mist* covering all, that was there within, which had started to glow due the incipient heat, the *Tejasa* appearing from within? Thus, giving rise to *Its* becoming visible and to whom, who knows?'

'Was it that *It* wanted to be, '*Many from The One*'? Was *It* the *Origin* of the desire, as we know of? Abiding by *Its* desire, might *It* have become: 'The One and The Many'?

‘Was such a *Desire* the root of the world, which was *Its* seed: the *Retasah*? Was *It* the *Womb*: The *Embryo*, too, and the *World* and the *Many*, too, *Itself*? Was *It* the seed was the origin of the *Manasa*: the one we call the *Brahmadeva*?’

‘Whatever might be the case, the *rishis* hold that *It* was the *Sat* and that which arose out of *Its* desire is the *Asat*. Still, if it were so, the question arises: How could the *Asat* have arisen from the *Sat*? Or the *Asat*, too, is mistaken as *Asat*, though *It* is the *Sat* only: as good as *Itself*?’

‘Is that why none can say whether it all began with the *Sat* or the *Asat*; whether the *Sat* gave rise to the *Asat*, or vice versa?’

‘Moreover, if the two: the *Sat* and the *Asat* are so much distinct, how could one have given rise to the other? The Sun’s rays start from it and spread everywhere in no time.’

‘Can we say which the former is and which the later? The whole of the cosmos is full of it. For one who finds the light today, can anyone say when it originated and how; whether the Sun came first and the rays of it later or both these were there simultaneously, to start with?’

‘Are similarly the seed of all and the one that came from *It*, indistinguishable from each other? Which one came first, or whether *It* and the world were there together to start with since eternity, if there can be such a count of the *Time*? The classic question is whether the hen or the egg was the first.’

‘Who, observing the phenomenon today, can know and say anything about that<sup>120</sup> which was the ‘*Never-before-born*’ and how, why, from where, what for and when this world came forth?’

Or how can anyone tell us whether the Almighty, or anyone else, is there, behind this *Creation* and is its *Originator*, and whether *He* creates and destroys it? And if it be so, what is *His* purpose, behind thus creating and destroying?’

‘Who can tell whether this world always existed, or was created and destroyed, and again created, and how many times, if it were so? Who can tell us who presides over it all; and if at all, who governs it, or does not govern it? And if *He* were there, either way, does *He* know all: The

how, why, what and when of this *Creation* and about *Himself*? Would *He* know it, or would he not? Who knows and can tell!’

**OH THEE! LISTEN TO ME:**

**THE CRAZY KABIR!**

After having known about my visions and *ESP* experiences and their detailed analysis in the light of the *Yoga-shastra* and the saints’ and other Yogis’ experiences, I can best describe all of these my experiences and musings, in the words of *The Great Saint Kabir*.

He says to the *Yogi* that: ‘Oh! Ye! *The Purest One* (‘*Avadhoo*’ = ‘*Avadhoota*’)! Make thy home the *Gagana-mandala*: The *Infinite Space* of the *Chid-akasha*, where the nectar flows ceaselessly. It is thy place where thy pleasure abides. Drink the *Amrita* from the *Banka-nala*.’

‘For reaching it: *Thine Divine Home*, take the position of the *Moolabandha* and get absorbed into the *Gagana*: The *Chid-akasha* that is in the *Brahma-randhra*.’

‘Burn the two torches of the desire of the worldly pleasures and the antipathy to unpleasant things and awaken the *Kundalini* in their light. When it awakens, the mind and the body would be immersed in the pleasure of all the pleasures.’

‘Then the mind may go and loiter into the market of bodily pleasures that this world is and still remain unmoved by its allures, remaining in the *Samadhi* which is so very blissful.’

Kabir then asserts: ‘Oh *Yogi*! When, once, you are there, all the world will vanish when you start hearing the *Anahata-nada*. When I heard it, I felt assured that I have the *Paramatman* with me. Thereafter, while in this world, I pay no attention to whatever wares it is trading. I have no doubt that I have been freed of the cycles of births and rebirths.’

**PARTING WORDS OF THE YOGI**

My dear Readers! I assure you that this is the true-life story of a *Yogi*. It may appear surrealistic or even imaginary to somebody. However, it is but only an account of the actual life experiences, although of a very different order than the mundane and there is no part of purposeful self-



glorifying in it. The province of experiences that I have been describing is of 'The Unknown', where only the likes of Saint *Dnyaneshwar*, *The Emperor of Yogis*, can have a say, and none others.

I have supplied Saint *Dnyaneshwar*'s and other eminent *Yogis*' views at the appropriate places in this narrative as well as in my book, 'Yogada Shri Dnyaneshwari'. Hence, it is simply out of question to give any credibility to any non-experts' opinions on this part of my autobiography.

Still a number of things worth telling remain untold. However, I have attempted to give the best possible account of what is the most useful to the students of *Yoga* and *Yogis*, including their so-called *Gurus*, if they have any.

I have penned down this memoir for helping those who are tottering upon the brink of confusion and those who have no guidance because their *Gurus* have expired or they have misguiding *Gurus* who are not at all competent. A *Sadguru* ought to be '*Shabde pare cha nishnatam*', as the dictum goes.

I have given this narrative that is true to the best of the traditions of the *Shastras*; and within the limits of secrecy imposed by my *Guru* regarding how much to reveal in a book of this nature. Still I have stuck up to the most honest exposition of my experiences to the fullest extent, with affection in my heart for the students and *Yogis* who may be lacking in proper guidance.

The complementary part of this work on *Kundalini yoga* under *Kundalini Yoga* series has also been published under the title of 'Kundalini Yoga Part 1, Yoga Of The Gita Expounded By Saint Dnyaneshwar' as an e-book and included in this work.

I have accommodated a part of the same in this book as Epilogue since it relates to my life-work as a *Yogi*, on par with my main work on *Gita* and *Dnyaneshwari*.

Though a lot of the guidance from the *Yoga-shastra* remains untold in these two books, necessarily by their ambit as an introduction to the *Yoga-shastra* and as an autobiography; all that will be covered while taking up the subject of the *Yoga-shastra* in detail in the parts of series proper.

Its Marathi edition has already been published and the English version, though in an abridged form, is under transliteration. Marathi language readers are hereby advised to take full advantage of the Marathi language edition of my book already published as '**Yogada Shri Dnyaneshwari**'. I hope that they will stand to gain a lot by studying that book proper.

### **The Objective of My Book on Saint Dnyaneshwar's Yoga**

In the 'Epilogue', I have already stated in brief the purview of my voluminous book, '**Yogada Shri Dnyaneshwari**' of which this book is a part. I would now tell you about readers for whom my books are meant for specially.

The intended class of readers comprises of the general category of devotees, the *Bhaktas* of Saint *Dnyaneshwar* and the persons interested in Saint *Dnyaneshwar's* *Yogic* texts, either in a scholarly way or even otherwise.

The other category of readers is the ones who are the initiates into the *Shakti-pata* or the *Kundalini yoga*. The *Bhaktas* of all the various gods and goddesses, of various sects and even from other all-encompassing religions are the other most important category of my would-be readers.

I hope that all those who are *Sanyasins*, householders, renouncers of the world and the *Yogis*, whoever they may be, will definitely benefit by reading and assimilating the contents of these books. In short, I am certain that those who are the travellers of the *Path*, whatever their object of faith might be, would stand to be guided properly and so rewarded by studying my books.

I truly believe that *The Almighty* has completed this work using a weakling like me as *His* agency. I am not to be credited for its creation, but *Him* and *Him* alone.

In *Dnyaneshwari*, Saint *Dnyaneshwar* has asked for the blessings of the *Almighty* for everybody. I am just an ordinary initiate on the path shown by him, drawn into *Yoga* stream unknowingly. The *Almighty* graced me with certain *ESP* experiences of *Yoga* and the intellect to arrive at their significance. *His* blessings and Saint *Dnyaneshwar's* guidance have resulted into this work.

Hence, I am once more bringing it to my readers' notice that I am just the trifling servant of *Them - Who* have got me to pen down *their* preaching in this book.

## THE WAY AHEAD

My readers would be wondering what would happen further in the life of such a highly evolved person like me who is a *Siddha-Yogi*. They might be thinking whether this *Yogi* will remain in the cycle of births and deaths like all others, *Yogis* and non-*Yogis*, or he would become free of it and become a *Mukta*. I regret to tell them that I have not yet found the answers to these queries.

The *Adhyatma-shastra* talks about the *Mukti* a lot. However, the nature of such a *Mukti* has not been given conclusively by anyone thus far. It also remains unanswered as to which course a person has to follow after reaching the state of a *Siddha*.

The example of *Matsyendranatha*, the preceptor of the *Natha* tradition to which I belong, shows that the *Siddhas* work for the *Adhyatmika* uplifting of the people during their lifetimes and once done with their lot, they pass into the *Sanjeevana Samadhi*.

*Matsyendra's* disciple, *Gorakshanatha's* life shows that the *Siddha* uses the wealth of the *Siddha Prajna* and the *Jnana* gained by the *Yogi* in the *Samadhi* state is utilised for freeing the *Jeevas* from the bonds of *Ajnana*. His line of disciples is still continuing that work.

It is well known that Saint *Dnyaneshwar*, by staying in the *Sanjeevana Samadhi*, immortalising his *Linga-deha* in the bodily form, has opted for the *Jeevan-mukti* instead of the *Videha-Mukti* to serve the humanity for ages. The secrets of that state would be narrated when we would be considering the nature of the *Sanjeevana Samadhi* in my series proper on *Kundalini Yoga*.

The *Yoga-shastra* tells us that the *Jeevanmuktas* act according to their remnant *Prarabdha karma*. Just like an arrow does not stop midway once it leaves the bowstring, the *Karma* of even the *Jeevanmuktas* that had commenced in this lifetime before attaining the *Jeevan-mukti* continues its course, until it is fructified. Unless they experience the course of such *Karmas* fully, they cannot lay down their bodies.

Saints like *Tukarama* say that they do not mind the cycle of births and rebirths. They would like to continue with their work of freeing the ignorant masses from the bondages to *karma* and *Avidya*. For that purpose, they urge the *Almighty* to let them be born again and again. They would be happy to take any number of births for uplifting the ignorant masses.

Even *Lord Shri Krishna* says<sup>121</sup> that to keep the flag of the *Dharma* flying high and to protect the *Sadhus*, *He* takes *Avatara* again and again. Such *Avataras* are divine and free of all corporeal afflictions.

Hence, in my case, I feel that I do not mind being reborn if it would be to serve the purpose of the *Lord*. I do not wish to know what that purpose and its nature would be. *He* would do whatever is the best for me, I trust.

A mystic recently told me that I have to take yet one more birth, after which I would attain the *Mukti* and rest at the feet of the *Lord Shri Vishnu* forever.

#### : ME: A SANNYASIN

Since a long time, on many occasions, I have felt the desire of taking the *Sannyasa*. The *Bihari Sanyasin Shri Satyadevananda Sarasvati*, while he initiated me to the *Nama*, had expressed to me that if I were to take the *Sannyasa Deeksha*, it should be at his hands. My desire to be initiated into the *Sanyasa-Deeksha* is validated by the *Shastras*.

However, the present-day society is not conducive to *Sannyasashrama*, considering its *Avaidika* political system devoid of the governance by the *Smritis*,

The real *Sanyasin* cannot keep anything other than what are his sacred staff, the water pot, and the one-piece saffron cloth he has to wear. Secondly, the most important dictum of all is that he has to be *Aniketa*: remain without a shelter and be a *Pari-vrajaka*: a wanderer without cause or purpose, going wherever his feet would lead him.

Most of all, he has to be constantly in communion with the *God*: in the state of the *Ishwara-pranidhana*. How could one like me, who is ill of body, ever aspire to be in the state of the *Sannyasa* as the *Shastras* commend, nigh as is their sacred commandment?

Leave me alone! Would anyone be able to abide by the strict rules of the *Sannyasashrama* in these given social and political circumstances? Obviously, no one can. The *Sanyasins* of the *Bihar Ashrama* I had come across appear to be not at all following the dicta of the *Shastras* regarding *Sannyasashrama*. I do not wish to be one like them, a pretender *Sanyasin*.

The *Bihari Babaji* from *Chappara* had said that I could stay at his *Ashrama* on the sacred banks of the *Ganges* after being initiated into the *Sannyasashrama* by him. He told me that thereafter, I could spend the rest of my life peacefully in *Ishwara-pranidhana*.

He thought that after all, after suddenly losing my wife, my householder status had come to an end. The children had already grown up. Whatever I could have done for them was done already. I would not be able to do much more for them, considering my advancing age and failing health.

Furthermore, how many more years do I have in this life? I was already in the last throes of my life. My *Guru: Vasudevanatha* came to know of my desire for *Sannyasa*. He told me that in our tradition of the *Natha-Siddhas*, we are not required to take up the *Sannyasashrama* as commanded by the *Smritis*.

He also said that after all, by the grace of the *Lord* I had already attained the *Vidwat-sanyasa* as the *Shastras* and chiefly amongst all, the *Gita*, commend. Hence there was no need to my being inducted into the formal *Sannyasashrama*.

He said that under these circumstances why I would take up the burden of a show of a make-do *Sannyasashrama*. Secondly, even if I were to stay put in an *Ashrama*, I would have to witness the mundane behaviour of the average *Sanyasins*, like that of the *Bihari Babaji's* disciples.

I would not like their behaviour, far removed from the ideal, and would get tired of their company soon. No way should I like to be initiated into such a worthless *Sannyasashrama*. That was the thinking of my *Guru Vasudevanatha*.

He said that after all our *Parama Guru: Saint Dnyaneshwar* had installed me into the state of a *Paramahamsa*. In that case, he reasoned, what was the need for me to take a showcase *Sannyasa*. I found his reasoning valid.

My *Guru* further said: ‘You did not want the paraphernalia of the *Natha* tradition. You had declined to accept even the *Shaili-shringi*, so much vaunted by the *Natha* tradition, even when I offered it to you during our first ever meeting.’

‘You wanted to live anonymously. Then why do you now wish to change the course and take up the saffron robes?’ Even then, the *Babaji* from *Chappara* continued to press me for taking up the robes of a *Sanyasin*.

The *Lord* has said that the renunciation of the *Karma-falas* is adequate for the fruition of the real *Sannyasa*. One need not don the saffron robe for attaining the true *Sannyasa*.<sup>122</sup>

The thinking of my *Guru* tallied with what the *Lord* had said in *Gita* and thus I dropped the idea of initiation into the *Sannyasashrama* altogether. I decided to remain in whatever state *God* willed me to be.

## **GURUDEVA AND PUBLICATION OF MY BOOK**

When my *Guru* saw that I have completed the work of my book, ‘*Yogada Shri Dnyaneshwari*’, he expressed great satisfaction. Then he said, ‘It is indeed a great pleasure to see that God has blessed you and *He* got this work completed at your hands. Now, what are you going to do? Would you be publishing the book in your own name?’ I said, ‘Naturally! It would have to be in my own name.’

Then my *Guru*, *Shri Vasudevanatha* said, ‘Yes. That is but fine. However, please do not publish it in your given name.’

‘That name has been afflicted, at least to a degree, by the mundane doings of the past many years of your worldliness. Even if one purifies the *Vasana-kosha* to the maximum possible extent, even after shattering it, still the ashes of the old *Vasanas* remain attached to the body and consequently the given name of a person.’

*Vasana-kosha* literally means the *Kosha* (repository) of *Vasanas* (desires): The repository of desires. *Patanjali* says that the unfulfilled desires of all the past lifetimes, together with those of the present, are stored in the *Chitta*. The object of *Yoga* is to clear the *Chitta* of all the accumulated desires and not to generate further accumulation of desires by *Yogic* practices.

He further elaborated that: ‘See! *Lord Shri Krishna* and Saint *Dnyaneshwar* have taken you to the absolute plane of *Vishuddha*: the sterling purity, while you were penning down this treatise on *Dnyaneshwari*, inspired by them.’

‘You should, therefore, publish the work under a name that would befit that state of absolute purity, and not under the name you use for day-to-day mundane activities.’

I said that it was all-right by me, even if I should be publishing the works under some *nom-de-plume*. I would do whatever he wished. Had he in his mind any specific *nom-de-plume* for me to publish this treatise of mine on *Saint Dnyaneshwar’s Divine Compositions on Gita*, I asked.

He said, ‘A *Guru* renames the disciple after initiation with a name different from his given name. That is the disciple’s *Deeksha-name*. It would be befitting if you publish this treatise, pertaining to the *Adhyatma-shastra*, under that name given to you by me at the time I accepted you into our *Natha* tradition.’

I told him that whatever he says, I would abide by. Then he said, ‘I observed your state at the time of initiation into the *Natha* tradition. I considered your matured *Yogic* development. I felt certain that you are a real *Natha-siddha*, a real *Sanyasin*, under the garb of *Grihasthashrama*. Since you were reluctant to use the suffix ‘*Natha*’ of our tradition, I had renamed you as *Swami Yogeshwarananda*.’

Then he said that: ‘You ought to use only that name for your work in the field of *Adhyatma* and not your family-given name. This work at your hands is, truly, the work of the *Lord Yogeshwara Shri Krishna*. Hence publishing it under *His* name would be the best choice. Incidentally your *Guru*-given name related to the Lord *Shri Krishna*, ‘*Yogeshwarananda* ....’ is therefore, best choice of all.’

He further added: ‘You may regard the shortcomings in this work as yours. Whatever work *God* gets done at your hands will, henceforth, belongs to the *Natha* tradition. That way the work will automatically be offered to the *Lord* and you would not have to suffer from the bondage of association with the *Karma* of doing the *Work of God*.’

My *Guru* went on saying that: ‘The name I gave you is one of the names of the *Lord*. Henceforth you ought not to do any *Adhyatmika* work in your day-to-day name, so I command.’

With this kind of the *Guru*’s command, what course of action lay before me, except complying with his command? I had to comply with his sacred wishes. It was for my good only that he had arranged it thus, I could see.

*Lord Shri Krishna* has said that whatever one does, eats, offers in the *Yajnas*, gives as alms to others, and does penance, should all be offered unto *Him*.

Indeed, my *Gurudeva* had shown me a beautiful way of following the commandments of the *Lord Shri Krishna*! <sup>123</sup>

Since I have assumed this, the worthy name of the *Lord*, I sincerely pray and implore to *Him*, ‘Whatever Work Thee may inspire to do in that name, let it befit *Thy* name, O *Lord*! *Shri Krishna*!’

I earnestly ask of my *Yoga Master*: Saint *Dnyaneshwar*, who has warned the *Yogis* against the *Ahankara*, not to allow me to be entrapped into the noose of the *Ahankara* while doing the honourable work of the *Lord*.

## WHITHER THE BODY

By the way, another question may crop up in the minds of my readers, which I have to address. They might be thinking, ‘OK! You say that you would spend the rest of your life according to the *Prarabdha Karma*. What would happen to your body, hence, that you are a fully attained *Yogi*?’

Well! I do not know what the state of my body would be, now or hereafter. What would be the state of my body after my death? Well! That too, I do not know. Whatever may be the will of the *Lord*,<sup>124</sup> so will it be.

Even the *Jeevanmuktas* cannot interfere in the plan of the *Lord*, whatever that might be. Even if anyone can, he should not, says the *Shastra*. The *Shastras* say that the destiny of the body, too, is predetermined according to its *Prarabdha*. The *Jeevan-mukta*, who has severed the bonds of his body, least gives a thought to what will happen to his body, either before or after his death.



He has already let his body go as per the *Prarabdha Karma*. Therefore, why would one bother about what may happen to the body after one's demise?

The states the body may be after death have been described in the *Shastras* thus: It may fall into water bodies, or be buried into the earth, where it would be eaten up by the numerous insects and the fishes etc. If unburied, left upon the open earth, it might be eaten by the animals, the birds and the insects and reduced to earth ultimately.

Else, it might be burned to ashes by fire. Whatever its disposal, the *Pancha-maha-bhootas* get assimilated into their true self and the *Linga-deha* goes on its way further as per the load of *Karmas* it is carrying to meet another destiny in yet another body, as the *Shastras* describe.

*Lord Shri Krishna* has described it in these words: 'The *Jeeva* is my holistic fraction in this world, as old as I am. Veiled in the matter, it dwells in the bodily form within the six *Jnanendriyas*, including the *Mamas*. Whenever it leaves the body or gains a body, it takes with it these *Indriyas*, just as the air carries the fragrance of flowers with it, while with the flowers and while leaving the flowers behind.'<sup>125</sup>

The bodies of some *Yogis* like *Yogananda* remain fresh even in death for days together. Those of saints like *Kabir* and *Sai-baba* turn into flowers for their devotees to worship the remains in whatever fashion they would.

Some *Yogis* take even their followers with them in the bodily form to the *Vaikunth* like *Shri Ramachandra*. Some of the saints and *Yogis* like *Nivrattinatha*, Saint *Dnyaneshwar* and *Sopana-deva-kaka*, transit into the state of the *Sanjeevana Samadhi* forever.

Their body, either in the corporeal form or in the form of their *Sookshma-deha*, remains after they go into that state because they have not dissociated the *Chetana* from their bodies.

## WHEN THE LIGHTNING STRIKES

Saint *Muktabai's* story is apart from whatever we have noted above about the saints' and *Yogis'* demise. Saint *Namadeva* says that she melted into the *Niranjana* in the fraction of a moment, like a lightning bolt.

When questioned about her departure from this worldly plane by *Nivritti-Natha*, her brother saint, *Muktai* says: ‘The *Akasha* within a pot can never be separated from the *Chidakasha*. How can it be made to become one with it, which is never separate? We have never been separated from the *Swaroopa*. Then where is the question of merging into it now or ever?’

She further says, ‘The flame extinguishes itself with the lamp. Just like that is the merging of the self into the *Niranjana*. No efforts are needed to attain that state with the *Niranjana* when one never got separated from it, birth, or no birth.’

‘The entire universe, whether it is the *Jeevas* or even its material objects, are all filled with the *Light* of the *Niranjana*. The *Niranjana*, our dwelling, is never in the dark. Then how can there be any darkness here in this world of objects? All that is the *Niranjana*: full of the *Light* of the *Self*.’

‘The *Atman* knows no rise and setting like the Sun. It is ever present. There is no darkness anywhere. The leaving of this corporeal body is like the lightning, which strikes, makes a hell of a sound and appearing in the skies, merges into the sky to disappear in the fraction of a moment.’

The *Yogi* in me knows all this; why would he ever care for what would happen to his body when he dies.

## WHAT LIES AHEAD

The Gati

The *Yogi* never pauses even for a moment to consider whether he would get the *Path* of the *Darkness* (The *Krishna Gati*) or that of the *Light* (The *Shukla Gati*) when he leaves his corporeal body. Although the *Shastras* says that one gets the *Path* according to the state, in which the *Yogi* dies. If he gets the *Krishna Gati*, he will have to return to this world and try again for *Mukti*. However, I am not afraid of being thrown on the *Path of the Darkness*.

I do not care if I get one more birth or many more. My entreaty to the *Lord* is but one: ‘You remain with me forever, wherever you or my destiny may take me.’

Moreover, I am certain of *Him* accompanying me under all circumstances into which the fate may throw me. If *He* is to be with me, why should I be afraid of this world of pleasures and pains? How one can, who is already free here as it is, would be bound again? Leave alone the *Karmas*, it is not possible for anything whatsoever, to bind me ever. What is the necessity for me, who is a *Jeevan-mukta*, of being initiated into the saffron robed *Sannyasa*?

Further, two *ESP* experiences of mine of the *Dusky-complexioned Yogi* have alerted me to the certain fate, which awaits me. I am far more assured of the *Videha-mukti* than anything else. Those experiences were the trials of how I am to leave the body, which *Path* I have to take at the time of my final exit from this world, if ever there is one such.

It is already decided that starting at the *Mooladhara-chakra*, I have simply to traverse to the *Sahasra-dala-padma* to the *Brahma-randhra* and ultimately further on ahead of all the *Chakras*, including the *Kolhata-Chakra*.

Because of these trial experiences, I am fully assured by the *Lord* that I need never worry about my demise and the *Gati* that I will be taking. *He* has also said in *Gita* about the *Gati* of a *Yogi* in the *Shlokas* 8-7 to 15.

The *Path* of a *Yogi*, who is a *Jeevan-mukta*, is described in these *Shlokas*. We are yet to see these *Shlokas* in details, which needs further studies in *Yoga-shastra*.

As such, that exposition we are deferring to a later but appropriate occasion, in the series proper, on *Kundalini Yoga*. These utterances of *Lord Shri Krishna* in *Gita* (*Shlokas* 8-7 to 15) <sup>126</sup> reinforce my presumption as to which *Gati* I am to take at the time of leaving this body.

## MY DREAMS

After all these experiences and visions, what I am waiting for now, is best described in the words of *Shrimat Shankaracharya Bhagavana*, in his book, *Yoga-taravali*. Let me put it down in my own words.

‘I am dreaming of going to the divine land of the *Shri Shaila* mountains where absolute peace rules. Staying in the caves, I would reach the interminable *Nirvikalpa Samadhi*: the state of the ultimate *Laya* of the *Manasa*.’

‘I am anxious as to when I would be attaining that *Samadhi*, which is the final fruit of mine *Yoga* practices of millions of births.’

‘When once immersed into that *Samadhi* state, I would be oblivious to the entire world and finding me thus stationed like a stationary tree, the vines would surround my body and the birds would take courage and build their pretty nests, with every small straw, in my ears. I am anxiously waiting for that moment.’<sup>127</sup>

May I state my ultimate desire for the rest of my life, again in the words of *Shrimat Shankaracharya Bhagavana* from his *Yoga Taravali*:

‘Let this mine last leg of the journey on this planet be spent sleeping upon the bed suitable for it of the *Turiya* state. That *state* is beyond the *Jagriti*, the *Svapna* and the *Sushupti*. It is beyond the *Vishva*, the *Taijasa* and the *Prajna Padas* of the *Atman*.’

‘It is the *state* in which one becomes united with the *Nirupadhika Atma-Swaroopa*. It is the *Nirvisheshana* state of the *Jnana*, which is that indescribable *Turiya-nidra*. The *Aparokshanubhooti* pulsates rhythmically in that state of without break.’

‘My last desire is to enter into that *Anirvachaniya*, *Samvinmayi Chinmaya-nidra* called the *Turiya* on the bed of which, I would rest in tranquillity forever.’<sup>128</sup>

Moreover, what about this body? I have already let it out on the destiny as it may be.

Now I only pine for a state in which I am always totally immersed, by body, mind and spirit, in the *Ishwara-pranidhana* of *Shri Krishna Paramatman*.

I should be drowned in the thoughts of *That One* and though I may be just an ordinary person, the rest of my life is led as described in the words, again of *Shrimat Shankaracharya Bhagavana* from the *Yoga-taravali*:

‘May my mind immerse into the *Nirvikalpa Samadhi*, or delve deep into the attractive large eyes, like the spots on the bodies of black-spotted deer (*Krishna-mrigas*) of young beauties! Or let it be obsessed passionately with the large dome-shaped beautiful two-some breasts of the lascivious damsels!’

‘Or let my mind be at one with the thoughts of a lunatic, or let it be fascinated by the alluring all-encompassing thoughts of the super-intellectuals; let it be led anywhere by anything, still may I remain stainless, unaffected and untouched by the emotions, the cravings and the aspirations etc. created by the thoughts and the association of my mind and the intellect with the world of objects.’

‘May I retain my identity as the all-pervading, *Vibhu Atman*, aloof from the attributes of the *Prakriti*.’<sup>129</sup>

May this heartfelt yearning of the *Acharya* find fruition in me. With my intellect touched by the *One Who* is beyond all: the worldly logic, let myself find its ultimate destiny: the *Param Gati*, in the *Param Purusha* as indicated by *Shri Krishna*, in *Gita Shlokas* cited above (8-5 to 15).

## MUKTAI - THE CLIMAX

Moreover, it would be the climax of this eventful life of mine, if I were to depart in the way that *Muktai* departed from this world of objects. *Namadeva* says about it thus: ‘*Muktai*, who was inside out the light of the *Atma-Swaroopa*, vanished in the thin air in the fraction of a moment, just like the light of a *Nanda-deepa* and its flame being extinguished.’

‘When her light vanished into the “*Light*”, all of sudden, a sound appeared, as if a million bells tolled as one. When *Muktai* vanished into the *Swaroopa*, the “*Light*” of the *Parabrahman* appeared in all throughout the universe for an hour and more. For how long, no one can tell. Afterwards, the *Chid-akasha* became like it was before, one and the only one.’

Saint *Namadeva* further rues the fact that, henceforth, he cannot see her person ever. She has gone there, where is ‘*The Unlimited*’: *The Ultimate Infinitum*.

Do I have the fortune to merge into the *Ultimate* like *Muktai*? I do not know. However, until it happens, until I am immersed into the *Samvinmayi Samadhi* and sleep peacefully on the bed of the *Turiya*, which the *Acharya* so much yearned for;<sup>130</sup> and even after that: *May I remain at the August Feet of Saint Dnyaneshwar who is the OM, the Adya, the Veda-pratipadya and the Swa-samvedya Atma-roopa!!*

What else would one ever want more than that! *May I forever dwell at Alandi with my Sadguru: Saint Dnyaneshwar!* Would this simple wish of mine be fulfilled ever! By the all-powerful destiny: the *Prarabdha*? That which has brought me on this *Path* and left me here on my own!

## THE EPILOGUE

Finally, I wish to acquaint my readers of the work that a *Yogi* like me could achieve as part of his life mission. It is about how my book of '*Yogada Shri Dnyaneshwari*' came about to be completed. I would like to acquaint them with it in the following words.

Many of us are aware of the works of *Yogi Saint Shri Dnyanadeva*, born in 1275 A.D. The brothers *Shri Nivrittinatha*, *Dnyanadeva* and *Sopanadeva* with their sister *Muktabai* are well known in Maharashtra. They are the patron saints of their followers, known as *Varakaris*. The *Varakaris* also respect other saints like *Shri Namadeva*, *Tukarama* and *Ekanatha*.

I came across the writing of *Shri Dnyanadeva* through his works. The chief amongst those were the *Dnyaneshwari*, the *Amritanubhava*, the *Changadeva Pasashti* and his mystic poetical composition called the *Abhangas*.

I have tried to research into the *Yoga* of the *Gita* through Saint *Dnyaneshwar's* works. Marveled by the mysticism unique to his works, I tried to pen down on his writings in Marathi, which in time grew into a compendium of a few thousand pages over the years. Now my intention is to give a concise rendition of the same in English to the readers who cannot understand Marathi.

For this work in English, it will be inevitable to use the Sanskrit words for many a term of Indian Esoteric thought, Philosophy and *Yoga*, as it is most difficult to portray their true meaning by English words. However, efforts will be made to give their substance in English, wherever feasible.

I presume that the readers who are interested in this writing will normally be familiar with the jargon and Sanskrit words of the Gita and the terminology and the vocabulary employed in the philosophic thoughts and the Indian mysticism.

However, I am attaching a separate glossary of these words in addition to explanatory footnotes to be added if explaining the terms in the text itself is not appropriate. This glossary will be useful to readers interested in further books in this series '*Yoga of Gita expounded by Saint Dnyaneshwar*' in which this is the first book. I will urge the reader to familiarize himself with the Indian ethos in order to understand the Indian mysticism thoroughly.

I am attempting to give the substance of the around nine thousand stanzas of the *Dnyaneshwari*, and some other works of *Dnyanadeva*, from the central point of the *Yoga*, as it is expounded in the *Shrimad Bhagavad Gita* by Lord *Shri Krishna*.

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**PHILOSOPHY  
AND  
YOGA  
OF  
GITA  
AND  
DNYANESHWARI  
  
EXPOUNDED BY  
SAINT SHRI DNYANESHWAR**



# PHILOSOPHY AND YOGA OF

## GITA AND DNYANESHWARI

### PREFACE

Those who are familiar with the Indian ethos must have at least heard the name of the great Indian epic – *Mahabharata*. It is centered upon the Great War that was fought between the *Kauravas* and the *Pandavas* in the mythological times. They were cousins who ultimately went to war over who should inherit the kingdom of the *Kurus*, an ancient Indian dynasty. Their capital was Hastinapur, near present day Delhi.

*Dhritarashtra*, a blind king, ruled their Kingdom after *Pandu*, his younger brother, abdicated the throne in his favour as a regent king. The *Kauravas*, hundred in all, were his sons and *Gandhari* was his queen. *Pandu*, after abdicating, went to reside in a forest with his two wives, *Kunti* and *Madri*.

*Pandu* had five valiant sons namely, *Yudhishtthira*, *Bhimsena*, *Arjuna*, *Nakula* and *Sahadeva*. *Kunti* was the virgin mother of *Karna* who was born out of wedlock. After the death of *Pandu* and *Madri*, the *Pandavas* returned to Hastinapur with mother *Kunti*.

The *Kauravas* and the *Pandavas* were all trained in the art of war and statecraft by their guru *Dronacharya* who had a valiant son named *Ashwatthama* who also was trained along with the *Kauravas* and the *Pandavas*.

*Duryodhana* was the eldest of the *Kauravas* who wanted to inherit the kingdom after *Dhritarashtra*, his father. However, there was a catch. The kingdom would go to *Yudhishtthira*, by the law of primogeniture because he was the eldest of the *Kauravas* and the *Pandavas*. Secondly, he was entitled to be the king because he was the first in the line of heirs to *Pandu* who was the real king, *Dhritarashtra* being just a regent.

Understanding these obstructions to his ambition of becoming the king of the *Kurus*, *Duryodhana* started plotting to get rid of the *Pandavas* by hook or crook. He failed in his many attempts upon their lives.

Fearing for their lives, the *Pandavas*, with mother *Kunti*, went into exile, faking own death in the house by fire which was set treacherously by no other than *Duryodhana* himself.

After many years, they were given a part of the kingdom which was simply barren. The *Pandavas*, by the dint of their labour, established a very prosperous kingdom in that territory, with *Indra-prastha* as its capital.

The *Kauravas* naturally became jealous. They plotted to deprive the *Pandavas* of their kingdom with the help of their cunning maternal uncle, Shakuni who was a master of the game of dice, equally unscrupulous.

The dice was thrown in two sessions. In the first the *Pandavas* lost all stakes, including their kingdom and became slaves of the *Kauravas* along with their beautiful wife, *Draupadi*.

The *Kauravas* started insulting the *Pandavas* and molested *Draupadi* in front of the venerable royal assembly. Fearing the wrath of the powerful and valiant *Pandavas* though enslaved and paupers, *Dhritarashtra* set them free and arranged for the dice to be thrown again.

The condition set was that the losing party cannot have any claim to their kingdom for thirteen years. Out of the thirteen years, twelve were to be spent in exile and the last incognito. If discovered during the last year, they would have to repeat the same cycle of thirteen years with same conditions.

Because of the cunning of *Shakuni*, the *Pandavas* again lost the game and had to go into exile. After fulfilling the set conditions, they claimed their kingdom from the *Kauravas* who were averse to restoring it to *Pandavas*.

All attempted mediation failed. Even *Lord Shri Krishna*, their cousin, mediated. But the *Kauravas* were drunk with power. They even tried to capture *Shri Krishna* against all canons of political propriety but failed.

The war then became inevitable. Each side started to gather the forces. Ultimately, they faced each other with their armies on the battlefield named *Kuru-kshetra*, in the vicinity of *Hastinapur*.

According to the rules of warfare, when the battle was heralded, *Arjuna*, the great warrior and master archer, developed cold feet. It was not for want of courage but owing to the dilemma he faced. He was overtaken by a doubt of righteousness: how could he destroy his own kith and kins, and shed own family blood, just for the sake of an impermanent kingdom.

*Lord Shri Krishna*, the divine incarnation of God almighty Himself, was the driver of his chariot. *Arjuna* spoke to him of his dilemma and sought guidance from him.

Then a dialogue followed between them on the pros and cons of fighting the war and shedding own family blood. That dialogue got relayed to *Dhritarashtra* through *Sanjaya*, his chariot driver. *Sage Vyasa*, who later composed the epic *Mahabharata*, had conferred upon *Sanjaya* the mystic clairvoyant power to see the happenings upon the battlefield from wherever he was stationed.

That narration of the dialogue between *Lord Shri Krishna* and *Arjuna* by *Sanjaya* to king *Dhritarashtra* was later on incorporated in the text of *Mahabharata* in a verse form by *sage Vyasa*. It is popularly known as *Shrimad-bhagavad-Gita* or simply *Gita*. It has 700 couplets.

The *Gita* is famous for the divine wisdom it contains. It is venerated by the Hindus as a very important religious text. Since it shows the path to *Moksha*, it is regarded as of paramount value by everybody, including the seers and sages.

There have been innumerable writings and commentaries on *Gita* since ancient times. The more famous are by the *Acharyas* like Shankaracharya, Ramanuja etc.

The *Gita* continues to evoke interest of scholars and pundits even today, western and oriental. It is regarded as the pathway to God-realization by many.

Other than the commentaries by the famous *Acharyas* of the, *Adwaita* and other Schools, *Dnyaneshwar*, a famous Yogi and saint of the medieval era, 13<sup>th</sup> century A.D. has commented upon *Gita*. His unique voluminous commentary in the archaic *Marathi* language of those times is called the *Bhavartha-deepika*. This title literally indicates that the

commentary throws ample light upon the real meaning of Gita. It is popularly known as the *Dnyaneshwari* or the *Dnyanadevi*.

Since *Dnyaneshwar*'s time, there have been thousands upon thousands his followers over the past about 700 years during his time and even after he took *Sanjeevana Samadhi*. Here *Sanjeevana Samadhi* means the ultimate renunciation of the body while still living. Dnyanadeva took *Sanjeevana Samadhi* when he was alive at around the age of 22 years at a place called *Alandi* near the city of Poona in Maharashtra state of India.

His siblings were also Yogis and saints like him. They all, like him, are highly regarded by the *Varakaris* and saints alike.

He had two brothers and one younger sister. The eldest was *Nivrittinatha*. He too took *Sanjeevana Samadhi* soon after Dnyanadeva, the youngest brother *Sopanadeva* and sister *Muktabai* took *Sanjeevana Samadhi*.

His followers form a sect known as *Varakaris*. They venerate *Dnyanadeva* and his compositions – chiefly, *Dnyaneshwari*, *Amritanubhava* and his various 1000 and odd verses.

They also offer devotion to *Lord Vitthal*, also called *Panduranga*, whose temple stands at a place known as *Pandharpur* in Maharashtra state. They are strictly vegetarians and abide by their code of austere moral conduct. They are teetotalers and keep away from bad habits, alcohol etc. Customarily they make perambulation of hundreds of miles on foot of the sacred places of *Pandharpur*, *Alandi* and *Triambakeshwar* near city of *Nasik* twice every year, leaving all care of worldly matters to God.

They are a highly respected lot in *Maharashtra*, *Karnataka* and *Andhra Pradesh*. These three big and populous states of India are famous for devotion to *Lord Vitthal* of *Pandharpur*. In the modern times, their ranks have swelled to millions and millions of followers.

The majority of great saints like *Tukarama*, *Namadeva*, *Ekanatha* and others from these three states have been followers of *Dnyanadeva* and the *Varakari* sect and have contributed a lot towards its development through their work amongst the downtrodden masses, their sermons and literature. These saints are also respected by the *Varakaris* like *Dnyanadeva*.

*Dnyaneshwari* is in the poetic form. The metre used is the famous *Ovi* metre which is universally employed by most of the *Marathi* saints. It runs into almost 9000 stanzas. It is a copious work on *Gita*. As it is, it reflects the true hidden meaning of *Gita*. *Dnyanadeva* was aware that his work was unique amongst all the commentators of *Gita*.

I had undertaken the voluminous work of commenting upon the epic commentary on *Gita* – *Dnyaneshwari* of Saint Shri *Dnyaneshwar*, basically from the *Yogic* angle that I deem is at its core, like *Gita*.

*Dnyaneshwari* too, like its preceptor *Gita*, has found vast audience of scholars and pundits who have delved into its various aspects like poetry, philosophy, *Yoga*, *Karma*, *Bhakti* (Devotion to God) and *Jnana* etc.

*Jnana* is the attribute that bestows upon one the knowledge of its identity with the *Brahma*. *Jnana* means knowledge.

However, I have made it a point to present the works of *Dnyaneshwar*, including his *Abhangas* and *Amritanubhava* basically from a *Yogi's* standpoint, seeing a unique thread running through it. That thread is that of *yoga*, which unites the triune combination of what are known as the paths to liberation of *Bhakti*, *Jnana* and *Karma*.

I have completed and published my work in *Marathi* language. Its title is *Yogada Shri Dnyaneshwari*. Presently I have undertaken the gigantic task of its rendition into English for the benefit of those who speak English, in India and abroad. Of course, I am bringing it out as a suitably abridged edition, highlighting my views on the *yoga* of *Gita*.

The title of that English work is '*Yoga of Gita Expounded By Saint Shri Dnyaneshwar*' and this rendition brought forth is its 1<sup>st</sup> independent book. Its second part summarizes a number of points regarding *the philosophy and the yoga of Gita and Dnyaneshwari* as the reader will presently see.

I take leave of my readers here in order to bring forth my work before them for its evaluation at their hands.

I thank all those who have helped me in this work and also the readers who are patronizing this work. May the light of knowledge shine forth amongst us all!

**V. V. Lele**

**[Swami Yogeshwarananda]**

**Author**



PHILOSOPHY AND YOGA  
OF GITA AND DNYANESHWARI  
EXPOUNDED BY SAINT SHRI DNYANESHWAR<sup>131</sup>



## Yoga-shastra and Me

My take on this point has already been incorporated in the earlier part under the same heading. Readers are requested to kindly refer to it once again for clarity of what follows.

## THE YOGIC STANDPOINT OF GITA

There are those who regard *Gita* as if it were a text of philosophy, to be commented upon from that standpoint as central to *Gita*.

*Brahma-vidya* is the science and the practice of attaining knowledge of the *Brahma*- the *Supreme Principle*. Is it right to presume so about *Gita*, in spite of its reiteration at the end of each chapter - '*Iti Shrimad bhagavadgitasupanishatsu brahma-vidyayam yoga-shastre shri krishnarjuna-samvade ... s .....yogo nama ... adhyayah*', that it is as a whole the discourse upon the *Yoga-shastra* aspect of *Brahma-vidya*? This is repeated at the end of every chapter of *Gita* which narrates the dialogue between *Shri Krishna* and *Arjuna* on the *Yoga-shastra*.

It is further stated therein that *Gita* is an *Upanishada*. *Upanishadas* are a special class of *Vedic* religious texts which narrate the wisdom of the sages. *Smritis* are also a special class of *Vedic* religious texts, as distinct from the *Upanishadas*, the *Vedas* and the commentaries upon the *Vedas* known as the *Brahmanas* and the *Aranyakas*. The scholars point out that *Gita* is not an *Upanishada*, but technically a *Smriti*.

*Vidya* means the art and the science of something. *Yoga-vidya* means the *Vidya* concerning *Yoga*. The *Upanishadas* almost usually deal with two subjects forming parts of the *Brahma-vidya*, the knowledge of the

*Brahman*, one concerning the philosophical aspects which is theoretical and the other about the *Yoga-vidya* or the *Yoga-shastra*, which is the actual practice of *Realizing* the *Brahman*.

Be it as it may, there is a resemblance of *Gita* to the subject matter of the *Upanishadas* since it narrates the highest divine wisdom given by *Shri Krishna* who is known as the *Lord of Yoga*.

Most certainly, therefore, the term "*Brahma-vidyayam Yoga-shastre*" of *Gita* points to the basic *Yogic* instructional standpoint that is central to it. As *Gita* thus centers upon the discourse on the *Yoga-shastra*, the philosophical part of it becomes incidental and secondary.

If *Shri Krishna* had desired to preach the philosophy to *Arjuna*, he would not have gone into the *Yogic* aspects in such details in *Gita*. The basic enquiry of *Arjuna* was about discharging his duties on the battlefield, in such a way that the *Karma* of the warfare and its attendant havoc will not result in his being bound to the *Karma*'s effects.

*Shri Krishna* wanted to imbibe in *Arjuna*'s mind that if he fulfills his duties on attaining perfection in *Yoga*, he will not be bound to the *Prakriti* by the results of his *Karma*, even of the heinous warfare.

The individual soul is called the *Jeeva*. The world at large, including the *Jeevas*, is called the *Jagat*. The *Prakriti* is the conglomerate relating to the *Jeevas* and the *Jagat*. As such it was but natural to include in the dialogue the narration of: what is the *Prakriti*; what is the nature of its bond, and the nature and the relationship between the *Jeeva-Jagat-Ishwara* triune etc.

However, the matter regarding the bond of *Karma* and the *Prakriti* would not have been resolved without showing *Arjuna* the practical method of the *Yoga* to override the bondage.

This all means that whatever philosophical thoughts are narrated in *Gita* are not textual and complete in any way. The philosophical part narrated in *Gita* is just by the way. It is in the context of the main discourse given by *Gita* on the science of *Yoga*.

The *Dnyaneshwari* which is a commentary on *Gita* deals with the *Yoga-shastra* and the philosophical angles of *Gita* in accordance with the stress



of *Gita* on *Yoga-shastra*. The whole matter in *Dnyaneshwari* is in the context of *Dnyanadeva's* own *Yogic* experiences.

His high proficiency in the *Yoga* practice is useful for elucidating the standpoint of *Gita* on the *Yoga-shastra* i.e. the science of *Yoga*. He, therefore, relates the various philosophical views referred in *Gita* so that the same are not in conflict with the *Yoga* science. For achieving this objective, he takes recourse to the other scriptural texts.

I have adhered to the above viewpoint of *Dnyanadeva* of coordinating the philosophical matter in *Gita* with the *Yogic* texts while reviewing the background of Indian philosophy.

It is thus clear that the texts of *Gita* and the *Dnyaneshwari* deal mainly with the *Yoga-shastra*. Hence, we will turn now to the actual nature of the *Yoga* in *Gita* and how *Dnyanadeva* has commented on it in the *Dnyaneshwari*.

## THE YOGA OF GITA AS JUXTAPOSED TO ITS PHILOSOPHY

Some of the important aspects of the *Patanjala Sootras*, the *Yoga* of *Gita*, the *Pantharaja-yoga* of *Dnyaneshwari*, the *Kundalini* and its *Yoga*, have been examined in our discussion so far. The *Pantharaja* - the *Kundalini* based *Yoga* described in the sixth chapter of *Dnyaneshwari*, and the *Krama-yoga* of its eighteenth chapter are the same. *Dnyanadeva* regards this *Yoga* as central to *Gita*.

The sixth *Gita* chapter deals with the *Dhyana-yoga*. Since the *Kundalini* is not explicitly mentioned in *Gita*, a question arises as to how the *Yoga* of *Gita* can be connected to the *Kundalini* process as described in the sixth chapter of *Dnyaneshwari*.

A number of points have to be considered to understand this issue. The following matters need to be considered, amongst others:

- i. Which is the *Yoga* prescribed in *Gita*;
- ii. Does it prescribe one or more types of the *Yoga*;
- iii. Whether the practices popularly known as the *Karma-yoga*, the *Dhyana-yoga*, the *Bhakti-yoga* and the *Jnana-yoga* are separate *Yogas* and are so also meant in *Gita*;
- iv. What is the nature of the *Yoga* practice in *Gita*;

- v. What is *Dnyanadeva's* viewpoint towards these matters and which types of the *Yoga* appear to him as central to *Gita*, and
- vi. Whether *Gita* prescribes *Dnyanadeva's Kundalini-yoga*, or whether he has foisted it in his commentary upon *Gita*.

All the above points are dealt with in details in my work on *Yoga of Gita* in its latter parts. In fact, my manifold objective behind this work is primarily to determine, in the light of *Dnyaneshwari*, *Gita* and the *Patanjala-yoga-sootras* the following points:

- i. The *Yoga* prescribed by *Gita* and *Dnyaneshwari* and the nature and the basic principle of such *Yoga*;
- ii. To highlight its technicalities and details for the guidance of the practitioner of the *Yoga*; and
- iii. To show its agreement with the foundational *Patanjala-yoga*.

## INTERPRETATION OF THE GITA'S YOGA BY SCHOLARS

Some scholars think that *Gita* prescribes various *Yogas* for the initiates according to their inclination and capacity. Some others say that whatever the variously named *Yogas* there are, those are but the stages of one and the same central *Yoga*. The following is a review of the opinions of some noted *Gita* scholars.

The *Gita-Rahasya* is a noteworthy and famous scholastic work on *Gita* by the venerable Indian patriot, *Lokamanya Tilak*.<sup>132</sup> He composed it during his imprisonment under the British rule at *Mandale* in the then Burma, now known as Myanmar, which was under the British rule.

It is pertinent to note what *Lokamanya Tilak* has said in the concluding paragraph at the end of his said book. He has stressed that the *Gita-dharma* i.e. the essence of the *Gita*, its way to *God-realization*, is a combination of the *Jnana* with the *Karma* and the *Bhakti*.

*Realization* is attaining the *God-head*, *Mukti* i.e. release from the bondages of *karma* and *Prakriti*. It means different distinct states according to different schools of philosophy. The *Realization* in *Gita*

aims at *Jeevan-mukti* i.e. attainment to the *Brahman* while living in this same human body through *Yoga* practice.

*Jnana-yoga* is the quest for knowledge of the *Ultimate principle*. *Karma-yoga* is the path of working towards *God-realization* by performing one's duties and adhering to the religious practices as prescribed by the *Vedas* and the *Smritis*. *Gita* does not want to treat these three as separate from one another.

According to the view of *Yogi Aurobindo* in his '*Essays on the Gita*', he has unambiguously recognized that the *Yoga* of *Gita* is the triune combination of the *Karma*, the *Bhakti* and the *Jnana*. *Gita* preaches the divine love and the *Bhakti*.

*Aurobindo* very clearly sees the unitary nature of the *Karma-Bhakti-Jnana*, their inter-twining with one another so as to fuse and merge their distinct identities and specialties into just the one *Yoga* of *Gita*; with this fusion leading to the ultimate Realization.

He has also pondered upon what is *Gita's* philosophy behind this kind of the *Yoga*. He says that all the five famous *Acharyas* i.e. the famous commentators and adherents of the main Indian philosophic Schools of the *Dwaita*, *Adwaita* etc. understood the importance of *Gita* in the *Prasthan-trayi*. Therefore, they have used it as a weapon in the cause of justifying their own doctrinal views and opposing those of the others.

The *Kevala-adwaita* is the doctrine of the famous *Shankaracharya*. He postulates *Adwaita* philosophy. The *Dwaita* is the doctrine of the famous *Madhwacharya*, based on the *Principle of Duality*.

The *Vishishta Adwaita* is the doctrine of *Ramanujacharya*. He proposed a mix of the *Adwaita* with certain specific deviations. The *Dwaita-Adwaita* was proposed by *Nimbarkacharya*. He sees the ultimate principle as exhibiting both the *Dwaita* and the *Adwaita* aspects.

*Vallabhacharya* proposed *Adwaita* stream of philosophy, personifying the *Ultimate Principle* as *Lord Shri Krishna*. It is called the *Shuddha Adwaita-vada*.

The *Sankhya* is a school of *Dwaita* philosophy which stipulates 24 main elements with the ultimate being the *Prakriti* and the *Purusha*.

He has opined that even though one finds *Gita* supporting to some extent the various doctrines like the *Kevala-Adwaita*, the *Dwaita*, the *Vishishta-Adwaita*, the *Dwaita-Adwaita*, the *Shuddha Adwaita* and the *Sankhya* etc., it does not accept the whole of the doctrine of any one School, in particular.

*Shrutis* broadly mean the textual body of the *Vedas* which includes the *Vedas* proper, their *Brahmanas* and *Aranyakas*, *Upanishadas* etc. The *Upanishadas* are found to recombine the dispersed thinking of the *Shrutis* in a coordinated manner. Similarly, *Gita* accommodates the conflicting views of the *Vedas* and also the *Upanishadas*. As per Aurobindo, *Gita* does not want to put forth any one-sided philosophical doctrine.

The basic objective of *Gita* while dealing with the philosophical issues, which are but secondary to its *Yoga* doctrine, is to co-ordinate the various differing doctrinal views.

*Syada-vada* is a doctrine of the *Jain* philosophy. It postulates that every doctrine is true so far as the point of view adopted by it is concerned. However, the *Reality* i.e. the real state of all the *Universe* and its constituents is still not exactly what is postulated by all these doctrines, although it exhibits all these various aspects. Only the attained being can see and understand the *Reality*.

In this context, we have reviewed in the former part of this work, the differing views of the various Schools like the *Adwaita*, the *Dwaita*, the *Sankhya*, the *Shaivaite*, the *Jainism*, the *Buddhism* and others. Therein I have demonstrating the method, based on the principle of the *Syada-vada*, how to reconcile these various differing doctrines.

Note: *Shaivism* is the philosophy of the adherents of *Shaiva* traditions who regard the *Ultimate principle* they call as the *Shiva*.

## YAMUNACHARYA'S RECONCILIATION

*Nitya Karmas* are the religious *Vedic* rites which need to be performed daily or periodically. *Naimittika Karmas* are the *Vedic* religious rites which are performed on certain occasions.

*Ajnana* is opposite of *Jnana*; in general, it means ignorance. In particular, it denotes the influence of the *Prakriti*. It is the force which binds the soul.

*Para-bhakti* is the supreme state of *Bhakti*. The devotee then loses the identity of himself, totally immersed in the subject of his devotion.

*Kaivalya* is the state of attainment to the *Brahman*. It is the supreme state of *Mukti* i.e. liberation from the bondages of the *Prakriti*.

The opinion of the *Vishishta-Adwaita* School's preceptor, *Yamuna-muni*, who was the predecessor of *Ramanuja*, is well worth noting. In his commentary, *Gitarthasangraha*, *Yamunacharya* opines that the *Karma-yoga*, the *Jnana-yoga* and the *Bhakti-yoga* are not in conflict with one another.

Their nature is such that none is complete without the other. All these three disciplines worship the *Atman* by the prescribed *Nitya-Naimittika Karmas*. They all lead to the *Realization*. The removal of the *Ajnana* leads to the *Para-Bhakti*. The *Kaivalya* is attainable through each discipline.

However, the *Bhakti-yoga* is easier to follow than the other two. To surrender oneself to the *Ishwara*, known as the *Prapatti* and to devote to *Him*, knowing that the *Jnana*, the *Bhakti* and the *Karma* are all equally liked by *Him* leads to attaining *His* likeness.

The meaning of all this preaching is that the *Jnana-karma-Bhakti* are inseparable from one another and that one should adopt the easier path of the *Bhakti* in the main, along-with the other two.<sup>133</sup>

## **ACHARYA SHANKARA ON THE MATTER**

We will now review the *Kevaladwaitin Acharya Shankar's* opinion on this matter:

According to him, *Gita* preaches two *Dharmas* (paths) to the *Moksha* i.e. *Mukti*/ liberation; one is the *Pravritti-par* and the other the *Nivritti-par*. The *Varna-ashrama-dharma*, including the *Yajna-Dana-Tapasah*, as

prescribed in the *Vedas*, is the *Pravritti-para* way, and the one stressing upon the *Jnana-Vairagya* is the *Nivritti-para* way.

Broadly speaking, *Yajna* refers to the *Vedic* practice of offering sacrifices to the Gods. *Dana* means alms given in the discharge of *Vedic* duties. *Tapasah* means performance of penance undertaken for religious purpose.

There are two paths a person can take to attain liberation – the *Pravritti-para* and the *Nivritti-para*. *Pravritti-para* path entails performance of the duties of each *Ashrama* according to *Vedic* practices. The *Nivritti-para* path i.e. renunciation allows one to renounce the duties of the *Ashramas* for the purpose of devoting oneself solely to the cause of liberation.

*Jnana* and *Vairagya* are the objectives of a person on the path of renunciation. *Jnana* means absolute knowledge of the *Ultimate Principle* and *Vairagya* means the rejection of all desires.

The four classes viz. *Brahmanas*, *Kshatriyas*, *Vaishyas* and *Shoodras* according to their professions are, broadly speaking, known as *Varnas* in the *Vedic* system of classification of its followers.

There is also another classifying factor. The *Varnas* are classified based upon the mix of the three *Gunas* in individuals. This classification of the *Varnas* starts with the *Brahman Varna*. It has individuals who have predominance of the *Satta-guna*. The *Kshatriya Varna* has less of the *Sattva-guna* and more of the *Rajoguna*.

The *Vaishya Varna* has more of the *Rajoguna* than the *Kshatriya*. Finally, there is the *Shoodra Varna*. It is supposed to have a mix of maximum of *Tamoguna* and the least of *Sattva-guna* amongst these four categories. *Gita* has certain chapters which require a very good understanding of the *Varna* system and the *Trigunas* to follow their meaning.

The *Vedic* followers are enjoined upon to lead their life subdivided into four phases according to their age. Their duties, and obligations of each phase, have been specified in their religion. The four phases known as *Ashramas* are named as the *Brahmacharya*, *Grihastha*, *Vanaprastha* and *Sannyasa*.

*Svakarma* means the *Karma* prescribed by the *Vedic* traditions to be performed by one according to one's *Varna* and *Ashram*. By doing the *Svakarma* without desiring its results, one reaches the stage of the purified *Chitta*.

For the sake of scientific appreciation, the faculties of the self are subdivided into four flexible entities viz. i. The *Manasa* (mind), which goes on desiring; ii. The *Chitta* which is the reservoir of the impressions (*Samskaras*) upon the psyche gathered and remaining unspent through past and present births; iii. The *Buddhi* (intellect) which decides upon the course of action for fulfillment or otherwise of the various desires arising from the mind, and the *Samskaras*; and iv. The *Ahankara* i.e. the ego representing the *Self* of individual soul which is behind one's existence.

As a result of purification of the *Chitta*, one starts the enquiry into the *Brahman*. Later on, the *Nityanitya-viveka* arises. *Nitya* means what is permanent. *Anitya* means what is temporary. *Viveka* means discrimination. *Nitya-anitya-viveka* refers to exercising the intellect to impress upon it the transient character of the world and to recognize the permanency of the *Ultimate Principle*.

On gaining stability, it leads to the *Sukha* and *Vairagya*. *Sukha* broadly means pleasure, satisfaction, freedom from wants and adversities, contentedness. Here the term implies the ultimate pleasure which one experiences by immersing into *Samadhi*.

In turn, this leads to ripening of the *Shama-Dama-Titiksha* and renunciation of the *Karmas*. *Shama*, *Dama* and *Titiksha* refer to the restrictions to be placed by a *Yogi* upon the workings of the senses. This ultimately results in the *Jnana*, which leads to the *Moksha*. This is how the *Pravritti-para* way leads to the *Moksha*.

*Sannyasa* is the fourth of the *Ashrams* when one renounces the family and other social obligations totally in order to devote fully to the quest for *Moksha*. The *Nivritti-para Marga* (path) is for but a few. All the worldly objects and the *Karma* have to be renounced and one has to assume the *Sannyasashrama* in this path.

However, the aim of each of these paths is gaining the state of renunciation called the *Vidwat-sanyasa*, in which, without the need to

renounce the worldly objects and the *Karma*, one attains total freedom from desires. *Vidwat-sanyasa* is the state of total renunciation attained, not necessarily with recourse to the *Sannyasashrama*.

Many wrongly attribute to *Shankaracharya* that he insists upon everyone to accept the *Sannyasashrama*, for being eligible for the *Moksha* state. It has to be noted that he is not prescribing the *Sannyasashrama* for all and sundry.

## **Dr. S. Radhakrishnan**

Turning now to what Dr. *Sarvapalli Radha-krishnan* says on the philosophy of *Gita*, one finds him of the opinion that: The philosophy of *Gita* has accommodated and absorbed the various doctrines to unify them. The diverse allusions to the different streams of philosophy in it have led to the scholars seeing the postulates of different doctrines in it. Be it as it may, *Gita* does not subscribe to as many doctrines as they see in it.

According to him, the *Yoga of Gita* is one combining inextricably the *Jnana*, the *Bhakti*, the *Dhyana* and the *Karma* to be followed in steps, as per the development of the initiate. The ultimate state gained by this combination is one only.

Many Western scholars have also noted down their opinions on the philosophy of *Gita*.

Amongst them, the views of *Garbe*, *Hopkins*, *Holtzman*, *Kith*, *Barnet*, *Rudolf Otto* and *Jacobi* are as follows, in general:

"*Gita* originally propounded the *Sankhya* philosophy. *Vedanta* is a later-day addition, making it, as it appears today."

*Vedanta* literally means what follows in the end of the *Vedas*. Here it means the philosophy derived from the *Vedic* texts, especially from the *Upanishadas*. The *Prasthanatrayi* is regarded as the crux of the *Vedanta*. Commentaries and various *Vedantic* schools arise from different interpretation of the *Vedic* texts.

"*Gita* did not uphold the extreme *Dwaita-Adwaita* doctrines. It might really be an *Upanishada* composed at the end of the *Upanishadic* period.



It might have been linked to *Krishna's* name later on. *Gita* supports polytheism."

"The unity of the *Universe* and the *Brahman* is the core of *Gita*. It is closer to the *Shvetashvatara Upanishada*."

"*Gita* contains an admixture of diverse traditional thoughts. It is not cogent because the thinking of its composer was not lucid."

"*Gita* was originally intended only to induce *Arjuna* to make the war ahead. It was not its purpose to expound any principles of either philosophy or the *Yoga*. That part is extraneous to its original text and amplified by the scholars at a later day."

It is not possible here to review the voluminous opinions voiced on this matter by the scholars regarding the actual intent and the philosophical perspective of the *Gita*, and the pathway to the *Moksha* affirmed by it.

However, just as what was done earlier while reviewing the salient features of the Indian philosophy, the brief notes given here will illustrate the scholars' thinking about the diversity of the views on *Gita*.

## Summing Up

Finally, to sum up, let us look up the views of two eminent scholar professors of philosophy.

*Dr. R. D. Ranade*,<sup>134</sup> popularly known as *Gurudeva*, opines that *Gita* is the *Darshana* (philosophy) of the *Realization* of the *Atman*. It endorses the *Yoga* path, which combines all the four sub-paths of the *Jnana*, the *Dhyana*, the *Bhakti* and the *Karma*.

*Prof. K. V. Belasare*,<sup>135</sup> another scholar, of philosophy says that although many scholars have commented variously upon *Gita*, there are but two commentaries, which significantly highlight its central core of the *Revelation* of the *Atman*, one is by *Acharya Shankar*, the *Kevaladwaitin*, and the other by *Dnyanadeva*. One who wants to know *Gita* has to turn to them necessarily.

**Our review as above leads to the following conclusions:**

1) The philosophical narration in *Gita* is just incidental; it is *Pluralistic*; it homogenizes various doctrinal approaches, and in its final version, it does not support any of the *Singularist* doctrines.

It is primarily *Surrealistic* and mainly discussed in the context of the *Yoga* of *Gita*. The philosophic narration therein is not for the sake of elaborating any doctrine or to turn *Gita* into a textbook of philosophy.

2) The main subject of *Gita* is the *Yoga* practice. The *Yoga* upheld by *Gita* blends the different streams of *Yoga* into one and in particular, the *Karma-Dhyana-Bhakti-Jnana* streams of practising the *Yoga*.

Every one of these four sub-streams has its own unique application at various stages of advancement of the initiate and is complementary to the others.

The exclusive purpose of this *Yoga* of *Gita* is the *God-Realization* and the *Jeevan-mukti*, also known as the *Sanjeevana Samadhi*.

## THE KUNDALINI AND THE YOGA OF GITA

I have attempted to research the literature of *Dnyanadeva* with a view to delve into the above aspects of *Gita*. The *Yoga* practice, which is its subject matter, is necessarily that of the *Kundalini-yoga* of *Dnyanadeva*. Some of the salient points regarding this *Yoga* have already been considered earlier. The remaining points are being now discussed.

The *Yoga* called the *Pantharaja*, described by *Dnyanadeva* in the sixth chapter of *Dnyaneshwari* as the innermost secret of *Gita*, has at its core the awakening of the *Kundalini* and the further processes. Similarly, the *Krama-yoga* of the eighteenth chapter, a clone of the *Pantharaja*, also has a special central place in it for the *Kundalini* and its process.

Even though the *Yoga* described by him does not find any specific mention in *Gita*, the background, in short, behind *Dnyanadeva* emphatically stating that the *Yoga* of the *Kundalini* is central to *Gita*, is as follows:

1) *Gita* and the *Patanjala-yoga* are congruent. This already has been seen by us.

2) The relationship of the *Kundalini* to the *Prajna* and the *Ritambhara Prajna* of the *Patanjala-yoga* too has been examined by us.

3) The preferability of setting the *Kundalini* and related *Chakras* as the icons of the *Dharana-Dhyana* of the *Patanjala-yoga* has also been narrated earlier. We also see the following from *Gita*:

In its fourth chapter (4-27, 29 and 30), *Gita* has narrated a number of *Prana-yajnas*. *Prana-yajnas* is a specific term applied to the various *Yogic* practices of subtle forms of *Pranayama*, as distinct from the ordinary practice of controlling the breath by its manipulation, allegorically mentioned as *Yajnas* in *Gita*, 4<sup>th</sup> chapter.

The *Pranas* are sub-categorized into five forms, depending upon the function each performs viz. *Prana*, *Apana*, *Samana*, *Udana* and *Vyana*.

While meditating, the *Yogi* can centre his eyes upon either of the two: i. The outward sight, looking at objects outside (called the *Bahya-drishti*) and ii. The inward sight, looking at imaginary objects inside his own body (called the *Antar-drishti*).

It has also stated in the fifth chapter, (5-27, 28), that one should balance the *Prana-Apana* principles and keep the *Antar-drishti* centered upon the *Bhroo-madhya*.

*Bhroo-madhya* means the centre at which the eyebrows meet above the eyelids. *Murdhni-sthana* is located at the crown of the head. It is a point where the fontanel of a baby closes after about 8 months of birth.

In the 8<sup>th</sup> *Gita* chapter, it also is pointed out that the *Yogi* should control his mind at the time of leaving the body, centre the *Pranas* at the *Bhroo-madhya*, take them to the *Murdhni-sthana* through the *Nadi* and immerse in the *Dhyana* of the *Akshara-Brahman* to leave the body, (8-10&12, *Gita*).

*Akshara-Brahman* is represented by the syllable *OM*, the sacred *Word* for the *Brahman*. Broadly speaking, that is the highest that a *Yogi* can meditate upon at the juncture of the *Saguna* and the *Nirguna Dhyana*.

*Yoga-bala* means the highest proficiency in *Yogic* practice. All these actions in the context of the *Yoga-bala* indicate without doubt that *Gita* has, in its viewpoint, the *Yoga* based on the actions of the *Pranas*.

The *Yoga-shastra* says that there is a fundamental correlation between the *Prana*, the *Chitta* and the *Manasa* with the *Kundalini*. The *Gita Shlokas* (verse couplets), referred to here, involve the actions of the *Pranas* and the same are, therefore, with reference to the *Kundalini*.

*Gita* does not describe entirely the science of the *Yoga* and the philosophy behind it. It presupposes this knowledge as a base. *Gita-bhashya* means a commentary on the *Gita*, generally of *Shankaracharya*. It is seen from that of *Acharya Shankar* that *Gita* makes certain statements on the *Yoga*, based upon the science of the *Nadis* (meaning the *Yoga-shastra* of the *Kundalini*, *Nadis* and the *Chakras*) and its *Yoga* processes. It implies that this part of the *Yoga* practice is to be learned by the initiate from the experts.

For understanding this implied science about the *Yoga* of the *Prana* processes, we have to turn to the science of the *Hatha-yoga*. The *Hatha-yoga* is based upon the *Surya-nadi* (the *Pingala*) and the *Chandra-nadi* (the *Ida*), the *Sushumna-nadi* and the *Kundalini* process.

*Sushumna* is the most important *Nadi* which is central to the practice of the *Yoga-shastra*. The *Kundalini*, upon her ascent, passes through it to the *Sahasrara Chakra*. The six important *Chakras* (*Shat-chakras*) are located upon it.

Therefore, the conclusion is that the context of the *Prana* processes and the *Prana-yajnas* of the *Gita* are with reference to the *Hatha-yoga* and the *Kundalini* process.

The above points indicate that *Gita* has assumed the application to its *Yoga* of the science of *Kundalini-yoga*.

Having recognized this subtlety, *Dnyanadeva* mentions<sup>136</sup> that he knows the hidden reference in *Gita* to the *Kundalini-yoga*. Therefore, he has narrated the *Pantharaja*, with the *Kundalini* as its base, as the central *Yoga* of *Gita*. We find that the *Kundalini* process and the *Karma - Jnana - Bhakti - Dhyana* combine are intricately woven into the *Pantharaja*, and in its alter ego, the *Krama-yoga*.

Thus, we find that the *Yoga* truly meant by *Gita* is only what *Dnyanadeva* calls as the *Pantharaja*, and it is not something foisted by *Dnyanadeva* on *Gita*. The detailed narration of this *Yoga* in *Dnyaneshwari*, i.e. of the *Pantharaja*, is based upon his proficiency and all-encompassing knowledge of the *yoga* science and a proper understanding of *Gita*.

*Dnyanadeva* expounds the science of this *Yoga*, presumed by *Gita*, in details. Its special aspects are the *Guru-kripa* - the blessings of the *Guru*, awakening of the *Kundalini* and its further processes, and the *Ishwara-pranidhana*, combined with the *Karma-Jnana-Bhakti-Dhyana-Yoga* complex. I propose to go into all these various details in the further parts of my work on the *Yoga of Gita*.<sup>137</sup>

## DNYANADEVAS PHILOSOPHY AND YOGA METHODOLOGY

**HEART of GITA: This section delves into the heart of Gita, as perceived by *Dnyanadeva*,** harmonizing its philosophy with the *Yoga-shastra*. The subject matters of the *Yoga* and the philosophy are, therefore, interspersed in it.

While pursuing the philosophical background of *Gita* in the light of *Dnyaneshwari*, it is seen that a certain philosophic doctrine emerges. In it, *Dnyanadeva* somewhat harmonizes the acknowledged doctrines of the earlier Schools of philosophy, with his individual philosophic views.

Some of the scholars recognize this composite doctrine as *Dnyanadeva's Chid-vilasa-vada*. Its foundation is the *Yoga-shastra* and it encompasses his revealing thoughts, obvious also from his other works, including the *Amritanubhava* and the *Abhangas*. This makes up for *Dnyanadeva's* philosophy and the *Yoga* methodology, which is his unique viewpoint of looking at the philosophy and the *Yoga of Gita*.

The salient features of this *Chid-vilasa-vada* are as follows: The whole of this *Jagat* is filled with but *One Principle* only. It exhibits itself in the form of each and everything that ever exists. This *Jagat* is a play, the *Lila*, *Its Vilasa*. The *Jagat* and this principle are but one and the same. The *Jeeva-Jagat-Ishwara Triune* is non-differentiable and one with It.

Thus, *Dnyanadeva* perceives the *Dwaita* in the *Adwaita*, the *Chaitanya* in the *Jada*, and the *Jeeva-Jagat-Ishwara triune* as the *Reality* itself.

At the same time, while seeing the *Abheda* in the *Bheda*, he recognizes that it all is secondary to the *Ultimate*; and the *Jeeva* is the *Amsha* (part) and the *Ishwara* is the *Amshi* (whole).

In spite of the apparent relation of the *Jeeva-Jagat-Ishwara* to *It*, he treats this *Triune* as totally subordinate. *Dnyanadeva* refutes the *Ultimate Principle's* sub-division into the *Jada* and the *Chaitanya*. He regards all the universal existence as the *Chid-vilasa* of the *Chaitanya*, the but only *One Principle*.

*Dnyanadeva's Chid-vilasa-vada* has been dealt with in further work<sup>138</sup> on this subject appropriately.

Although one can see the *Chid-vilasa* as above in *Dnyanadeva's* work, some other scholars hold different views. One view sees the *Kevaladwaita* of *Shankaracharya* in it, while another view reflects that he is following the *Vishishtadwaita* of *Ramanuja*. It may be possible for someone to see in it the other shades of the *Vedantic* thought in it, like the *Dwaitadwaita* or the *Bheda-Abheda* etc.

This diversity of views is akin to the differing views held by the scholars on *Gita's* philosophical inclination. It arises out of *Dnyanadeva's* being a stickler to commenting verse by verse upon *Gita*. As it is, *Gita* has a wide and rather loose form of conversation, with a plethora of doctrines.

Skimming the essence of *Gita*, he attempts to blend its apparent diversity into one, to portray its thought cogently enough. This is mostly lost upon his critics who look only at his statements in *Dnyaneshwari*, in isolation, neglecting a holistic view.

## THE EXTENSIVE SIMILE OF AKSHARA GANESHA

To understand *Dnyanadeva's* doctrine, we have to look at what he has portrayed by the *Akshara Ganesha* in the Opening twenty-one *Ovis* of *Dnyaneshwari*.<sup>139</sup>

He describes therein, in the first *Ovi* itself, the *Ultimate Principle* by the simile to the *Akshara Ganesha*. Since this simile on *Lord Ganesha* is in word form i.e. in letter (*Akshara*) form, He is called *Akshara Ganesha*, apart from its being the *Ultimate Principle*, the *Akshara Parabrahman*.

The *Akshara Ganesha* is the *Adya*, *Veda-pratipadya*, *Swa-samvedya* i.e. the *Atman* can experience itself. *Adya* means *Primordial*. *Veda-pratipadya* means that *He* is the centre of the *Veda*'s thoughts. *Atma-roopa* means *He* is in the form of the *Atman*.

It means that the *Principle* is primordial and it experiences itself in its own form of the *Jeeva-Jagat – Ishwara* triune form. The words, *Atma-roopa* and *Swa-samvedya* for the *Adya* Principle thus point to the *Chid-vilasa*.

The exact *Prakrita*, as well as *Sanskrit*, word for the act of prostration is *Namana*. It means to bow down, to salute as a mark of respect or reverence. *Dnyanadeva* pays homage to it and prostrates reverently before that *Principle*.

This act of prostration may appear as equivalent to the *Dwaitin* attitude towards the *Principle*. However, it has to be read in the light of his *Amritanubhava*. He highlights therein the true *Adwaitin* spirit of the way of such a prostration albeit before the *Guru*. *Dnyanadeva* regards his *Guru* as the *Principle* Himself.

The rest of the couplets (1:1 to 21, *Dny*) describe the *Ganesha* as the *One* who is adorned with the finery of the *Shabda-Brahman* (the *Vedas*), the *Smritis*, the *Puranas*, other scriptural literature, various philosophic doctrines (*Prameyas*), and the intellect of *Vyasa* and other *Rishis* who have discovered the *Ultimate Principle*.

His hands are holding the *Shat-Darshanas*: *Tarka-shastra* (*Nyaya*), the *Vedanta*, *Niti-bheda* (*Artha-shastra*, the science of social commerce), the *Vartikas* refuted, the *Satkarya-vada* and the *Dharma-pratishttha* (*Atma-natma-viveka*).

Some of sage *Vyasa*'s *sootras* have been used by commentators to refute the books of the *Buddhist* doctrines, called the *Vartikas*. There are many divergent opinions of scholars on which of the *Shastras* are referred to by *Dnyanadeva* in these couplets. Some of the predominant views have been incorporated here.

*Dnyanadeva* terms these as weapons of reasoning in the quest for the *Principle*. He also says that all these weapons are not in unison, meaning that these have propounded doctrines contrary to one another.

The *Mimamsas* (*Poorva and Uttara*) are *His* ears. The *Dasha-Upanishadas* are the flowers. Their fragrance is the *Mukti*, spreading in all the directions and replete with the honey of the *Jnana* of the *Principle*.

The *Vedas* and the other scriptures contain oceans of statements regarding all the subjects of importance incidental to the *Reality* and its *Realization*. There is seemingly a lot of contradiction in their averment. One who can sift through this ocean of knowledge and the contradictory statements to cogently arrive at their true understanding, also based upon his *Yogaja Jnana*, is called an *Acharya* in the Indian system of Philosophy.

*Shankar, Ramanuja, Bhaskara, Madhwa, Nimbarka* and *Vallabha* are such recognized *Acharyas*. However, their propounded views are in conflict with one another.

In the couplets of *Dnyaneshwari* just reviewed, *Dnyanadeva* has pointed to the conflicting views of the six streams of the doctrines, known as the *Shat-Darshanas*. All this means that presenting all such views harmoniously is almost an impossible task. However, the *Akshara Ganesha* portrayed therein is capable of wielding all such contrary doctrines.

It is also stated therein that none of the doctrines of the *Vedanta* and the *Shastras* are cogent, self-sufficient, entire and perfect. In an indirect manner, *Gita* has also pointed to the apparently differing thoughts of the *Rishis*, on their revelations.<sup>140</sup>

*Dnyanadeva* has commented upon this *Gita* verse in *Dnyaneshwari*. He was then dealing with the questions of *Gita* as to what is the nature of the *Kshetra*, who is the *Kshetrajna*, what is his nature and how he is related to the *Kshetra*.

He says that the *Rishis*, secluding themselves in the thick of the most sacred forest named *Naimisharanya*, deliberated upon the *Ultimate Principle*. Despite their best efforts, they were unable to fathom the depth of that *Principle*. The *Puranas* bear testimony to this. Even the ultimate of the *Vedic* texts on the matter, called *Brihat-sama-sootra*, could not sort out this highly perplexing issue.<sup>141</sup>



The inadequacy and the contradictory nature of the deductions of all the earlier philosophers, in answering these questions have been pointed out by *Gita* in the referred verse. Thereafter, *Gita* discusses the answers to these questions.

The correct and cogent answers are narrated in the thirteenth chapter of *Gita* and are further elucidated by *Dnyanadeva* in his commentary. I have highlighted in my work the synthesis of various doctrinal themes, indicating how the same can be homogenized in view of *Dnyanadeva's* comments.

The root of the synthetic portrayal of the philosophies on the true nature of the *Ultimate Principle* is to be found in the couplets on the *Akshara Ganesha* just referred.

*Dnyanadeva's Akshara Ganesha* has, inter alia, the following attributes. *He* is *Atma-natma-viveka*<sup>142</sup> incarnate. *He* perceives beyond all the one-sided doctrines in a judicious manner.<sup>143</sup>

The *Ganesha* is extensively perceptive even at the finest micro-level of thoughts. *He* can recognize the obstacles of the subtle obtuseness, obstinacy and the contradictory postures taken by the various doctrines; and *He* tides over them.<sup>144</sup>

*He* has the ability to smell the fragrance of wisdom of the *Mukti* in the beautiful *Upanishadic* flowers. *He* delights in extracting and enjoying the honey of the *Jnana* from them. *He* is the master of the *Yogic* science. *He* takes out and enjoys the nectar of the *Realization* from these flowers.

This broad-spectrum simile of the *Akshara Ganesha* serves as the portrayal of *Dnyanadeva's* philosophic acumen. It also signifies his beatific *Yogic* experiences of unparalleled excellence. All this has endowed him with the highly superior ability like that of the *Akshara Ganesha* of perceiving the essence of *Gita's* philosophic and the *Yogic* doctrines.

It also serves as a guide to the *Ultimate Principle*, as *It* really is, just like the *Akshara Ganesha*. Seen from this perspective of the *Akshara Ganesha*, the *Ultimate Principle* is incapable of divisions.<sup>145(i)</sup> Even if it

may be seen as harboring contradictions, it is faultless<sup>150(ii)</sup> and undistorted.<sup>150(ii)</sup>

It is beauty incarnate. It is luminous and bright.<sup>150(iii)</sup> It is the essence of all that is there. It is succulent, full of the juice of joyful state of the *Brahman*<sup>150(iv)</sup> It does not hold any fear of the world and its *Karma*.<sup>150(v)</sup> The *Ultimate* is the *Bliss* incarnate.

It is full of the intoxicating nectar of *Jnana*.<sup>150(vi)</sup> It is filled to the brim by the various philosophic doctrines.<sup>150(vii)</sup> It is the native home, the home beyond the home, of the religion of *Realization*.<sup>150(viii)</sup>

It is full of the blissful juice of the *Vedanta*. The *Poorva-Mimamsa* and the *Uttara-Mimamsa* are its ears. It never rejects either.

*Dnyanadeva* describes that the three syllables form the body of the *Akshara Ganesha*. 'A'-(ॐ) of the 'OM' are the feet; 'U'-(उ) is the stomach and 'M'-(म) is the head of this *Atma-tattwa Ganesha*. The syllables 'A', 'U' and 'M' of the 'OM' represent the *Jeeva-Jagat-Ishwara Triune*. OM, in short, is the entire *Creation*, which is represented by the body of this *Ganesha*.

He is with the Light of Illumination of the *Jnana*.<sup>146(i)</sup> The *Dwaita* and the *Adwaita* are the two elevated parts of *His* temples, identical in all respects. It means that *He* is the *Dwaita* and the *Adwaita* at the same time.<sup>151(ii)</sup>

This *Akshara Ganesha*, bedecked with various and even conflicting philosophical doctrines, and holding both the *Dwaita* and the *Adwaita* upon his temples with equal honour, is the *One* that *Dnyanadeva* has likened to the *Ultimate Principle*. He is the primordial *Tattwa* the *Vedas* enunciate. The *Ultimate Principle* is at one with its *Creation*. It has embraced fully the *Shabda Brahman*. This means that it is itself the *Vedas*, the *Jnana of Itself*.

This *Ganesha* is the *Adi-beeja* i.e. the seed of all the *Creation*. *Dnyanadeva* says that this *Adi-tattwa* is subtle and difficult to grasp. However, his *Guru's Kripa*, his *Grace*, has enabled *Dnyanadeva* to bow to and embrace that primordial *Tattwa*. This way of bowing to the

'*Subtlest of All*' is the key to his *Dnyaneshwari*, *Amritanubhava* and *Abhangas*.

In the light of this *Ganesha* simile, the nature of the *Ultimate Principle* becomes absolutely clear. As per *Dnyanadeva*, it is capable of wielding all the various doctrines, in a unified manner.

It is *Dwaitin* as well as *Adwaitin*, conforms to the *Bheda-vada* as well as the *Abheda-vada*, along with all intermediate and other numerous shades of philosophic doctrines. Needless to point out again that this philosophic view is the *Chid-vilasa-vada* of *Dnyanadeva*.

## THE PLURALISM

**We have already considered the tenets of the *Singularist* and *Pluralistic Realism* in the earlier discussion. In the light of *Dnyanadeva*'s approach to the various doctrines, one can see that the philosophic insight of *Dnyanadeva* is alike the view of the *Syada-vada* of Jainism.**

The parable in the *Upanishadas* of the colour-changing chameleon perfectly depicts the nature of the *Ultimate Reality* as *Dnyanadeva* perceives it.

A person was sitting under a tree. A chameleon is running all over the tree. Another person comes along and he sees that the chameleon is reddish brown. Soon one more person arrives. Looking at the same chameleon, he finds its colour to be greenish. Yet another person comes there. He too looks at the chameleon and finds it to be violet brown. All these three persons start arguing as to what colour the chameleon is. None agrees with the others.

The person who had been sitting there all along then tells them that he too has been observing the chameleon and it frequently changes its colours. He says that the chameleon has showing off all the colours every one of them had seen individually. Hence, every one of them is right, but none of them has the perfect knowledge of the colour-changing nature of the chameleon.

The *Satya* or the *Ultimate Principle* is similar. It has infinite dimensions of infinite latitude and infinite properties. The ways of its functioning

and actions are infinite too. It is the *Sakara* as well as the *Nirakara*, the *Dwaitin*, and the *Dwaita-adwaitin*, as well as, the *Adwaitin*. '*All This*' is that *Principle*. Paradoxically, '*All This*' is not '*That*', too; again, it is not what all these are!

The *Truth* is such that it encompasses all these and other contradictions and contrary views. It may appear as something to one and something different to another. It may appear as anything to anybody. All these comprise the *Universal Truth*.

The *Ultimate Principle* is multi-coloured, multitudinous and multi-dimensional. It is not lacking in any attribute, which anyone may think of. At the same time, it has no attributes. This statement may appear as an oxymoron. But the *Reality* is just like that. That is why it is not humanly comprehensible.

It has already been seen that according to the *Syada-vada* of the Jain philosophers, the *Truth* appears to be different from every point of view, each of which is true and real from its own point of view. The *Truth*, in reality, is like that only. This doctrine is also known as the *Sapta-bhangi Naya*, *Anekanta-vada*. Once, in the rarest of the rare whiles, someone great has the view of the *Truth* in Its entirety. Such a great person is known as the *Kevali Siddha*.

Every, object, every *Satta* is *Ananta-dharmi* i.e. having infinite properties. They appear differently to different persons at different times, and under different contexts and circumstances. All these aspects cannot be experienced by the ordinary men.

Only the *Kevali Siddha* experiences the *Truth* as it is really. That great soul is endowed with the *Ananta-Darshana*, the *Ananta-Jnana*, the *Ananta-Sukha* and the *Ananta-veerya*. According to this *Pluralistic School*, we do not have complete knowledge. Whatever knowledge we do have, it is always in the context of an object. It is relative. One can have knowledge of only a few facets of the *Ananta-dharmi* object.

One may note this, for its parallelism with the *Heisenberg's Uncertainty Principle*. The electron which has to exhibit two properties simultaneously fails to do so. It exhibits the two properties, separately when under observation.

Those Schools of philosophy, which do not recognize this *Pluralistic* principle, acknowledge only one or a few of these aspects (the *Dharma*). Such Schools cling to their own philosophy as the real one. Their doctrines, therefore, become one-sided. They proscribe other Schools of thought.

The philosophers' debates arise out of this obstinacy and it is impossible to settle them and establish the truth of the matter. Keeping aside all these debates, one has to separate the grain from the chaff to ascertain the Truth from all these doctrines.

Considering this, one who goes about the task of seeking the *Truth*, may be able to understand the relative nature of these doctrines. He alone will have the capacity to unravel the *Truth* and may find the same.

The *Truth*, however, is not the simple sum total of all these relative doctrines. It is a *Vector sum*, instead of the *Arithmetic sum*. Although, the *Truth* as emerges from such an exercise is multitudinous, still it is a homogeneous entity.

The Arithmetic sum means that 'The sums-total of all the parts are the whole.' However, it has to be modified for the *Reality*. 'The sums-total of all the parts known is not the whole, but it is something else, over and above the picture presented by the only known parts or facets.' This is what applies to the *Whole Truth*.

One who understands this principle of finding the *Truth* and finds it out is the *Sarvajna*. This doctrine, of looking holistically at the various relative doctrines to ascertain the *Truth*, is known as the *Pluralistic Realism*.

We have gone into these details of the *Pluralism*, in order to further our understanding of the *Chid-vilasa-vada* of *Dnyanadeva* by analogy. He sifts through various doctrines and homogenizes their content holistically. We have already seen that *Dnyanadeva* has taken note in his simile of the *Akshara Ganesha* that the *Ultimate Principle* is multifaceted.

Because of the obstinacy of the *Singularist* Schools, not a single scholar, of the *Dwaita*, the *Adwaita* and similarly poised *Singularist* doctrines, has been able to expound *Gita* in a cogent and satisfactory manner.

*Gita* is known to contain some noticeable matter, which is in conflict with one or the other of these *Singularist* doctrines. There is always some matter in it, which goes clearly against a given doctrine, while supporting a contrary doctrine.

Although, elsewhere *Gita* might appear supportive to a doctrine, it is very difficult to cross across such tough spots. How one should try to show *Gita* supports one's own doctrine when at such difficult spots, it does not support it. And how one should show that it opposes the other rival doctrine when, in fact, *Gita* is in full agreement with it. That perplexes the genius of all these *Singularist* theorists.

When faced with this dilemma, these scholars, even some of the great commentators, attempt pitifully some acrobatic logic. They try to obstinately uphold the applicability of *Gita* to their favourite doctrines by non-judicious statements. At the same time, they try to trounce upon others' opposing views. The enquirer, however, is not satisfied by such antics.

Therefore, to arrive at the heart of the matter, one has to look at *Gita* from the *Pluralist* point of view. Then only one can synthesize the various doctrines it has alluded to. *Dnyanadeva* has adopted a similar viewpoint of *Gita* when he arrives at the principle of the *Chid-vilasa*. Because of his *Chid-vilasa-vada*, *Dnyanadeva* has to be known as one of the philosophers of the *Holistic School*.

The *Shrutis* says that the *Ultimate One* is called by many names, and given different forms; and appears with different attributes to different sages and *Rishis*. However, the *Truth* is whole in itself, though the *Brahman-vidas* perceive it differently.<sup>147</sup> *Brahma-vidas* literally means the enlightened souls, those who really know the *Brahman*. This is the reason why the doctrines based on individual perception differ so much.

The *Holistic* approach inherent in *Gita* has been understood by some of the *Rishi*-like thinkers, including *Dnyanadeva*. However, *Dnyanadeva* has gone on recording his viewpoint elaborately, unlike many of them.

He has experienced the *Truth* in its entirety and he is lucidly exposing it before our eyes. He is confident that we will also be able to follow him wherever his all-encompassing wisdom is leading us to attain the greatest joy of the *Realization*.

*Dnyaneshwar* asks us to pay rapt attention to what he is narrating in the *Dnyaneshwari*. He promises that by so doing, we will reach the bliss of the *Ultimate*, just as he already experiences.<sup>148</sup> This is not a vain promise!

## THE GENIUS of DNYANADEV

### DNYANADEV AND GITA

**Some scholars have raised a point.** They ask whether the philosophy of *Dnyanadeva* is divergent from *Gita's* viewpoint, being based upon the *Yogaja Pramana* of the *Rishis*, self and his *Guru* tradition; or his view is the true view of *Gita*.

Some others think that *Dnyaneshwari*, since it has to be based upon *Gita*, might be portraying the thoughts of *Gita* in full conformity to it. However, they say that *Dnyanadeva* differs with *Gita*. But he had to present *Gita* as it is.

Hence, they opine that he has availed the opportunity of presenting his real thoughts in his other compositions. This he has done in his *Amritanubhava* and *Abhangas*. They think that being not so tied down to *Gita* or any other scripture in these compositions; he must be portraying his true viewpoint. In short, they believe that the *Yoga* and the philosophy of his other compositions are very different from those of *Dnyaneshwari*.

Some link up this question to what influence the philosophy and the *Yoga* practice of his traditional School of the *Natha Siddhas* had upon *Dnyanadeva*. They opine that he is not expressing what *Gita* really is. But he has availed the opportunity to give anchorage to the *Natha* tradition's views on *Yoga* and philosophy while composing *Dnyaneshwari*.

Therefore, we have to find out whether *Dnyanadeva* is independent in expressing his views in *Dnyaneshwari* and his other compositions and whether he is depicting the *Natha* line of *Yoga* and philosophy instead of what, truly speaking, *Gita* portrays. To find the answer to this kind of enquiry, first we have to consider as to what is the philosophy of *Gita*.

It has abundantly been made clear that the main five *Vedanta* Schools, viz. The *Kevaladwaita*, the *Dwaita*, the *Vishishtadwaita*, the *Dwaitadwaita* and the *Shuddhadwaita*, and their sub-Schools do not admit any other School's doctrines. They are sticklers to their own peculiar views.

All of them derive from *Gita* such views as suit their individual philosophic and *Yogic* doctrines by subterfuge to twisted interpretations. *Yogi* Aurobindo and some of the other scholars have also confirmed this point of view.

Since there is such an abundance of divergent views on *Gita* as interpreted by these Herculean figures of the Indian thought, the question of determining the true view of *Gita* remains unresolved.

Since the scholars cannot unanimously vouch for a particular stream or School as that of *Gita*, it is not easy to answer the question whether *Dnyanadeva* follows *Gita* in totality, or diverges from its thinking. Also because of the inherently and basically contrary views amongst the *Vedantins*, as well as, the other philosophers, it is impossible to correlate and combine them in a cogent manner.

Therefore, it appears that he could not have incorporated all their particular views, and other *Avaidika* views, so as to combine them into one of his own. Since *Dnyanadeva* is a *Pluralist* as we have seen, he must have put forth his own interpretation of it in the *Dnyaneshwari*. While doing so, he might, as well, have followed *Gita*, as per his perception.

How *Dnyanadeva* interprets *Gita* in his own way can best be seen from his commentary on one important *Gita* verse of philosophic import. Once we have hinted on this issue in the earlier discussion. The verse is in the important thirteenth chapter given to discussing the various doctrines.<sup>149</sup>

Let us look at what *Shankaracharya* has to say in his commentary on this verse. He says that the line <sup>(i)</sup> is to be understood in the following context: '*Vasishththa* and other *Rishis* have told as to what is the nature of the *Kshetra* and the *Kshetrajna*. <sup>(ii)</sup> The *Shrutis*, including the *Rigveda* have too narrated upon this matter extensively. The *Brahma-sootras* also have gone into these details.'



*Shankaracharya* further says that: 'According to the *Brihadaranyaka Upanishad*, one should worship the *Atman*, knowing that 'All This is That alone'.'

'The words describing the *Brahman* are the *Brahman-sootras*. The *Brahman* is characterized in these *Sootras*. It can be known and attained by following these *Sootras*. Hence, they are termed as the *Brahma-sootras*.'

'These *Sootras* also tell us what the nature is of and relationship between the *Kshetra* and the *Kshetrajna*. By the method favoured by these *Sootras*, one can gain certainly the definite knowledge of the *Kshetra* and the *Kshetrajna*.'

The comments as above of *Shankaracharya* clearly inform us that, according to him, all the thoughts on the nature of the *Kshetra-Kshetrajna*, the *Brahman* included, voiced by the *Rishis*, the *Brahman-sootras* and other *Vedic* scriptures are definite. The same are doubtlessly decisive and are now being narrated in *Gita*, at the said place.

Now let us look at *Dnyanadeva's* comments on *Gita* verses 13-3 and 13-4. He very clearly states that all of the *Rishis*, the *Vedas*, the *Shrutis*, the *Shastras*, and even the clairvoyant *Brihat-sama-sootra*, have failed to be decisive and definitive in ascertainment of the truth of this matter.<sup>150</sup>

The *Brihat-sama* of the *Vedas* is regarded as the narrative of the highest *Jnana* and the ultimate experience of the *Rishis*. There have been eminent thinkers. *Dnyanadeva* says in these couplets that *Shri Krishna* is going to narrate the nature of the *Ultimate Reality*. It will be in a definite and decisive manner, which no one before *Him* was able to do.

There is thus a basic difference in the approach of *Shankaracharya* and *Dnyanadeva*. They look differently at the traditional thought of the *Shrutis* and the scriptures, as well as the thought of *Gita*.

*Shankaracharya* always invariably holds on to the veracity of the scriptures, in spite of their contrariness. *Dnyanadeva*, however, would not undertake to defend the contradictions clearly visible in them. The researcher will find further proof of such different views on comparing what each says in their respective commentaries on *Gita*.

Thus, we can see that *Dnyanadeva* is uninfluenced by even the high authority of *Shankaracharya*, who was by then the established icon of the *Vedanta* philosophy. *Dnyanadeva's* commentary on the thirteenth chapter, on the *Kshetra-Kshetrajna*, is more than a clear proof of his most independent thinking.

His other comments will convince the researcher of the independence of the thinking and exhibition of the *Siddha-prajna* of *Dnyanadeva*. *Siddha-prajna* means a *Siddha's Ritambhara Prajna*. The special nature of his comments does not find any parallel in any of *Gita* commentaries e.g. i. on the sixth *Gita* chapter on the *Dhyana-Yoga* and the description of the *Pantharaja*; ii. Further special narration of the *Krama-Yoga* in the eighteenth chapter and iii. description of the *Kundalini* and its process in these contexts.

This exemplary and extraordinary nature of the commentary in *Dnyaneshwari* finds its origin in the genius of *Dnyanadeva's Guru*, *Nivrittinatha*. *Dnyanadeva* acknowledges that *Nivrittinatha* had clarified the meaning of *Gita* to him. *Nivrittinatha* deciphered the true meaning of *Gita* by diligent work on its difficult to crack Sanskrit grammar.<sup>151</sup>

The credit for being able to follow what *Vyasa* has recorded in *Gita* is given to the guidance given by *Nivrittinatha* to him. He states in the 18<sup>th</sup> *Dnyaneshwari* chapter that he could understand the depth of *Vyasa's* words in *Gita* because of the guidance given by his *Guru*, *Nivrittinatha*.

Not only that, he clearly acknowledges the fact that he had also considered the commentaries of his predecessors on *Gita*. Having considered the commentaries of other eminent figures, he might have incorporated in his work such of their views which he found acceptable. That is done by him in such a way as deemed fit for a cogent understanding of *Gita*.

After extensive research and contemplation, *Dnyanadeva* has presented, in his own sonorous words, the meaning of *Gita* independently from a brand-new perspective. Other luminaries did not take such a route in synthesis of various views. Hence *Gita* remained impenetrable to them, in spite of their high intellect and authority over the scriptures.

Because of this comprehensive approach, his thoughts on the philosophy of *Gita* portray the *Pluralism*, albeit, of the *Surrealistic* nature, as

previously discussed. While appreciating the facets of the *Akshara Ganesha* simile, we have earlier dwelt into his *Pluralistic* views.

It is said<sup>152</sup> that apparently the various scriptures, including the *Shrutis*, *Upanishadas* and the *Shastras* etc., are found more in disagreement rather than in agreement. It appears that the *Pluralistic* approach might be the necessity in revealing the *Truth*, while consolidating all the divergent thoughts in the scriptures after their critical examination.

*Dnyanadeva's* approach to revealing the secret of the *Gita* is that of the omniscient (*Sarvajna*). He, with the *Ananta-jnana* and by the *Guru's* grace, has bowed down to the *Ultimate Principle*. Becoming one with it, he has embraced the *Adi-beeja*: the *Akshara Ganesha*, the *Adi-tattwa*.

Because of this specialty, his *Revelation* as documented in *Dnyaneshwari* and his other compositions has the eminence. Naturally such an elitist standard of enlightened interpretation of *Gita*, in particular, and other scriptures in general, is found lacking in other commentaries of even the stalwarts.

Even with his *Pluralistic* approach, his commentary is full of clarity. It conveys with certitude the import of his mystical *Yogic* experiences. No doubt, along with his own *Yogaja Pramana*, he takes recourse to the *Pratyaksha* and the other *Pramanas* of the *Nyaya-shastra*. However, the *Yogaja Pramana* is so overpowering in his commentary on *Gita* that the other *Pramanas* become secondary.

As already seen, the *Yogaja Pramana* arises from the working of the sub-conscious mind and deeper, in the state of *Samadhis*. It is, therefore, classifiable as *Surrealistic*. Our discussion regarding the nature of *Dnyanadeva's* philosophy reveals him to be a *Pluralist*, as well as a *Surrealist*.

We have seen that *Dnyanadeva* reviewed the extant commentaries on *Gita* and other philosophies current at his time. Considering their doctrines, he has adopted the *Pluralistic* attitude, as far as practicable, in commenting on the *Gita*. He is an Integrationist amongst all commentators, correlating and coordinating all the variant philosophical streams.

We now know that he is an independent commentator of *Gita*. His commentary in *Dnyaneshwari* is based upon his own *Yogaja* experiences. He has been aided by his *Guru*, *Nivrattinatha* in deciphering the elusive text of *Gita* and its real meaning. In conclusion, we find that *Dnyanadeva* has revealed what *Gita* says in the light of his genius, with guidance from his *Guru*.

### **DNYANADEV: The Great Integrationist**

We have seen that *Dnyanadeva* has incorporated in *Dnyaneshwari*, his own independent and experiential view in the *Pluralistic* philosophy and his *Yogaja* experiences. We also have noted that while dealing with various philosophies and *Yoga*, he has adopted the *Integrationist* approach. Once the researcher realizes this to be at the core of his commentary on *Gita*, he starts discovering the same *Integrationist* approach in his other works: the *Amritanubhava* and the *Abhangas*.

I have delved into this aspect in my work to show how consistent he is in the exposition of his philosophy in the *Dnyaneshwari*, as also in the other compositions. His *Yogaja* experience so evident in the *Dnyaneshwari* also surfaces freely in his other esoteric works.

Despite this evident fact, some scholars have been asserting that *Dnyanadeva* has followed some one or the other philosopher in *Dnyaneshwari* all throughout e.g. some say he adheres to *Shankaracharya's* *Advaitist* doctrine; still some others see *Ramanuja's* influence in his commentary. Again, some scholars say that *Dnyaneshwari* and *Amritanubhava* have different philosophic and *Yogic* bases.

However, we have noted that the *Integrationist* approach to the doctrinal and the *Yogic* aspects is common to all of his works. Therefore, in the light of our discussion so far, the futility of all such assertions will now be self-evident.

We have noted that *Dnyanadeva* has integrated holistically the philosophic doctrines of his predecessors on the basis of his *Yogaja* experiences, the *Pratyaksha* and the *Parah Pramana*, in the light of the scriptures including, inter alia, the *Vedas* and the *Upanishadas*.

Such Integration cannot always be totally inclusive of all the philosophic doctrines. Therefore, *Dnyanadeva* has adopted a method to accept or reject some one or the other aspect of these doctrines, on the basis of his knowledge and mystical experience.

In doing this from the *Pluralistic* viewpoint, on many important occasions, he has employed his acumen of the omniscient (the *Kevali Siddha* as known to *Jainism*). This we find especially in his commentary on the *Kshetra-Kshetrajna* topic of the thirteenth *Gita* chapter. Once we recognize this specialty of *Dnyanadeva's* omniscience, we immediately perceive *Dnyanadeva's* philosophic outlook in relation to *Gita's*.

It is once again to point out that *Dnyanadeva* has interpreted *Gita* independently. This he has done without diverging from *Gita*. All the *Acharyas* too have put forth their independent views on *Gita*. In view of his independent and *Integrationist* approach to *Gita*, of an omniscient *Siddha*, *Dnyanadeva* has to be reckoned as a great *Acharya*.

## REALISM, SCIENCE AND *THE DARSHANS*

Western Philosophy, Modern Science and Indian Philosophy

**The Realism and The Surrealism:** In a way, the knowledge being acquired by the modern science falls in the category of the *Realism*.

The *Realism* means the practice of regarding things in their own true nature and dealing with them as they are; fidelity to the *Nature* in representation; the showing of life etc. as it is.

The *Surrealism* is a different concept from the *Realism*. It was a movement of the twentieth century, which was propagated in the fields of the arts and the literature. It was an irrational expression of the sub-conscious mind by connection to the images it is replete with.

The dream visions do not conform to the rationality and the logical intellectual understanding. Just like that the artist allows freedom from the bondages of the *Reality* in his creativity and its depiction. The resulting portrayal in the dreamlike form of the *Reality* is a specialty of the *Surrealism*.

The *Pluralistic Realism* has at its core the ability of viewing the object or the *Reality*, with acceptance of there being more than one equally cogent and rational aspect of what is seen as the *Reality*.

Thus, to study the universe, the beings and their surroundings from a rational point of view is the *Realism*. The *Surrealism*, on the other hand, is to look at something from a dreamlike imagination and wild interpretative angle, confusing the boundary of the real and the illusory. It then leaves aside what something looks and appears like in the light of the everyday reason and day-to-day experience.

**THE SCIENTIFIC VIEW:** Looking from this point of view at modern science, it will appear to be *Realistic* in what it attempts in the understanding of the cosmos and life. But consider what science yields in its enquiries into its far reaches and beyond. If both these angles are considered, that modern science appears to be an admixture of the *Realism* and the *Surrealism*.

The Einsteinian Theory of Relativity would have fallen into the category of the *Surrealism* at the time when it was conceived in the early twentieth century, in the year 1905 precisely.

The nature of many of the theories and mathematical and scientific hypotheses has been originally on the borderline of the *Realism* and the *Surrealism*; and even today many of these fall in the same category in spite of the lapse of a few decades after they were propounded.

For example, consider Max Plank's Quantum Mechanics, Heisenberg's Uncertainty Principle, Niels Bohr's Atomic Model, the Cosmogonists' hypotheses like the Big Bang Theory and the Steady State Theory, the Physicists' hypotheses on the Black Body Radiation, attempts at the Unified Field Theory by Einstein and other scientists, various hypotheses on the cosmic particles and the String Theories etc.

All of these, in some way or the other, appeared to be *Surrealistic* when originally propounded. Even today, some of these theories do appear to be so, in spite of advance made by science since the date of their inception. The *Scientific Realism* is based upon our deterministic observations about Space, Time and Velocity. Given the various known parameters, science expects certain definite results. Heisenberg's Uncertainty Principle has upset this *Realistic* approach of science.

His principle shows that one cannot observe the accurate velocity and the spatial position of an electron simultaneously. When one tries to observe either of these, the other changes. Thus, the *Reality* appears to depend upon the observer's presence. This overrides the deterministic base of science.

In scientific theories, results do not depend upon the observer's presence or absence. Results of scientific experiments are guaranteed to remain the same under given conditions. Presently, this principle is found to be true at the microcosmic level of an electron. However, one may not rule out the possibility of its application to the larger arena. Man's observational sphere is but nothing compared to the cosmic scale, much less than the electron as compared to the atomic scale. So, it may happen that scientists may discover that similar principle applies to all the observations we make.

If one cannot deterministically observe the events, like in the case of the electron as per Heisenberg, the *Singularist Realism* of modern science or any other similar approach becomes incapable of unraveling the mystery of the cosmic phenomenon.

The other doctrine viz. the *Realistic Pluralism* tries to tide over this problem faced by *Singularist* views. It endorses that views of all the various *Singularist Realistic* approaches are valid. Same are part of a larger picture. Hence it was thought that by accommodating every view, the cosmic riddle could be solved. The *Jainism's* liberal principle of the *Syada-vada* was born to explain the scheme of the *Universe*. It states the principle of *Realistic Pluralism*.

However, such a principle cannot be sufficient to really help solve the problem of what is the *Reality*. That is because the known views cannot be taken to be everything about the *Reality*. Howsoever one may go on adding more and more views to the picture, still many more will always remain unknown.

This will be very true, particularly when we are talking about the *Reality* which is the least known, seen and understood, and additionally, which is infinite as compared to our limited vision and understanding. Hence, any so-called theory of *Realism* will not be *Realistic* at all. Calling it a

*Realistic* theory will be an oxymoron, whether *Pluralistic* or *Singularist*. Such theories might only be true in a very limited sense.

Science and also our day-to-day life are based upon observation and rational approach. However, on quite a few occasions, our interpretation of events is faulty. Everyone knows that if something is thrown upwards, it comes down. However, this observation is not the real principle. Actually, the Newton's Law of Gravitation is in action.

Based upon it, man sends probes like the Voyager into the inter-stellar space, which can defy the observational principle, by never returning to the Earth.

Again, the sensory perception has its limits. One cannot see or sense electromagnetic waves, and the ultraviolet and infra-red bands of its spectrum. Man's senses of sight, hearing, smell, taste and touch are likewise limited to a small range.

The human beings are incapable of hearing sound waves beyond certain wavelengths. One cannot see air. The human vision is limited in total darkness, at long distances and under unfathomable waters. Enhancement of these capacities by instrumentations like the Radio telescopes, the electron microscopy and the sonar soundings, etc. is, of course, but limited.

Moreover, man can survive in only certain range of environment, temperature, pressure, humidity, balance of oxygen and other gases in breathable air etc. Such limitations are very specific for survival. The limits on these environmental factors get drastically reduced further when it comes to the capacity of making rationalistic observations in a scientific manner. Under distressing environment, one's senses become dulled. They are of less use then in making the required scientific observations. Naturally the quality of observations made under such circumstances suffers.

The scientific theories of today may not hold tomorrow because of newer discoveries and broader knowledge of the subject. For example, even, so to say, the sacrosanct Laws of Newton were taken apart by the latter-day



Theory of Relativity of Einstein. Scientific theories are always in a flux, with the theories of today being thrown overboard the next day.

Further, the human capacities appear to be miserably limited as compared to the cosmic scale, which they are trying to probe. We have already noted the salient observation of Lord Reese in this connection.

Both the observational and the intellectual capacities are limited even after their enhancement beyond the normal sensory perception limits by the instrumentation and other scientific appendages. The added faculty of even the Super-Duper computers does not help much in this respect.

Coupled with these perceptual limitations, the intelligence, the understanding of the phenomenon and the capacity to draw the correct inferences are also having their own limits. Just as these faculties appear to be much limited in the case of many lower life forms, the same must also be the human case, albeit with a larger amplitude for these capacities. This incapacitates the humans to solve the greater riddle fully.

The scientists have been so long ruled by what is known as the *Scientific Determinism*. It hypothesizes that all events, including the human action, are determined by the causes regarded as external to the *Will* of the human beings.

In short, *Scientific Determinism* implies that the laws governing the *Nature* do not vary owing to the human presence, observation or will. They are always predetermined and man only discovers them by the scientific and the logical methods. It presumes that nothing is beyond the understanding of Science.

This apple-cart of the *Scientific Determinism* has already been upset by the *Uncertainty Principle* of Heisenberg and the present-day understanding of the human limitations. This is now openly being endorsed by even the eminent scientists. It looks as if the watchword of scientific thought has been metamorphosed from the olden *Determinism* into the *Uncertainty*.

Let alone the inadequacies of the common man, even the all-too-knowledgeable scientists' concepts are in the doldrums. Many concepts are undergoing tremendous transformation e.g. those of Space, Time, Matter and Energy, The Special & General Theories of Relativity, The

Brownian Motion, The Quantum Theory, Nuclear & Particle Physics, The Pulsars, the Quasars and the Black Holes etc. Science has yet a very long road ahead to come to grips with this kind of a reality.

## BIOLOGICAL SCIENCES

**The Sphinx\* Questions:** Whatever is said above about the physical sciences, allied to Mathematics, Physics, Chemistry and Astronomy, applies equally to the biological sciences. Day by day, their research is yielding newer and newer discoveries and inventions.

The Darwinian Theory of Evolution is being replaced by the Neo-Darwinian theory. The question of the Origin of the Species and their evolution is getting more and more complex as the time passes. Despite the magnanimous strides of the Biosciences, they are nowhere near to elucidate upon the human and other animates' faculties of Perception, Thinking, Memory, Reasoning, Cognition and Will Power etc.

Man has invented even the super-hyper-duper generation of computers, capable of trillions upon zillions of terabytes of computational capacity, supposedly far too superior to the human brain's. The most complex mechanism and the operational details of such gigantic computers are well known to man.

Even with such tremendous ability and further advances in the domain of the Organic structure and the Physiology, man has failed to know the clear structural and functional aspects of the brain.

The scientists have been unable to decipher much about the brain's powers of perception, thinking, memory, logical reasoning and acquisition of knowledge. Many other aspects, including the working of almost ninety per cent of the brain, the origins of the impulses and the desires etc. remain unknown yet.

The scientists have so far come forth with just a few underdeveloped working hypotheses to explain the working of the conscious and the sub-conscious Mind, and their psychological, psychoanalytical and psychiatric aspects.

In the fields of the Biosciences, there have been quite spectacular advances in various field e.g. Darwinian and Neo-Darwinian theories,

Human genome project, chromosomal and the genetic mapping, Theories on the self-replicating molecules and organic structures, Transplantation of organs, Synthesizing blood plasma, Blood transfusion, Complicated surgeries even at the embryonic level, Anesthesiology, Surrogacy techniques, Embryonic cloning, Stem cell research and the In-vitro conception etc.

In spite of it all, the mystery of the origin of life is nowhere even slightly touched in this quest. The scientists surmise that the life originated from the gross matter, simply by chance, owing to a slew of many complex environmental and thermo-chemical actions and reactions. It developed further from the unicellular to the super intelligent multi-organ life forms. They say that life is still continuing on its evolutionary path.

However, these claims have not been vindicated by practical demonstration. Let alone, there is no progress in certain critical areas. They are unable to show how the life force works upon the inanimate matter to form the body. Who can tell whether the brain is the seat of consciousness; if it is, how does a mere complex of electro-bio-chemical ingredients bring out the consciousness; from where does this consciousness come and where was it before.

There are many more questions left unanswered e.g. what is the nature of the life force; is it also one of the energies of the physical world; is there anything like the *Chaitanya*; if so, how does it function; what happens to it after the death of the body and whether life can survive without a body etc.

All this amounts to too much of uncertainty and ignorance of the modern science regarding the nature of the physical entities like Matter, Energy and Space, and life and the living organisms.

There is a wonderful book. Its title is 'Encyclopedia of Ignorance'. It is a compilation of a number of essays by some of the Nobel laureates. They have reviewed the achievements in various fields of science and their limitations. These masters of Science clearly speak about these grey areas of science. They highlight the uncertainty and level of ignorance in their respective fields of science.

**THE REALITY:** Another important issue regarding Science and the Realism concerns about the nature of the Reality. From the Heisenberg

Principle, we have already seen that in his experiment with the electron, there existed two Realities with respect to one observer, one regarding its spatial position and the other regarding its velocity.

If say two observers were to watch simultaneously for each of these aspects separately, will the combined result of their observations be the real state of the electron at a given time? Alternatively, will it be something else, since now two observers are involved? What if more than two observers are involved? Will the same aspects appear differently to everyone?

Will the result be multiple depending upon how many observers there are, or independent of their number, there will be but only one result?

Moreover, who is sensing the observer's intent to observe and how is it being done by the so-called inanimate electron? Many more such questions arise from Heisenberg's observation.

If an object were to exhibit observer-related properties, then what can possibly be regarded as the true nature of the Reality? How can it be Deterministic? If we take away this base of Determinism from Science, what is it reduced to, since Science bases itself on Determinism?

If the mere presence and intent of the observer is going to affect the behavior or the properties of the object to be observed, and another observer is likewise going to affect its status, what will now be the effect?

Will the action of one upon the scenario affect its observation by the other? Does it mean that the expected result of one's actions will be influenced by the other's presence and/actions? Will there result many Realities dependent upon how many observers are involve?

Accepting that there are more Realities than one will immediately change Science into Mysticism. This will bring Mysticism which Science has been terming as abracadabra all along into its realm.

Can acceptance of the *Pluralistic Realism* solve this enigma for science? Such an acceptance will reduce it to the same mysticism-like scenario as above.

It may then mean that men are not what they see themselves and others as, nor are the things what they look as. But everyone and everything is far too and unimaginably different from what one sees.

If we accept *Plural Realities*, how will we be able to hold anyone for the net result of his actions? Will not the *Law of Free Will* be defied then, which takes for granted that everyone is responsible for his actions? This will be rather anachronistic, on some unimaginable scale.

This state will even pose questions on the Law of the *Karma-vipaka*. *Karma-vipaka* is axiomatic to many of the Indian philosophical doctrines. Simply stated, it means that one has to suffer the results of one's actions. For example, if one harms somebody, he will also be harmed in return, whether now or in latter birth.

THE SCIENCE AND THE *DARSHANAS*: It is desirable to look into these various issues concerning the *Reality*. The oriental Schools viz. the *Vedanta*, various *Darshanas*, etc. and the subject matter of this work, *Gita* and the *Dnyaneshwari*, have said a lot about the *Reality* as per their tenets.

The *Reality*, as portrayed by them is not in line with the scientific dogma of *Determinism*. One may think that all the mysticism in their doctrines is totally unwarranted in the spirit of the science.

The scriptures, especially *Gita*, *Dnyaneshwari* and *Patanjala Yoga Sootras* have a say in the various matters of *Reality*. After having examined the limits of the scientific thought, there will be little resistance to give a conscious thought to what the scriptures say.

Upon this background, it will be easier to understand the doctrines of these oriental streams. Their doctrines discourse a lot regarding the much vexing question of the *Jeeva-Jagat-Ishwara* combine.

The spirit of their enquiry is well stated in the words of *Shankaracharya* who has gone as far as even to deny the authority of the *Vedas*, in case what they say is contrary to reason and experience.

***Search for Reality through Gita and Dnyaneshwari:*** All this discussion will set up the background to what is to follow. We are going

to understand in this work as to what the doctrine of *Gita* is and what are its *Yoga* principles and practice. *Dnyanadeva* has explained these in the *Dnyaneshwari* and his other allied works. His works illuminate lucidly the substance of *Gita* in respect of its philosophy and *Yoga*.

Generally, the thoughts in *Dnyaneshwar's* works are stated in a straightforward statement-like manner. *Dnyanadeva* uses the *Pramanas* of *Upamana* (similes. analogy) and *Anumana* (inference) in his work to bring forth a point. He also makes use of the other *Pramanas* viz. *Pratyaksha*, *Parah* and *Shabda Pramanas* of the *Nyaya* doctrine. In contrast to the *Pratyaksha Pramana* of the enquirer, the *Parah Pramana* is *Pramana* based upon the *Pratyaksha Pramana* given in evidence by others.

The most important *Pramanas* that he employs are necessarily the *Yogaja Pratyaksha Pramana* and the *Shabda Pramana*. It is because the ESP or *Atindriya Yogic* experiences are necessarily having a great value in *Gita*. Any worthwhile commentary on the *Yogic* text of *Gita* has to be primarily based upon *Yogic* experiences.

With this understanding, we will now turn our attention towards examining the nature of the *Yogaja Pramana*.

***The Yogaja Pramana and Surrealism:*** The doctrine of the *Realism* does not at all approve of the *Shabda* and the *Yogaja Pramanas*. The *Realists* do not accept as a *Pramana*, the *Pratyaksha* or otherwise, the experiences in the altered states of the consciousness.

These include the various states like dreaming, hypnotic, of psychological disturbances and madness, of being unconscious or under the anaesthesia or the influence of the psychotropic substances, etc. Here, in particular, we are concerned with the states of *Samadhi* and other supernatural phenomena. These can never be treated as *Realistic*. The same are categorised as *Surrealistic*.

Therefore, the extra-sensory perception of the *Yogis* cannot be adduced as a *Pramana* under the *Realism*. Acceptance of the *Yogaja* as a *Pratyaksha Pramana* along with the *Shabda Pramana* is the main point of departure between *Gita-Dnyaneshwari* and the *Realistic* approach of the Western thought and a few of the *non-vedic* doctrines.

*Gita-Dnyaneshwari* do accept the *Vedas* and the *Shrutis* as the *Shabda Pramana*. The *Smritis* and the ESP experiences of the *Rishis* and the

*Yogis* are accepted by *Gita* as the *Apta-vakya* and *Yogaja Pramana*. Other than the *Vedics*, no one accepts or even considers these types of *Pramanas*. *Apta-vakya* is the avowal of something by authorities like the *Seers*, *Rishis* etc.

We may, therefore, surmise that the doctrinaires of *Gita* and *Dnyaneshwari*, based upon the *Shabda* and the *Yogaja Pramana*, have necessarily to be termed as *Surrealistic*. Moreover, the part of its text which apparently is the *Realistic* is not very basic to these doctrines. It is just incidental and of secondary nature.

*Gita* invokes many streams of philosophy, rejecting none of them. It rather correlates them into a grand scheme of its own. The same have to be treated as Pluralistic too.

In view of these observations, we have to treat that *Gita* deals with *Surrealistic* notions and practices. Naturally, *Dnyaneshwari* takes recourse to *Surrealism* in its commentary on *Gita*.

I would, therefore, urge my readers to bear in mind what has so far been discussed regarding the essentials of the Indian philosophic thought and *Gita*, and *Dnyanadeva*'s exposition on the same.

In case someone insists that these works be explained scientifically, the futility of doing so will be obvious in the light of the above discussion.

It has been amply pointed out that Science tends to Realism whereas *Gita-Dnyaneshwari* tend to be *Surrealistic*. It is even more so because they are expounding the absolutely surrealistic matter of the *Yogic* discipline, based upon the *Shabda* and the *Yogaja Pramanas*.

With this as the background, we now turn to the philosophy and the *Yoga* of *Gita* and *Dnyaneshwari*.

## THE PHILOSOPHY of GITA

Philosophy, in general, deals with the relationship between the *Jeevatman* (individual soul), the mundane universe (called the *Vishva* or the *Jagat* in Sanskrit) and the Lord of all these (known by various descriptions and names, specially the *Ishwara*), and the true nature of these three.

The *Ishwara* has different shades of attributes in each system of philosophy. For a better understanding of the term, one has to take up a deeper study of philosophy.

The complications of the various streams of Indian philosophy are multiple. There are Indian philosophers who treat the *Jeevatman* as existing, the universe as real, and the *Ishwara* as the *Reality*. There are others who regard all these three entities as separate identities. Still some others regard all these as non-existent or partially real.

There are also those who regard them as being the manifestation of the same *Ultimate Principle*. The various streams of Indian philosophy have yet another distinction. The three, the *Jeeva*, the *Jagat* and the *Ishwara* are subjected to another classification of *Jada* i.e. matter only; and *Chetan* i.e. imbued with Life.

Some philosophers regard some or all of these as *Chetan* or *Jada* variously, according to their individual concepts. There are yet differing views amongst the philosophers regarding the obvious existential relationship of the three principles viz. the *Jeeva*, the *Jagat* and the *Ishwara*.

These principles are regarded as the ultimate by some, discounting any intrinsic differences in their nature. Others regard that all these are different or a combination of the *Jada* or the *Chetan* in some way or the other.

The *Adwaita*, *Dwaita*, *Vishishtadwaita*, *Shuddhadwaita*, *Dwaitadwaita*, *Charvaka*, *Jainism*, *Buddhist*, *Sankhya*, *Nyaya* and *Mimamsa* are some of the Indian philosophic streams, just for an example. These are various main schools of Indian philosophy. Some of these will be dealt with at appropriate place when dealing with Indian philosophy. One has to have an understanding of the essential principles of these certain streams in order to grasp the philosophy of *Gita* as it is reflected in the *Dnyaneshwari*.



In order to appreciate the subtleties of these philosophic thoughts which in turn do influence the *Yoga* practice, I tried to get a grasp of the central doctrines of these streams through an understanding of the writings and commentaries on *Gita* by some of the eminent authorities.

They were *Shri* Adi Shankar, Ramanuja, Radhakrishnan, *The Purushartha Bodhini Teeka* by *Shri* V. D. Satavalekar, *The Essays on the Gita* by Aurobindo, *The Gita Rahasya* by Lokamanya Tilak, *The Gita* by *Shri* Prabhupada Swami of the *Iskcon* fame, *The Gita* by Yogananda, Chinmayananda and by some authors of other *Yoga* traditions.

For understanding these treatises with vastly variant philosophical interpretations on the lines of the *Dwaita*, *Adwaita* etc., one really needs to have many a qualification. For example: An intellect of the highest order and ardent studies in the various streams of philosophy; A sound base of the *Sanskrit* language; Adeptness in the Vedic literature – *Shrutis*, *Smritis*, *Puranas*, *Upanishads*, the *Gita* and the *Brahma-sootras* – plus an infallible memory, bibliophilic reading, et al.

*Shrutis* mean the text of the *Vedas* proper, in particular. This word is used to refer to the *Vedic* texts in general such as the *Vedas*, the *Brahmanas*, the *Aranyakas* and the *Upanishadas*. *Shrutis* do not include the later day *Puranas*, the *Gita*, the *Brahma-sootras*, the *Smritis* et al.

Although, but a selected few amongst us can boast of these attributes, we may still attempt to comprehend as much of the philosophic thought as our limitations permit.

## VEDANTA

*Vedanta* means the body of texts and philosophies that forms literally the end portion of the *Vedas*. It is also known as the *Uttara-mimamsa* to differentiate it from the *Poorva-mimamsa*, another school of the *Vedics*.

## DOCTRINES OF *ADWAITA* AND *DWAITA*

### 1. The *Adwaita* and the *Dwaita* philosophy:

*Adwaita* is the concept that all throughout the Universe, in all the living beings, in all the matter and all the energies, there is but one principal primordial element. *Dwaita* meaning two or more implies existence of two or more independent primordial elements.

*Adwaita* refers to an element, which is the first in the order of existence. Other things or beings are but subsequent to it or arise from it in a consequential order, or are subordinate to it by their true nature.

In that sense, all the other streams of *Dwaita*, *Dwaitadwaita* etc. can be regarded, in a way, as off-shoots of the *Adwaita* principle. That is because each School of philosophy regards some one or the other principle as primary and the others secondary.

*Upanishadas* are a category of Vedic texts, imparting wisdom and insight into the nature of being and how to attain the Salvation. *Brihadaranyaka* is name of an *Upanishada*.

It was the *Brihadaranyaka Upanishada* that first alluded to the *Adwaita* principle in its *Mantra*: ‘This *Jeevatman* in the form of the *Purusha* was alone to start with.

Wanting to entertain itself, it desired to create and thus the *Creation* came into being.<sup>153</sup> This is how the *Dwaita* sprang up from the original one principle. Originally there is but one principle is obviously the doctrine of the *Adwaita*!

## 2. THE KEVALA-ADWAITA

### (THE SHANKAR ADWAITA)

*Adi Shankar* propounded this *Adwaita Vedanta*. *Kevala* means *Nirguna*, *Nitya Mukta* and *Moksha*. The *Adwaita* is the principle that there is no *Dwaita* i.e. *Duality*. *Dwaita* means two or more.

*Nirguna* means without *attributes* (called the *Gunas* in *Sanskrit*). *Saguna* is its opposite i.e. one with attributes. *Nitya* means *forever*. *Mukta* means *one who is free*. The overall meaning of *Nitya Mukta* is one who is forever free from all bondages of *the Existence*. *Moksha* is the state of being free of the bondages of *the Existence*.

The *Brahman* is the Ultimate Principle in *Vedantic* dogmas. According to *Shankar*, *Nirguna Brahman* is the only *Ultimate Reality*; *Jeevatman* is not distinct from It and this universe is unreal, a mirage. This School of philosophy was handed down to him through his *Guru Govinda Yati* by the tradition emanating from *Gaudapadacharya*, who had delineated its principles in *the Mandukya Karika*.<sup>154</sup>

The differentiation of the *Jeevatman* and *Paramatman* is the *Dwaita*. While the *Jeevatman* is the *individual soul (Jeevatman)*, the *Parama-Jeevatman* is the *Supreme soul* who does not have the limitations imposed by the nature of the world upon *Him*. As per *Shankar Vedanta* i.e. the *Kevaladwaita School of Shankaracharya*, there is no such differentiation, as also there is no distinct identity of the *Universe* from that of *the Paramatman*, or *the Drashta* or *the Observer*, from *the Observed*.

The observed *Universe* is a mirage and hence unreal. The seeds of the *Adwaita Vedanta* lie in the *Chhandogya* and the *Brihadaranyaka Upanishadas* and in the *Nasadiya Sookta*. The *Shankar Vedanta* uses certain terms as follows:

*Maya-vada*: The *Jagat* or *the Drishya*. That which is the object of observation is called the *Drishya*. It literally means the *Jagat*, the universe. is unreal; it is a hallucination - a *Vivarta* - upon the *Brahman* due to the *Maya*. *Maya* is the *Vedantic* entity that deludes the *Jeevatman* and makes him lose his identity with the *Supreme* i.e. *The Brahman*, so that he sees the world of phenomenon as real. This doctrine is known as

the *Vivarta-vada*. *Vivarta* literally means a *vortex*. The *Jeevatman* sees the universe and its workings as if his senses were deluded like those of a person trapped in a vortex.

*Abhasa-vada*: *Abhasa* literally means illusion. The *Jeevatman* and the *Isha* i.e. the *Ishwara* are the reflections of the *Shuddha Brahman* and hence both are unreal. *Shuddha Brahman* is the *Brahman* without the workings of the *Maya*. *Maya* veils the real nature of the *Brahman* which is *Shuddha* i.e. *pure, pristine*.

*Pratibimba-vada*: *Pratibimba* literally means *reflected image* as in a mirror. *Chaitanya* means the quality which brings life into existence. It is distinct from the *Jada* i.e. gross matter and energy alone, which constitute the mundane universe i.e. the *Jagat*. The reflection of the *Chaitanya* in the *Maya* is the *Jeevatman*.

*Drishti-Srishti-vada*: The *Chaitanya* with the attribute of the *Jnana* is the *Isha* and its *reflected Chaitanya*, having the attribute of the *Ajnana*, is the *Jeevatman*.

*Avachchheda-vada*: The *Chaitanya* not covered in the *Ajnana* is the *Ishwara* and the *Chaitanya* covered by *Ajnana* is the *Jeevatman*. It is in this respect that the *Jeevatman* is called an *Amsha*, i.e. a part and participle, of the *Ishwara*.

According to the tenets of the *Maya-vada*, this *Universe* is unreal. By this term, it is generally understood that this world has no existence, that it is a mirage like a dream. Nevertheless, it also can mean that the world is not the original or the *Ultimate Reality*.

*Sat* is what is real. *Asat* means that which is unreal. These words are almost always used in the context of the various entities like the *Brahman*, the *Maya*, the *Prakriti* and other elements of cosmic nature e.g. The *Brahman* is *Sat*; the *Maya* is *Asat*, etc. *Brahmadatta*, much before the time of *Shankar*, had propounded similar notions in his

*Adwaita* doctrine. According to him, the *Sat* exists concurrently with the *Asat*.

However, according to both the doctrines, of *Shankar* and *Brahmadatta*, the *Brahman* is the only and the whole *Reality* i.e. the *Satta*.

The *Adwaita Tattwa* i.e. the *Principle* has various nomenclatures like *Brahman*, *Jeevatman*, *Paramatman*, *Sat* etc. These may differ in attributes and have other nomenclatures as per the various Schools. The *Dwaita* Schools call the *Ultimate Reality* as the *Para-Brahma*, the *Ishwara* etc.

We do not intend to delve into the finer aspects of these philosophic thoughts. However, the readers intending to do so may refer to the various texts on the subject. Many scholars, including Indian authorities like Mr. R.D. Ranade and Dr. S. Radhakrishnan, and many western scholars, have written in English on the subject of Indian philosophy. Ample literature in the Indian languages is available on the subject.<sup>155</sup>

### 3. THE DWAITA- VADA

*Vada* means a doctrine. *Vadin/s* is the term referring to the adherents of a School or a doctrine. All of them were *Brahma-vadins* i.e. subscribing to the *Brahman* as the supreme reality.

The *Vedanta* philosophy has doctrines of the *Dwaita* and the *Dwaitadwaita* streams, side by side with those of the *Adwaita* doctrines. Eminent thinkers like *Madhwacharya*, *Vallabhacharya*, *Bhaskaracharya*, *Nimbarkacharya* and *Shrikantthacharya* have propounded the other philosophic Schools of *Vedanta* just as *Adi Shankar* propounded his doctrine of *Kevaladwaita*.

However, their views differed on various matters like:

- i. *Attributes* of *Brahman*, its relation with the *Jeevatman* and the *Jagat*;
- ii. *Attributes* and the condition of the *Moksha* i.e. Supreme Salvation; iii. *Ideas* as to the nature of the *Jeevatman*, *Jagat*, *Ishwara* and *Maya* (i.e. the *Prakriti*); iv. The *Creation*, its sustenance and dissolution, etc.

However, all these streams were regarded as *Astika* i.e. accepting the authority of the *Vedas* as the ultimate without dispute. *Astika* means a

believer of the *Vedic* creed. *Nastika* i.e. Non-believer is opposite of *Astika*.

On the other hand, certain Indian Schools of philosophic thought like the *Jainism*, the *Buddhism* and the *Charvaka* etc. disputed the *Vedas* and did not subscribe to their authority. These were hence known to be the *Nastika* streams of Indian philosophy.

We will not concern ourselves with any of these in this work. However, for the sake of understanding, we will review some of their principles as far as they have a bearing upon our discussion.

There is yet another meaning of *Astika*. It is that thought which regards the *Ishwara* as the highest *Satta* i.e. the *Ultimate Reality*. The *Shankar Vedanta* regards the *Nirguna Brahman* as the *Ultimate Reality* and subordinates the *Ishwara* to it by calling *Him* the *Saguna Brahman* or the *Shabala Brahman*. *Saguna Brahman* and *Shabala Brahma* are synonymous terms.

*Para-Brahman* denotes the *Supreme Brahman*. The terms, *Brahman* and *Para-Brahman*, are used flexibly for connoting the Supreme Reality, unless the context demands the use of the exact relative term.

However, the *Ishwara-vadin Dwaitins* like *Ramanuja*, *Madhwa*, and *Vallabha* regard the *Ishwara* as the *Para-Brahman* and its *Bhakti*, or devotion to it, as the one and the only means to *Realization*.

*Ishwara-vadin* means those who believe in the *Ishwara* as the supreme reality. *Dwaitin* means one who subscribes to the principle of Duality (the *Dwaita-vada*)

On the other hand, *Adi Shankar* regards that the *Jnana* is the only gateway to *Moksha*.<sup>156</sup>

The *Kevaladwaita* of *Shankar* treats the *Jeevatman*, the *Jagat* and the *Ishwara* as illusory, subordinating these to the all-pervading *Brahman*. The order of ascendance of the *Universal Truth* i.e. the *Ultimate Reality* is regarded as the *Jagat-Jeevatman-Ishwara*.

However, other Schools do not accept the *Maya-vada* of *Shankaracharya* and the subordination of the *Jeevatman* by the *Ishwara*

as proposed in his doctrine. The *Madhwa* School is extreme *Dwaitin*. The philosophical doctrine propagated by *Madhwacharya* is known as the *Madhwa* School or the pure i.e. extreme *Dwaita-vada*. He was an Indian thinker of the thirteenth century A.D. and an ardent devotee of *Lord Shri Vishnu*.

All such Schools regard the *Jeevatman* as *Real*, give the *Para-Brahman* and the *Ishwara* a glorious place in their scheme. Nonetheless, they do not subordinate the *Jeevatman* to them. They do not treat it as illusory. They hold that the *Jeevatman*, the *Jagat* and the *Brahman/Ishwara* are *Multiple Realities*.

The true path to *God-realization* is that of *Bhakti* or *Ishwara-pranidhana* i.e. meditation on the *Ishwara* by various methods. in all these Schools. These thoughts of the *Dwaitin Schools* are much nearer to the perception of the God as the *Ishwara* of the common people and the idea of such an *Ishwara* appeals to them more.

*Vada* means a dogma, a principle or a doctrine. Other most famous Schools i.e. *Vadas* are the *Vishishtadwaita* of Ramanuja, *Madhwa's Dwaitavada*, *Nimbarka's Dwaitadwaitavada* and *Vallabha's Shuddhadwaita*. Their individual views have subtle differences on various aspects of the *Reality* and its working.

The *Dwaitavada* derives authority from the *Kath*, the *Mandukya* and the *Shvetashvatara Upanishadas*. These *Upanishadas* have expressed views which regard the *Jeevatman*, the *Jagat* and the *Paramatman* as distinct from one another.

Just like the distinction between the *Brahman* and the *Parabrahman*, the terms *Jeevatman* and *Paramatman* mean and distinguish respectively between an *individual soul* and the *Cosmic soul* or the *Cosmic consciousness*. They are generally not used flexibly or interchangeably, except where the context implies otherwise.

*Prasthanas* means departure to the Ultimate principle, i.e. *Realization*. The following three bodies of texts which describe the path and the practice for attaining this objective of *Realization* are known as the

*Prasthanatrayi*: i. The *Upanishadas*, ii. The *Gita* and iii. The *Brahma-  
sūtras* of sage *Vyasa*. *Vyasa* is also known as *Badarayana*.

The *Brahma-sūtras*, the *Gita* and the principal ten/twelve *Upanishadas* form the core of the text of *Vedānta* and *Adhyātma*, as such known as the *Prasthanatrayi*. The *Brahma-sūtras* of *Badarayana* are a very ancient text of *Vedānta*, even earlier to *Gita* in which there is a reference to them.<sup>157</sup> As *Yogi Aurobindo* says in his book '*Essays on the Gita*', most of the *Vedānta* Schools interpret these texts in a manner suiting their thoughts.

#### 4. THE *DWAITA* OF THE *MADHWA* DOCTRINE

The *Dwaitin* Schools are known by what they name as the final *Satta* or the *Supreme Reality*. e.g. *Vaiṣṇava* Schools regard Lord *Vishnu* as the *Supreme Reality*. Likewise, the *Shaivas*, also called as the *Shaivaites*, regard lord *Shiva* as the *Supreme reality*. *Shiva*, *Vishnu*, *Shakti* and *Ganapati* etc. are the personal Gods of their devotees. They visualize the *Supreme reality* to be personified as *Shiva*, *Vishnu* and alike.

*Mata* means doctrine. It is also known as *Vaiṣṇava Mata* to distinguish it from the *Shaivaitic Dwaitin* Schools. It is based upon the doctrine of *Pancha-bheda*. *Bheda* means difference. *Pancha-bheda* means five categories of differences. The *Madhwas* regard that there is clear distinctness as amongst i) the *Ishwara* and the *Jeevatman*, ii) the *Ishwara* and the *Jagat*, iii) the *Jeevatman* and the *Jagat*, iv) any two *Jeevatmans* and v) any two *Jada* objects. The last three distinctions are a common day-to-day observation of everybody.

The *Madhwa* doctrine regards *Bhakti*, *Jnana* and *Karma* all lead to *Moksha* independently. However, *Bhakti* path leads to *Moksha* easily and early. They believe that *God-realization* is possible even in this body i.e. the *Jeevan-mukti* which is salvation while living in this body. It is unlike the *Videha-mukti*. *Videha* means after leaving the body upon death. *Videha-mukti* means attainment of salvation upon death, in contrast to *Jeevan-mukti*.

After death, the *Jeevatman* attains *Videha-mukti*, culminating in nearness to God and *realization* of one's true self that is but *Jnana* and *Ananda*. *Ananda*, also *Ananda-maya*, is the blissful nature of the *Ultimate Reality*, the *Para-brahman*. The *Madhwas* categorize the



*Muktis* into four classes - i) *Salokya*, ii) *Sameepya*, iii) *Sarupya* and iv) *Sayujya*.

The *Jeeva* gets to live in the abode of his deity e.g. *Vishnu*, *Shiva* and the like. That state is called the *Salokya Mukti*. While in that state, the *Jeeva* advances nearest to that deity. That is *Sameepya*. Then he assumes the form and all the paraphernalia of that deity. That is *Sarupya*. Finally, he becomes one with his deity. That is called *Sayujya Mukti*.

## 5. THE VISHISHTA- ADWAITA OF RAMANUJA

Unlike *Shankar's Kevaladwaita*, this School does not differentiate between the *Saguna* and the *Nirguna* aspects of the *Brahman*. This School called the *Vishishtadwaita* had been propounded by *Ramanuja* around the 10<sup>th</sup> century A.D. According to it, the *Ultimate Reality* is the *Para-brahman* or the *Ishwara*, also called the *Adi Satta* which manifests into the *Jeevatman* and the *Jagat*. *Adi* means the first, the foremost, the one which precedes all the others, the primordial, the original. *Satta* refers to Reality.

The *Jeevatman* and the *Jagat* find their sustenance in the *Adi Satta* - the *Primal Cause (Karana)*. From the working of the *Primal Cause* arises the *Karya* in the form of the *Jagat* and the *Jeevatman*.

*Tan-matra* refers to the intrinsic intangible attribute of a *Tattwa* i.e. an element. It has the potential to manifest the *Tattwa*. It may be likened to the seed which can transform into a tree of a specific type. The *Tan-matras*, or the causal factors, of the *Karya* reside in their non-manifested form before coming in the *Vyakta* form and again dissolve into the *Avyakta* state. *Vyakta* means manifest, *tangible* in form and action. *Avyakta* means its opposite i.e. non-manifest, intangible.

*Vikara* means change. *Vikari* means changeable. *Avikari* is opposite of *Vikari*, unchangeable. The *Ishwara* is *Nitya* and *Avikari*, aloof from the events, states and the feelings of the *Jeevatmans*. Even when *He* takes *Avataras* i.e. incarnations of the Lord in mortal forms. *He* is not bound by the limitations of the flesh and the *Nature*. *He* manifests in a divine body.

The *Ishwara* is called variously as *Vishnu*, *Purusha*, *Bhagavana*, *Vasudeva*, *Brahman* and *Narayan* etc. *He* has all the attributes and virtues; *He* is omniscient, free of defects and impurity, pervading

everything, being *Saguna* as well as *Nirguna*. He embodies splendor, might, opulence, knowledge of self and valor as *His* chief attributes.

*Jnana* is the essential attribute of the *Jeevatman*. *Ishwara* is the prime foundation of beings. Thus, by coalescing the *Saguna* and the *Nirguna* aspects into one and the only *Ishwara*, Ramanuja has lent *Realism* to the *Adwaita* doctrine.

*Realism* means a doctrine which is based upon real direct observation of the state of things and logical inferences from them. It favours practicality and literal truth. It is opposite of *Surrealism*. Dreams, imaginations, mirages, abstract paintings and the like are examples of *Surrealistic* things.

The *Brahman*, the *Maya* and the *Ishwara* of the *Kevaladwaita* find their synthesis in the *Vishishtadwaita* doctrine. Many other *Vedantic* Schools agree with the *Vishishtadwaita* concept of the *Ishwara*.

Though regarding the *Jeevatman* and the *Jagat* as real and distinct, the *Vishishtadwaita* School still attributes their rise to the *Ishwara*. We may regard the *Adwaita School* as a generic category and the *Vishishta Adwaita School* as its specific sub-category. Further, it subordinates these to the *Ishwara*, who has the combined attributes of the *Chit* and the *Achit*. *Chit* and its opposite *Achit* refer respectively to what are the *Chaitanya* and the *Jada*. Thus, this School has attained the character of the *Adwaita School*, but in a *Vishesha*, i.e. a special manner. Hence, it is known as *Vishishta Adwaita* doctrine.

Ramanuja regards *Jeevatmans* as *Chid-Anu* i.e. an atom of *Chit*/ a miniscule existence of the *Chaitanya*. It further classifies them into i) *Baddha*, who are bound to the bonds of *karma* and the *Prakriti*; ii) *Mukta*, who have been freed and iii) *Nitya Mukta*, who were ever free of the bonds of *Karma* and *Prakriti*.

According to *Vishishtadwaita* School, the *Jeevatman* does not dissolve into the *Ishwara* after attaining the *Mukti*. It is actually assimilated into its true state of *Swa-roopa* i.e. one's own form; *Self*, what one really is and *Jnana* and *Ananda*. It loses self-identification on realizing the greater

*Truth.* Although attaining the state of equivalence to *Ishwara*, it, however, does not gain the powers of *Creation* and its *Control*.

According to Ramanuja, all the *Muktas* attain the *Ultimate Abode* variously known as the *Divya-sthana* - shining, glorious. *Sthana* means place or abode, the *Parama-pada* - the Ultimate state of being of the soul, the *Parama-dhama* i.e. the ultimate abode of the soul or the *Vaikunttha*. The *Bhakti* i.e. complete surrender of the self into the *Ishwara* is the main path to attain the *Mukti* which a state of the *Jnana*. The *Bhakti* is categorized by him into *Mukhya*, and *Vaidhi* or the *Gauni*, in line with other *Bhakti* Schools.

The state of *Bhakti* is categorized into the *Mukhya* and the *Vaidhi* (*Gauni*). The *Bhakti* of the highest order is called the *Mukhya* i.e. the principal state. The ordinary *Bhakti* is called the *Gauni* i.e. secondary or *Vaidhi*.

## 6. BHASKAR'S BHEDA-ABHEDA-VADA

*Shankar's Kevaladwaita* postulates unity amongst diversity, oneness amongst individual identities, the One amongst the many.<sup>158</sup> On the other hand, the *Madhwaites* postulate *Pancha-Bhedas*.

*Bhaskara* and *Nimbarka* are other two eminent *Vedantins* who propounded sorts of doctrines bridging between the extremes of *Adwaita* and *Dwaita* doctrines. However, they both postulate that the *Bhedas* are as real as the unique identity of the *Ultimate One*. Their Schools thus combine the character of the *Adwaita* with that of the *Dwaita*, and are known as *Bheda-Abheda* of *Bhaskara* and *Dwaita-Adwaita* of *Nimbarka*. *Guru Yadava-prakasha* was the preceptor of both *Bhaskara* and *Nimbarka*. He regards *Achit* as just a phase of *Chit* and sees no *Bheda* in the *Creation* in any manner.

*Bhaskara* regards that: The *Brahman* is beyond all, the *Saguna*, as well as the *Nirguna*. There is the *Prapancha-bheda* between the *Chetan* and

the *Achetana*. *Chetan* is that which is endowed with life, a manifestation of the *Chit*. *Achetan* means lifeless, *Jada*.

*Prapancha-bheda* means difference in the working of these two entities, *Chetan* and *Achetan*. However, in principle, there is no *Bheda* between the two.

The various Schools of *Bheda-abheda* and their originators are as follows:

1. Bhaskara: *Aupadhika Bheda-Abheda-vada*
2. Yadava-prakasha: *Svabhavika Bheda-Abheda-vada*
3. Chaitanya Mahaprabhu: *Achintya Bheda-Abheda-vada*
4. Nimbarka: *Dwaita-Adwaita-vada*

In spite of the subtle differences in their doctrines, they are all vehement opponents of *Shankar*. Bhaskara criticizes him for propagating the Buddhist's *Shoonya-vada*, garbed in the form of *Maya-vada*. As the *Ultimate One* cannot be nothingness i.e. *Shoonya*, both the *Buddhist* and *Shankar's* doctrines are baseless in his opinion. In fact, the *Madhwaites* have gone so far as to accuse *Shankar* as being a '*Buddhist in the garb of a Vedantin*'.

*Vedantin* means one who adheres to the *Vedas* and the *Vedanta* philosophy.

Rebuttal of *Shankar's Maya-vada* appears to be Bhaskara's life mission. He accuses *Shankar* of imposing own imaginary concepts on the *Shrutis* as the truth.<sup>159</sup>

Bhaskara's *Bheda-abheda* is founded upon: i) The law of *Bheda-abheda*, ii) The *Saguna Brahman* as the *Ultimate Reality*, iii) The *Bhakti* as the path to *Mukti* and iv) The *Videha-mukti*.

The Law of *Bheda-Abheda* is the postulation that the *Ultimate Reality* exhibits the aspects of both the *Bheda* and the *Abheda* which are inherent to it.

*Upadhi* is the force that brings into the action the *Causative Principle* by manifesting the world. It is also known as the *Parinama-shakti*. *Parinama* literally means change, transformation.

*Nama* literally means *Names*. Every manifest object has *Nama* i.e. its distinctness from other objects. *Roopa* is the visual attributes of a manifest object. Literally it means *Form of a thing*. Every manifest object has *Nama* and *Roopa*. It is an axiom of the *Vedanta* that the world exhibits the characteristics of *Nama* and *Roopa*.

He postulates that: The *Brahman* is both the *Causative Principle* as well as the resultant effect i.e. the manifested world.<sup>160</sup> The *Upadhi* portrays the *Karana Brahman* into the world of the *Nama* and the *Roopa*. When once again freed of the *Upadhi*, the *World* with the *Jeevatmans* merges into the *One Brahman*.

These postulations of Bhaskara serve as a bridge between *Shankar's Kevaladwaita* and *Ramanuja's Vishishtadwaita*. It synthesizes the concepts of the *Kevala Brahman* of Shrimat Shankaracharya and *Saguna-Nirguna Brahman* of Ramanuja.

Bhaskara has a unique position amongst philosophers. He has clearly stated the prerequisites of a good philosopher:

The essence of the foundations of the *Shrutis* and the *Smritis* has to be clearly perceived in their entirety and adhered to in philosophic pursuits. Philosophers' theories should be free of distortion and perversion of the true meaning of the scriptures.

The interpretation of the *Shrutis* has to be done in depth with reference to context. He strongly objects to twisting the meaning of the *Shrutis* and relying upon matter extraneous to them to bolster one's own pre-conceived notions.

According to him, a sound philosophic thought has to be necessarily founded upon the *Word* i.e. The *Shrutis* and the actual real experiences

of the seers, who have realized the *Ultimate One*. The philosopher has to keep aside his own views and concepts, howsoever lofty.

He himself is an ardent follower of these rules of sound philosophies in their true spirit.

In his view, the concepts of *Shuddha Abheda (Adwaita)*, as well as the doctrine of extreme *Bheda (Dwaita)*, are purely imaginary, as seen in the context of the *Shrutis*.

According to Bhaskara, there is *Adwaita* between the *Jeevatman* and the *Brahman*. The *Upadhis* of the *Avidya* i.e. *Ajnana*, the *Karma* and the *Kama* i.e. desires put limitations upon the true state of the *Jeevatman*. The true nature of the *Jeevatman* as such is that of the *Brahman*. The *Jeevatman* exhibits many desires and strives for their fulfillment. These limitations foisted upon the *Jeevatman* by the *Avidya*, *Karma* and *Kama* is called the *Bandha*, literally meaning bondage. The destruction of these limitations i.e. bondages is *Mukti*.

The *Brahman* is the ultimate reality i.e. the *Satta*. Bhaskara's ideology of the *Ishwara* is akin to that of Ramanuja. Bhaskara states that the *Nirakara Brahman* manifests as the *Saguna Sakara* for granting *Mukti*

to the *Jeevatmans*. *Sakara* means having form. *Nirakara* means not having any form, formless.

It manifests as both the *Chit* as well as the *Achit* by Its *Parinama-shakti*: the faculty of Causation. The *Nirguna* and the *Saguna Brahman* are but the states of the self-same *Satta*. The *Brahman* is *Ananta*. *Ananta* literally means *infinite*. The *Brahman* is characterized as infinite, beyond limits, limitless. Just an infinitesimal of the *Brahman* manifests as the *Jeevatman* and the *Jagat*.

*Aupadhika* means relating to *Upadhi*. Bhaskara's doctrine is a variation of the other doctrines of *Bheda-Abheda*. Since it brings the concept of the *Upadhi* in the picture to explain the duality of the *Brahman*, it is

distinguished from the other doctrines of *Bheda-Abheda* by calling it *Aupadhika Bheda-Abheda-vada*.

His doctrine postulates that the *Brahman*, by the *Upadhi*, becomes finite; and on loss of it, the same assumes infinitude.

### **T. NIMBARK'S DWAIT-ADWAIT-VAD**

Shankar regards the *Jagat* as *Maya* - an illusion. Ramanuja regards *Ishwara* as the *Prime Reality*, with the *Jeevatman* and *Jagat* being its adjectival extensions - *Visheshanas*. Madhwa regards the *Panchabhedas* as substantive, but still affiliated to the *Ishwara*, who is independent of all. Bhaskara regards the *Bhedas* to be as real as the *Abheda*.

The *Ishwara* of Ramanuja and Madhwa goes by the name of *Vishnu*. Nimbarka is yet another famous *Vedantin* philosopher. Like Ramanuja, he is a *Dwaitadwaita-vadin*. He calls the *Ishwara* by the name of *Shri*

*Krishna*, just like the *Shuddhadwaita-vadin* Vallabha. Nimbarka's School is also known as the *Sanatkumar Sampradaya*.

The *Dwaitadwaita-vada* and the *Bhedabheda-vada* are just the different styles of naming the same types of Schools which postulate that the same Ultimate Reality exhibits both the aspects of the *Dwaita* and the *Adwaita*.

*Shuddhadwaita-vada* is yet another School of *Adwaita* philosophy. Its proponent was the famous *Vallabhacharya*.

Nimbarka postulates that the *Param-atman*, *Jeevatman* and the *Jagat* have distinctly differentiated identities. However, the *Jeevatman* and the *Jagat* are uniquely one with the *Paramatman*.

The *Paramatman* is ever *Jnana-maya Ananda-maya*, self-sufficient and independent of all. The *Prakriti*, and its manifestations (called the

*Vikaras*), with all the infinite *Jeevatmans*, are all parts and parcels of the *Param-atman*.

Nimbarka treats the *Paramatman* and the *Jeevatmans* as *Chidroop* and the *Prakriti* as *Achidroopa* i.e. *Jada*, gross.

The subtle *Prakriti* is *Vikari* and the *Jagat* arising from her action is the *Vikara* - the mutation of the *Prakriti*. The *Prakriti* and its *Vikara* are indistinct from each other. The *Prakriti* is *Nitya*, although mutating itself.

The *Vikara* arising from it is the world of phenomenon which manifests during the cycles of Creation and its existence. The *Vikara* resolves itself back into the *Prakriti* at the end of the cycle i.e. The *Laya* i.e. Dissolution of the world phenomenon.

Nimbarka's doctrine is also known as *Brahma Parinamavada* (*Parinama*-effect) and *Avyayi Siddhanta*. *Avyayi* means non-depleting, non-expending. *Siddhanta* means doctrine. *Avyayi Siddhanta* means the doctrine that the *Brahman* remains as it was even after transforming into the world of phenomenon.

The *Brahman*, remaining unchanged, gives rise to the *Jeevatmans*, the *Jagat* and the *Prakriti*. The *Ishwara*, in reality, is at par with the *Brahman*.

Nimbarka regards the *Chit* and the *Achit* - the *Jeevatmans* and the *Prakriti*, as the *Amshas* of the *Paramatman*, just as the *Avayavas* (limbs) are parts of the body. It is just like a doll, made of sugar, has all its limbs of sugar. Although distinct from one another, there is nothing other than sugar in any of them or the doll as a whole.

Since Nimbarka explains the phenomenon of the *Brahman* and its manifestation, the world, with the help of this analogy of *Avayavas* (limbs of a body), his view also came to be known as the *Avayavi Paksha* (Doctrine). These views define Nimbarka's *Abheda* in the *Bheda*.

While acknowledging that the *Chit* and the *Achit* appear different from the *Param-Jeevatman*, this doctrine postulates that they are *Amshas* of



the *Param-Jeevatman*. Thus, it ultimately announces that the trinity, i.e. the *Jeevatman-Jagat-Ishwara* triune, is non-differential.

The *three Gunas* are the *Sattva-guna*, the *Rajo-guna* and the *Tamo-guna*. The *Prakriti* is made of these three *Gunas* and works according to their mix. The individuals and objects having one of these *Gunas* are respectively called *Sattvika*, *Rajasa* or *Rajasika* and *Tamasa* or *Tamasika*. Generally everything is supposed to have a mix of all these three *Gunas*, each in different proportions. Generally speaking, none has any *Guna* in its pure form. For advancing on the path of *Salvation*, one has to progressively imbibe more and more of the *Sattva-guna*. Even the Gods do not have the pure *Sattva-guna*, leave alone humankind.

The *Prakriti* having the three *Gunas* is called the *Maya*. Due to its influence, the *Jeevatman* does not realize his essential unity with the *Brahman*. This influence is known as *Ajnana* or *Avidya*. Its removal is the state of *Jnana*.

By the bestowal of His *Kripa* - blessings, the *Jeevatman* realizes its unity with the *Brahman* and becomes *Jnani*. This state of enlightenment is variously called as the *Dhruva-smriti*, the *Para-Bhakti* and the *Chirantana Dhyana* etc. by Nimbarka. In that state, the *Jeevatman* is emancipated from the *Raga* and the *Dvesha*, and enjoys freedom from misery and sorrow that were the result of *Avidya*.

*Raga* means craving for something. *Dvesha* means hatred of something. Man, either craves a thing, or hates it. Rarely he remains neutral.

Nimbarka's doctrine of *Dwaitadwaita* is known as *Svabhavika Bhedabheda-vada*. Just like his guru *Yadavaprakasha*, he regards the three principles of the *Brahman*, the *Chit* and the *Achit* as real and *Nitya*. Nimbarka is a *Vaishnava Vedantin* who addresses the *Brahman* as *Hari* and *Krishna* (names of personal gods like *Vishnu* and *Shiva*).

He defines the *Brahman* as follows: i. It is the *Ultimate One* which is *Para* i.e. It is the Supreme above whom none ranks; ii. It is the *One* that is beyond the limitations of Time and Space and which encompasses all in its fold; iii. It is the all-pervading omnipotent *Principal Reality*. iv. The *Bhedas* obtain from it and they exist in reality, despite having

*Abheda* with the *Brahman*. Nimbarka's *Brahman* is well defined by the *Shrutis* as the One that pervading all, still exists even beyond it all.<sup>161</sup>

His dictum regarding the *Brahman* is that: i. It is just as earthenware contains clay, the curds contain the milk, albeit in a transformed state, so also the *Brahman* pervades everything.

ii. It is the *Jeevatman*, the *Regulator*, the *Foundation*, the *Ruler* of all *Chetan* and *Achetan*. It is independent of all.

iii. It is everything that it supports, enters all by being their innermost sanctuary. All the *Bhootas* are imbued by it and work upon its agency.

Nimbarka postulates that in spite of being so varied from them, the *Brahman* still reflects *Abheda* with them.<sup>162</sup>

In tune with other Vaishnava doctrines, Nimbarka says that the *Jagat* is the *Lila* of *Brahman*. *Lila* means the play of Cosmic Consciousness, everything including the world and beyond. He deems it unnecessary to distinguish between the *Saguna* and the *Nirguna Brahman*, since his *Brahman* encompasses both. Like many others, Nimbarka accepts that the *Ishwara* takes up incarnations in the bodily form.

According to him, the *Jeevatmans* have two classes: the *Baddha* and the *Mukta*. The *Jagat* is *Vikara* of the *Brahman*.<sup>163</sup>

By postulating thus, Nimbarka has delineated the relationship between the trinity of the *Jeevatman-Jagat-Ishwara*. Nimbarka's doctrine is known as the *Brahmaparinama-vada*, for *Parinama-vada*) since he states that the other two, the *Jeevatman* and the *Jagat*, arise out of the result the transmutation of the *Brahman*.

The *Jeevatman's* bondages arise out of *Ajnana*. On realizing its own limited nature; that it is a part of the Infinite; that the *Swaroop* of the *Paramatman* is *Sat-Chid-Ananda-maya*; the *Jeevatman* is liberated from the bondage of the *Avidya*. *Ajnana*, *Maya* and *Prakriti* are different names of *Avidya*, as it is variously called.

For attaining liberation, the *Jeevatman* has to repose full faith in the *guru* and practice *Bhakti* of the *Ishwara*. The path of the *Bhakti* is to surrender

oneself into the *Ishwara*, to obtain His *Kripa*, treat oneself as His true servant and depend wholly upon Him.

The *Mukta Jeevatman* enters into the body of the *Ishwara*, while retaining its infinitesimal identity, however, in the state of *Sat-Chid-Ananda*.

A specialty of Nimbarka is his description of the process of *Muktavastha* i.e. the state of salvation in a manner most interesting from the Yogic point of view:

As per him, transgressing all the *Karma* with its *Fala* (fruits), the saint, i.e. the liberated being, leaving his corporeal body behind, goes through the *Sushumna* beyond the realm of *Prakriti* - the three *Matras* of *OM* i.e. *A*, *U* and *M*.

He arrives thereafter on the banks of the river *Viraja* (i.e. the *Ajna chakra*). *Viraja* flows along the boundary of the physical universe and the *Vishnu-loka*. *Vishnu-loka* is the province of the *Shoonya* beyond the *Ajna chakra* in the *Yogic body* or the *Linga-deha*.

*Loka* means habitation, abode. *Vishnu-loka* means the ultimate place, the *Vaikunttha* pertaining to Lord *Vishnu*, the personal god of those who are His devotees.

There he merges his *Karana-deha* into the *Brahman* (*Maha-karana-deha*). After that the saint enters into the ultimate *Swaroopa* of the *Ishwara* (*Maha-shoonya*).

*Karana-deha* and *Mahakarana-deha* are terms used to denote the segments of the *Linga-deha*. They can be termed as the *secondary causal*

*body* and the *primary causal body*. They are the final steps in the ascension of the soul in its journey to attain the salvation.

Such a *Mukta* abides in the *Ishwara's* body, while retaining his special entity. *Shri Krishna* accepts him as a playmate in His *Lila* i.e. *The Play of the non-dual Cosmic consciousness*, called the *Rasa-lila*.

Analyzing the above path traversed by the *Mukta*, it appears to be related to the five *Shoonyas* mentioned by Dnyanadeva in his various compositions.

The *Shoonyas* are locations in the Yogic body. The *Purusha* and the *Prakriti* are at par at the *Shoonyas*. While the *Jeevatman* is evolving, either the *Purusha* or the *Prakriti* predominates at any phase. Initially, the *Purusha* is predominant. As the *Jeevatman* is nearer to being incarnated in the physical body, the *Prakriti* starts to predominate more and more. When he is born, it is mostly the play of the *Prakriti*, the *Purusha* remaining just an observer of the play. Dnyanadeva has pointed out to these phases in his works. According to him, the important *Shoonyas* are five in number. Some of the *Shoonyas* he specifically refers to are termed as the *Shoonya*, the *Maha-shoonya*, the *Nih-shoonya*.

Nimbarka makes no differentiation between the *Saguna* and the *Nirguna* aspects of the *Brahman*. He does not make any distinction between the states of *Mukti* as the *Jeevan-mukti* and the *Videha-mukti*. Nimbarka's concept of the *Vaikunttha* visualizes the abode of *Shri Vishnu*, with His divine consort *Shri Lakshmi*. Nimbarka states that any person, even the *Rajas* and the *Tamasa* ones like the women and the *Shoodras*, can attain the *Mukti*. They have just to practice of i. virtuous actions according to their own *Varnashrama-dharma*, ii. recitation of the *Mantra* and iii. the *Bhakti*.

The scholars hold that Nimbarka has rightly postulated the doctrine of *Dwaitadwaita* founded upon arduous and elaborate study of the ancient scriptures, the *Upanishads* and Badarayana's *Brahma-sootras*.

He has clearly stated the principles from the scriptures in a precise manner. He does not import his own imagination into these. He abhors obstinate clinging to any ridiculous opinions. His premises are a model

in themselves of the study of the *Shrutis*, especially the *Upanishads*, so to say.

The *Dwaitadwaitins* of the times earlier to Shankar used to regard the *Prakriti* as *Chit* only. The sea and the waves upon its surface are but water only. Likewise, the *Prakriti* was regarded as *Chidroopa*. Gold and its ornaments contain but gold only. The trinity of the *Jeevatman-Jagat-Ishwara* was treated to be alike, of the equal consistency.

In contrast to the philosophers of earlier times, Nimbarka treats the *Prakriti* as *Achit*, instead of *Chidroopa*. This is a point worth noting.

The *Kashmir Shaiva* doctrine and the *Chidvilasavada* of Dnyanadeva appear to concur with this older concept of treating the *Prakriti* as *Chit* unlike Nimbarka.

## 8. VALLABH'S SHUDDHA-ADWAIT-VAD

Vallabha arrived on the scene in the early part of the sixteenth century A.D., much later than the other eminent philosophers. Being an ardent devotee of *Shri Krishna*, he held the *Shrimad-bhagavata*, as an authority, equal to that of the *Prasthanatrayi*. He had mastered the doctrines of all the great *Vedantins* of earlier times.

*Shrimad-bhagavata* is one of the principal *Puranas*. It deals mainly with the life, teachings and the *Lila* of the divine incarnations of the Lord *Shri Vishnu*. This *Purana* lays special emphasis upon His incarnation as Lord *Shri Krishna*. The *Vaishnava* sects hold *Shrimad-bhagavata Purana* in great esteem. They call it the *Maha-purana*. It is their belief that it is the Lord *Shri Krishna* Himself, in the form of this scripture. Sage *Vyasa* is credited with having composed all these *Puranas*.

*Vallabha* was an *Adwaita Vedantin*. However, like other great *Vedantins* who preceded him, he was totally opposed to the *Maya-vada* of Shankar. All of them concurred that there was no place in the sacred Vedic scriptures for the *Maya*, propounded by Shankar in his doctrine of *Adwaita*. They all hold that Shankar had propounded the concept of *Maya* on his own, without any authority of the *Shrutis*.

Vallabha preached devotion to *Shri Krishna* and gave sermons upon the holy text of the *Shrimad-Bhagavata* all through his life. He debated upon the philosophies of the Vedic pundits, the scholars, the *Vamacharis*, the *Buddhism* and the *Jainism*, defeating them all, thus establishing his doctrine on a sound footing. Since he propounded the *Adwaita* without recourse to the *Maya-vada*, it is known as *Shuddhadwaita* (pure *Adwaita*) and his doctrine accordingly known as *Shuddhadwaita-vada*.

The followers of the *Left-Hand Path* are known as *Vamacharis*. *Vama* means *Left*. Usually they follow the practices of the *Tantra-shastra*. There are many secret practices amongst them which are abhorred by the Vedic followers. Shankaracharya had encountered the *Vamacharis* during his sojourn in India to counter the divergent streams of philosophy and worship. He had defeated them in debates over their ideologies.

According to Vallabha, the *karma*, the *Jnana* and the *Bhakti* cannot lead to the *Moksha*, *Moksha* is attainable only by means of the *Krishna-Bhakti* i.e. devotion to *Shri Krishna*. Shankar's insistence on the *Sannyasashrama*, as a prerequisite for attainment of the *Jnana* and the *Moksha*, is not acceptable to him.

As per Vallabha, even women and the *Shoodras* can attain to the *Moksha* without abandoning their duties as house-holders. By surrendering to *Shri Krishna*, even the vilest person can attain salvation through His *Kripa*. They should simply follow their worldly duties faithfully and devote themselves fully to *Shri Krishna*.

The practice of Yogic sciences and other forms of religious worship require that the person to be initiated into it ought to have predominance of the *Sattva-guna* and the least of the *Tamo-guna*. Women, too, alike the *Shoodras* are supposed to have a predominance of the *Tamo-guna*. Hence women and the *Shoodras* are treated as unfit for these practices.

It is supposed that they will fail in attaining success in these elitist practices, even if they take them up.

Vallabha's *mantra* is '*Shri Krishnah Sharanam Mam*' - 'I surrender to Lord *Shri Krishna*'. This path of *Krishna-Bhakti* preached and practised by Vallabha is called the *Pushti-marg*.

He describes the *Shuddha Brahman* by saying that<sup>164</sup>: 'The *Brahman* is free of the *Maya*. It ever exists in its pristine (*Shuddha*) form everywhere. It is the cause behind the *Jagat* and also the result i.e. the *Jagat*.'

Shankar's doctrine cannot agree with this proposition since according to him, the *Brahman* cannot be the *Jagat* i.e. the *Upadana* (Cause, *Karana*). Vallabha, however, propounds that everything: the *Jagat*, the *Jeevatmans* and all, are pervaded by the *Brahman*; that this world of the *Nam*, the *Rup*, the *karma* and the *Prapancha* (working of the world) is filled entirely by the *Swaroopa* or the *Sat-Chid-Ananda Brahman*.

Vallabha defines the *Brahman* as *Sarva-dharma-yukta* i.e. having every property. It is unlike Shankar whose *Brahman* is *Nirguna*, *Nirakara*, *Nirvishesha* (in contrast to *Ramanuja's Brahman*, of the *Vishishtadwaita* School) and *Nirdharmaka* i.e. without any properties. Vallabha regards that the *Brahman* of Shankar's postulation is incapable of being realized by seekers.

Exactly this reasoning finds place in the *Gita* when *Shri Krishna*, while admitting the *Nirguna Nirakara* form of the *Brahman*, still says that<sup>165</sup>: The *Nirguna Avyakta Brahman* is well-nigh impossible to attain by human beings with their inherently limited faculties of perception.

According to Vallabha, the *Brahman* is *Sat-Chid-Ananda*. He calls it the *Para-Brahman*. It is omnipresent, *Avyakta*, *Swatantra*, omnipotent,

o(Independent) *Omniscient* and *Nirguna* all in one. It is the *Paramatman* and the *Bhagavana* i.e. Lord of all.

It is *Saguna* as well as *Nirguna* like the one Dnyanadeva said in one of his *Abhangas*.<sup>166</sup>

Shankar says that the *Saguna* aspect is the *Maya* and the *Nirguna* aspect is the *Brahman*. Vallabha deems this statement as baseless, without any kind of substantiation by the *Shrutis*. He is for the synthesis of the thought covering both the *Saguna* and the *Nirguna* aspects as those of the *Brahman* only.

Vallabha does not accept the *Bhedas*. As per him, just like a doll made of sugar has sugar in all its limbs, the Creation and the *Brahman* are of the same *Tattwa*. The *Jeevatman*, the *Jagat* and the *Brahman* are all *Brahman*, he emphasizes.

In addition, he does not go by the *Avayavi Paksha*, or the *Amsha-vada*, of Nimbarka. He regards the *Brahman* as *Nitya-dharma-yukta* (having all the properties always) regulated by itself according to its own laws. He says that the *Jagat* is the *Lila* of the *Brahman*. This *Lila*, too, is its *Swaroop*. According to Vallabha and his School, called the *Pushtimarga*, this *Brahman* is *Shri Krishna* and his *Lila* is described in the *Shrimad-bhagavata*.

Vallabha postulates that the *Sat-Chid-Ananda*, *Nirguna*, *Nirakara Brahman* expresses itself in the form of the *Jagat* and evolves into the world of the *Nam* and the *Rup*, so however, remaining itself as It is. This thinking is known as the *Avikrita Parinama-vada*.

Nimbarka's theory is known as the *Brahma-Parinama-vada* and Shankar's as the *Maya-vada* or the *Vivarta-vada*. The *Parinama-vada* is of two kinds - The *Vikrita* (attended by transformation) and the *Avikrita* (unattended by transformation). The Formation of yoghurt or curds from



milk is an example of *Vikrita Parinama-vada*, as the original form changes into another by destruction of its own form.

The drawing of a thread by a spider to weave its web is an example of the *Avikrita Parinama-vada*. The spider can reabsorb the thread back into its body after weaving the web with it and remains as it was before, during and after the creation of its web.

Vallabha regards the example of the spider as representing the relationship of the *Brahman* with the *Jeevatman-Jagat-Ishwara* triune.

In stark contrast to Shankar, Vallabha postulates the *Adwaita* without recourse to the *Karya* (the *Maya*, i.e. the result of the Creation), and the *Karan*, (the cause i.e. the *Brahman*), the *Jeevatman* and the *Ishwara*.

The dictum<sup>167</sup> defines the *Brahman* according to him: 'This is whole. That is whole. From the whole comes the whole; Even if the whole is subtracted from itself, the whole still remains as it was.' The word *whole* here is used in two senses: the *Brahman* and the world.

The *Brahman* transforms itself into the world, yet it remains as it was. Both the world and the *Brahman* are *Brahman* and *Brahman* only, nothing other than that.

The guiding light of his doctrine is found in the *Ishavasyopanishada*: 'The *Isha (Ishwara)* pervades the entire universe.'<sup>168</sup>

The *Jeevatman*, though an *Amsa* (Part, portion, chunk, segment, hologram), is yet the *Poorna-Brahman* according to Vallabha. *Poorna* means *whole, entire*. *Poorna-Brahman* means *the Brahman* remains undiminished by division or separation of the *Jagat* and the *Jeevatman* from the *Brahman*, or by its transformation.

Unlike Bhaskara, he accepts the concept of the *Jeevan-mukti*. He regards that obtaining the *Kripa*, or the *Prasad* of the *Ishwara*, or the *Pushti*, as

it is called in his School, should be the life mission of everyone. As such, his School is also known as the *Pushti-mat*.

Grace, favour, blessings of *Ishwara* is called *Pushti* in this School. Hence Vallabha's school is also known as the *Pushti-marga* or *Pushti Sampradaya*. Obtaining his grace is the sole objective of Shri Krishna's worship in this School.

He says that the *Brahman* has three forms: *Para-Brahman* or the *Purushottama*, ii) the *Antaryamin* and iii) *Akshara-Brahman*. These three terms have deeper meaning in Vallabha's School as it is practised. According to it, these terms refer to the three phases of the Consciousness in its Cosmic Play. The followers of Vallabha worship them in idol forms.

He goes by the *Bhakti* as variously classified in the nine types by the *Shrimad-bhagavata Maha-purana*, and similar types in the *Bhakti-sootras* of *Narada* and others. The highest state of *Bhakti* reckoned in these texts is variously called as *Para-bhakti etc*. It is that state in which the devotee loses all relevance of time and space. He becomes one with the object of his worship, dissolving his identity in that of the object. The state of that *Bhakti* is detailed in great details in the said texts.

The *Para-Bhakti* described in these texts is glorified as the pinnacle of the *Bhakti*. It is called the *Pushti-Bhakti* by Vallabha. *Shandilya* terms it as the *Paranurakti*. Dnyanadeva calls it as the *Parama-Bhakti*.

## THE SYNTHESIS OF THE VEDANTIC THOUGHT

Each School of these *Vedanta* philosophies is very rigid in its postulates and vehemently opposed to the others. A taste of such extremist thinking may be had from the following statement of Vallabha: 'The other philosophers' thoughts are devoid of any merit, whatsoever.'

He strongly emphasizes that it is only his doctrine of the *Hari-Shuddhadwaita* that follows the true spirit of the sage Vyasa. Vallabha calls his doctrine prefixing *Hari* to its title of *Shuddhadwaita*. It is his

way of announcing that the personal god for him is *Hari*, a name of god *Vishnu*. The *Brahman* of Vallabha is named after *Hari*, that is to say.

Vyasa is regarded as the one who originally compiled the *Brahma-sootras*. The same were extensively commented upon by *Shankaracharya*. His commentary is known as the *Sharira Bhashya*. There are commentaries by many other philosophers. All these commentaries are the sparring fields for their individual philosophies.

A brief review of different *Vedanta* Schools has been taken above. It is obvious that none of them agree with the others in totality. In this respect, it is pertinent to note what the *Jainism's Syada-vada* has to say in general about differing philosophic thoughts.

The *Syada-vada* states that all the philosophic thoughts of all the various Schools, their *Tattwa-jnana*, their *Darshanas* etc. are all but one-sided. However, any and every *Darshana* can still be seen as perfect when viewed from its own point of view. Actually, the proclamations of individual philosophers may only be one facet of the *Ultimate Truth*: the *Satya*.

With the help of the *Syada-vada*, someone may want to arrive at what the *Ultimate Truth* is. For that he may have to attempt to find out the rational sum total of the thoughts obtained from an erudite study of all these differing doctrines. Also, he will have to consider an overview of the so far unstated thought.

In so doing, one has to deal with the infinitude of the unknown principles. However, that is humanly impossible. Therefore, no one can attain the perfect view of the Truth. That is the gist of the *Syada-vada*. But for the Kevali Siddha, hardly anyone can ever aspire to understand the *Truth* in its entirety, so goes the *Syada-vada*.

In view of this inability to look at the *Ultimate Truth*, the seeker may opt for accepting what appeals the most to him. He might then choose his coveted stream of philosophic thought. If he is a dogmatist, he would be defending that philosophy by tooth and nails. That is the natural fall-out

of debates and studies in the field of philosophy. Many great men have fallen for this type of thinking, one may surmise.

The infinite *Brahman* has infinite aspects and forms, as was revealed to Arjuna by Shri Krishna. He had shown to Arjuna these aspects in a token form in the *Vishvaroop-darshana*. Gita's 11<sup>th</sup> chapter is testimony to that. After narrating in the 10<sup>th</sup> Gita chapter about His omnipresence in the universe, Arjuna requested Shri Krishna to show him those forms. As a token, Shri Krishna had shown him a vision of His many forms. *Vishvaroop-darshana* means that vision shown by Shri Krishna to Arjuna of the infinitude of his names and forms, filling up the universe and beyond.

Now with a view to make out something from the review of the differing philosophies, a story narrated in the *Upanishads* comes handy. It is about a chameleon that often changes its colours. Having seen but only one of its colours will lead to an erroneous conclusion that it has only one colour. However, an observer who has seen it changing numerous colours can only testify to the truth of the matter.

This story sums up clearly the case of each philosophy and what the Truth really is after all. Dnyanadeva has also followed in general this method of a larger-than-life view of the *Ultimate Truth*. In particular, while commenting upon the 13<sup>th</sup> Gita chapter, Dnyanadeva collates all the sundry views on the *Kshetra-Kshetrajna*. *Kshetra-Kshetrajna* is reference to the relationship of the body with the incarnated *Jeevatman* as *Jeeva*. *Kshetra* broadly refers to the body and *Kshetrajna* similarly refers to the *Jeevatman* in the *Jeeva* state.

It is significant to note that all the five eminent Acharyas who propounded the main prevalent Schools of *Vedanta* were learned Brahmins, hailing from the southern part of India.

In conclusion, to summarize the matter, one may say that the great tree of the Indian philosophy, sprouting from the soil of the South, with deep

roots, in time, spread all over India of the ancient times, bedecked with branches and leaves of these five doctrines, and bearing sweet fruits.

## **Other Principal Streams of The Philosophic Thought**

### **i) Achintya Bheda-Abheda-vada**

*Shri Gauranga Prabhu*, or *Krishna Chaitanya*, was earlier a follower of the *Madhwa* School. However, he did not subscribe to the extremist *Dwaita-vada* of the *Madhwa* doctrine. Therefore, he veered around to *Dwaita-Adwaita-vada*.

However, he regarded explaining the *Dwaita* and the *Adwaita*, all in one, as per the *Dwaita-Adwaita* doctrine as illogical. Hence, he called the *Dwaita-Adwaita* as *Achintya* i.e. Unthinkable, yet true. Accordingly, his School is known as the *Achintya Bheda-Abheda-vada*.

It is to note that each of the Schools of the *Bheda-Abheda* doctrinaires have subtle variations in the perception of what each regards as the *Chit* and the way they address many of the aspects of the doctrine, inter alia, the form of the *Mukti*, the terminology employed in the doctrine, the nature of the supreme *Bhakti* etc. It will entail a full review of each School to understand these subtleties. It is not possible to detail all these various subtle aspects in this brief review.

### **ii) KASHMIRI SHAIIVISM**

*Kashmir* is a part of India in the North. *Kashmiri* means of/from *Kashmir*. *Vasumata*, a *Kashmiri* scholar enunciated the principles of this School succinctly. This School is also known variously as the *Spanda-shastra*, the *Shadardha-shastra*, the *Pratyabhijna* and the *Shadardha Krama-vijnana*. According to this School, the *Shiva* i.e. the *Ultimate Principle*, is ever united with *His Spanda-roopa Shakti*.

*Spanda* literally means a wave, a vibration, a pulse. *Roopa* means ‘having the form of.’ *Shakti* literally means power, force, might. Here

*Shakti* is the intrinsic counter-part of the *Ultimate Principle* called the *Shiva*, the activating force behind the world of phenomenon.

The *Guru* bestows knowledge in the form of *Shivoham* i.e. 'I am *Shiva*' to his disciple, which leads to his shedding of the *Ajnana*. Vasugupta has elaborated the concepts of this School in his commentary on the *Shiva-sootras*.

*Shiv-sootras* form the authoritative text for this School. It was given to the preceptor of this School by *Shiva* Himself, inscribed upon a slate. The story is analogous to that of Moses receiving the *Ten Commandments* from God, inscribed upon a slate.

The *Kashmiri Shaiva* doctrine can be viewed as the *Shaiva Adwaitism*, in its purest form. Abhinavagupta, one of the great proponents of this School, developed it so as to present it on a very sound footing.

*Shaiva Agamas* were current in South India. They were authoritative texts to the followers of the *Shaivaite* Schools, like the Vedas were to the *Vedics*. This School is supposed to be based upon the *Shaiva Agamas*, which number in all twenty-eight, and are accepted in the Southern India as equal to the Vedas.

According to this School, the *Ultimate Satta* is *Ekata* (Unitary), which is indescribable, as well as, imponderable. No *Vidheya* (stipulation, proposition) applies to it.

It is one with the *Jeevatman* who is also likewise indescribable. When the *Jeevatman* unites with the *Satta*, he too attains its full character. This School is also variously known as the *Swatantrya-vada*, the *Abhasa-vada*, and the *Trik*, based upon certain principles it propounds.

This following are the special attributes of this doctrine: i. The *Swatantra Ichchha-shakti*, ii. Looking upon the universe as the incarnate form of the *Satta*, iii. Parallelism to the basic twenty-four elements and the *Purusha* of the *Sankhyas*, and the acceptance of the *Maya* of *Shankar's*

*Vedanta. Sankhya* is a School of philosophy. It will be taken up later on for a brief discussion.

The *Jagat* is viewed as the manifestation of the *Parama-Satta*, which is *Goodha* (mystical). This doctrine is, therefore, regarded as *Goodha-vadin*. The *Ultimate Principle* is called as the *Maheshwara* in this School.

The *Realism* means the practice of regarding things in their own true nature and dealing with them as they are; fidelity to the *Nature* in representation; the showing of life etc. as it is. Philosophies and Schools subscribing to such a view of the world are called *Realistic* i.e. based upon *Realism*.

*Chid-vada* is the doctrine which supports the view that everything is *Chit* in the *Jeeva – Jagat – Ishwara* Triune.

This School stands at the juncture of the *Vastava-vada* (Realism) and the *Chid-vada*. It is reckoned as *Ishwara-adwaya-vada*, because it regards the *Ishwara's Lila* as *His* relation to the world phenomenon. *Dnyanadeva's* philosophic doctrine is called as the *Chid-vilasa-vada* by some scholars. It will be dealt with later on in the topic 'Dnyanadeva's Philosophy and the Yoga Methodology.' Some scholars regard this doctrine as very close to the *Chid-vilasa-vada* of *Dnyanadeva*.

### iii) Other Shaiva Schools

*Pashupata Nakulisha Shaivism* is *Adwaita-vadin*. Many a *Shaiva* Doctrine is prevalent in the Southern India. Some of them are *Dwaitin* and the others *Adwaitin*. *Shaiva, Shakta, Ganapatya, Siddhanta-shaiva, Veera-shaiva, Raudra, Bhairava, Kalamukha* and *Vama* are some well-known *Shaiva* doctrines.

Like the main *Vedanta* Schools, we find various shades amongst these doctrines e.g. the extreme *Adwaitin Kashmiri Shaivism*, the *Dwaitadwaita Pashupata* doctrine, and also the *Vishishtadwaita Shrikantha* postulates.

The more famous doctrines viz. the *Harihara*, the *Tantrika Vamachara*, the *Martanda-Bhairava*, the *Rasa-Siddhanta*, the *Ardha-Nari-Nateshwara*, the *Aghora* and the *Natha* Pantha are all principally *Shaiva* Schools that practice the *Jnana*, the *Yoga* and the *Bhakti* as the paths of attainment to the *Moksha*. Some of these Schools are *Vamachari* e.g. *Tantrika Vamachara*, *Aghora*.

In one way or the other, the *Kundalini Shakti* and the *Yoga* related to it (the *Kundalini yoga*), the *Rasa-Siddhi*, the *Sanjeevani* and related ideologies are, regarded as the most important and the sacred secret of these Schools.

## THE SHAT - D A R S H A N A S

### The Main Six Schools of the *Vedic* Philosophy

There are main six Schools under the heading of the *Shat-darshanas*. These are *Sankhya*, *Yoga*, *Nyaya*, *Vaisheshika*, *Poorva-mimamsa* and *Uttara-mimamsa*. A brief review of these Schools follows:

#### **I) The Sankhya Darshana**

Regarded as the most ancient, this School is divided into two streams - the *Seshwara* and the *Nirishwara*. *Seshwara* means that this School recognizes the existence of *Ishwara*. *Nirishwara* Schools do not recognize the *Ishwara* in their doctrines. Most of their works have been lost in the course of time.

Modern scholars regard the prevalent *Patanjala Yoga Darshana* as *Seshwara*. Hiriyan, the noted scholar of the Indian philosophy, regards the *Sankhya* and the *Yoga Darshanas* as twins since they are very closely related. The former is the doctrine, the latter being its practical *Yoga* application.

The *Sankhyas* are basically *Dwaitin*. The *Purusha* and the *Prakriti* are its ultimate principles, each independent of the other. Their interplay brings the universe into existence. The world of phenomenon works on this interplay of the *Purusha* and the *Prakriti*.



The *Purusha* is the pure *Chaitanya*. The *Prakriti* is the prime cause behind the *Jada* i.e. gross manifestation that is born out of her and dissolves back into it. The Consciousness, the *Jnana*, the *Manasa* and the *Buddhi* (the intellect) arise from the *Purusha*.

The *Prakriti* evolves into twenty-four subtle *Tattwas*. The *Sankhyas* thus recognize twenty-five *Tattwas* including the *Purusha*. These are: the *Mahat* (*Buddhi*), the *Ahankara*, the five *Tan-matras*, the five *Jnanendriyas* (sensory organs), the five *Maha-bhootas*, the five *Karmendriyas* (organs of actions), the *Manasa* (Mind), the *Prakriti* and the *Purusha*. In this system, the *Manasa* includes the faculties of *Manasa* and *Chitta*.

*Maha-bhootas* means the basic elements constituting the universe. There are five *Maha-bhootas* viz. *Akasha*, *Vayu*, *Teja*, *Aapa* and *Prithvi*. These can be roughly named as *Space* (*Ether*), *Air*, *Fire*, *Water* and *Earth* respectively, their etymological equivalents. However, it must be remembered that the usual meaning of these words, either in Sanskrit or in English, do not apply to these terms. These are subtle elements and not the gross matter that they are named after.

The organs of sense are of sight (*chakshu*), sense of smell (*Ghrana*), sense of taste (*Jihva*), sense of hearing (*Karna*) and sense of touch (*Sparsha*).

The organs of action i.e. the *Karmendriyas* are hands (act of giving, taking, grasping etc.), feet (act of walking, running etc.), tongue (act of swallowing food etc.), reproductive organs (act of coitus) and anus/penis (acts of eliminating bodily waste).

The *Sankhya* doctrine is Realistic. It regards the world as real and not illusory, gives the *Jnana* a prime place for attaining the *Mukti*, which is called the *Kaivalya* by it. The *Jeevatman* realizes its *Chidavastha* in the *Kaivalya*. Hence, this School is called *Chid-vadin*.

It states that the *Karya* (result or transformed form) is forever present in the *Karana* (cause or original form), like oil in the oilseeds. This proposition is opposed to the notion of *Arambha-vada* of the *Nyaya* School, which regards that the *Karya* arises anew from the *Karana*. This School will be taken up later. *Nyaya* is one of the *Shat-darshanas*.

The *Prakriti* is very *Sookshma* (subtle), *Jada* (opposite of *Chid.* gross) and devoid of the *Manasa* and the *Buddhi*. It is forever in the active mode. It is *Ajata*, *Adrishya*, and *Avyakta* and causes the *Vikaras* (manifestation of the *Prakriti*). *Ajata* literally means ‘never born.’ Here it means that the *Prakriti* has no beginning. It is primal. *Adrishya* means it cannot be seen. It is invisible.

*Sankhya-karika* regards the *Purusha* as the *Sakshi*, the *Kevala*, the *Madhyastha*, the *Drashta* and *Akartrika*. He is also the *Jnata*. These are the characteristics of the *Purusha*. *Sakshi* means witness, uninvolved in the act of the *Prakriti*. *Madhyastha* means medium. *Kevala* means the only, one, pure, without attributes i.e. the *Gunas*. *Drashta* means the silent observer. *Akartrika* means uninvolved in the working of the *Prakriti*. *Jnata* means one who knows, conscious.

The *Sankhyas* postulate plurality of the principle of *Purusha* i.e. one *Purusha* in every *Jeevatman*. They regard that the universe consists of sixty *Padarthas*. *Padarthas* literally means objects, things. Here it means that the *Sankhyas* classify the constituents of the universe into 64 categories which are called by them the *Padarthas*.

According to them, there is neither the *Bandha* (bondage to the world), nor the *Moksha*. The *Bandha* appears due to the *Ajnana* and the *Jnana* leads to the *Moksha*.

The *Sankhyas* rely upon the *Pramanas* (evidence) of the *Pratyaksha* (own observation), the *Anumana* (inference), the *Shabda* (the *Vedic* texts) and the *Apta-vakya* (the knowledge of the seers).

Kapila, Asuri, Vachaspati Mishra, Gaudapada, Vijnana-bhikshu, Patanjali, Aniruddha, Charaka, Sanaka, Sanandana and *Ishwara-Krishna* were some of the famous *Sankhya* philosophers.

## III) The *Nyaya Darshana*

The *Nyaya Darshana* is, truly speaking, the science of the Logic upon which the *Darshanas* are founded. However, its logic is not just mundane, but useful also for assessing the *Ultimate Truth* in the esoteric doctrines of philosophy.

Just as the *Sankhya* and the *Yoga Darshanas* are treated as the twins, the *Nyaya* and the *Vaisheshika Darshan*as are regarded as complementary to each other. The *Vaisheshika Darshana* is the theoretical and the practical part of this branch of philosophy. The *Nyaya Darshana* is the science of the logic behind the philosophy propounded by the *Vaisheshika Darshana*. Some scholars regard the *Vaisheshika Darshana* as close to *Buddhism*.

The *Nyaya Darshana* developed out of the efforts of the *Mimamsakas* to derive the exact meaning of the *Vedic* scriptures. Akshapada, also known as Gautama, was its preceptor.

It was further developed in the course of time to aid as an instrument to rebut the Non-*vedic* doctrines like the *Buddhist's*. This later development is known as *Navya Nyaya*. It expands the tenets of *Nyaya* further. Gangesha Upadhyaya of the thirteenth century A.D. was instrumental in its development.

The *Nyaya* accepts the *Sadvastu-vichara* of the *Vaisheshikas*. Its *Arambha-vada* is also well recognized. The *Nyaya* bases its logic upon substantiation and evidence for validating a doctrine. By nature, it is Realistic.

The *Triputi* of the *Jnata-Jnana-Jneya* is its cornerstone. *Triputi* is made of three related items like in the knowledge, knower and the object or thing to know (*Jnata, Jnana* and *Jneya*). This is the *Triputi* of knowledge (*Jnana*). Similarly, there are other *Triputis* e.g. the *Karma Triputi - Karta, Karma* and *Karya* (person who acts, the act and result of act) etc.

*Anubhava* means experience. *Smriti* here means memory. The *Anubhava* and the *Smriti* are the two ways leading to the *Jnana*. The existence of the world of phenomenon is recognized as a *Reality* by the *Nyaya* principles.

There are four types of tests applied by the *Nyaya* School to evaluate the substance of a doctrine to extract the *Jnana*: 1) the *Pratyaksha*, 2) the *Anumana*, 3) the *Upamana* and 4) the *Shabda*.

*Pratyaksha* means direct experience and knowledge. *Anumana* means inference. *Upamana* means analogy. *Shabda* means the Vedas. The

modern sciences use the *Pratyaksha*, *Anumana* and *Upamana* as to frame and test its hypothesis.

The *Smriti* (the memory), the *Samshaya* (the doubt), the illogic and the *Viparyaya* (inversion i.e. arrive at a wrong conclusion) lead to the perverted *Jnana*.

This doctrine regards that the *Moksha* is the state of emancipation from the *Mithya-Jnana* (incorrect knowledge), the *Dosha* (desires etc.), the *Pravritti* (the tendency to satisfy the desires), the *Janma* (the cycle of births, as result of unfulfilled desires) and the *Duhkha* (pain of non-fulfillment of desires).

*Duhkha* is the opposite of *Sukha*. Broadly it means displeasure, dissatisfaction, bondage to wants and desires, adversities, discontentedness, sorrow, misery, pain. In another context, the term implies the non-attainment of ultimate pleasure which one experiences by immersing into *Samadhi*, dissatisfaction over non-release from the cycles of *Karma* and births, non-attainment to *Moksha*.

It is attained by the proper *Jnana* of sixteen entities, called the *Padarthas* viz. 1) *Pramana*, 2) *Prameya*, 3) *Samshaya*, 4) *Prayojana*, 5) *Drishtanta*, 6) *Siddhanta*, 7) *Avayava*, 8) *Tarka*, 9) *Nirnaya*, 10) *Vada*, 11) *Jalpa*, 12) *Vitanda*, 13) *Hetvabhasa*, 14) *Chchhala*, 15) *Jati* and 16) *Nigrahassthana*. These are axiomatic basic principles used by *Nyaya* School to test a proposition.

The *Pratyaksha Pramana* also includes the *Yogaja Pramana*, adduced by the *Yogis* based upon their mystic experiences while being in the state of *Samadhi*, which are rather *Surrealistic* in their nature.

The *Pratyaksha Pramana* is of two kinds: the *Savikalpaka* (conceptual - as understood by the mind) and ii) the *Nirvikalpaka* (perceptual - as perceived by the senses). The *Anumana Pramana* is also of two categories: i) The *Swarthanumana* meaning the inferences drawn by one

and ii) the *Pararthanumana* i.e. such inferences, which others will agree to.

The contextualization between two phenomena is called the *Vyapti*. It is of two types: i) the *Anvaya* (agreement in presence, association) and ii) the *Vyatireka* (agreement in difference, non-association).

The terminology of every School of Philosophy is specific. It cannot be explained briefly here. Recourse may be had to the texts on such subjects to grasp the meaning of such terms.

The existence of smoke and the inference that a fire has to be there is an example of the *Anvaya* logic. The same logic applies to the relationship between the falling of the rain and the existence of the clouds.

However, such a context cannot be presumed always. For example, a red-hot glowing piece of iron does indicate its association with heat arising from a fire. Still no smoke need be associated with the red-hot iron as it is. This kind of thinking is called the *Vyatireka*.

The *Nyaya* methodology postulates that the meaning of the words is as decided by the *Ishwara*. Their theory on the meanings of words is known as the *Sphota-vada*.

The term *Shabda-Brahman* has many a connotation in Indian Mysticism. According to the *Yogis*, it means the limit of the thought process, encompassing the *Nada-Bindu-Kala-Jyoti* complex. These terms, too, need to be learnt. Originally the term *Shabda-Brahman* was employed only for the *Vedas*. Later on, the *Smritis* also started being referred to by this term. The dicta of the *Vedas* are sacrosanct to the *Nyaya Shastra*.

The *Nyaya* and the *Vaisheshika Shastra* treat the *Atman* as a *Dravya*. *Dravya* literally means substance, material. In the *Vaisheshika* and *Nyaya* doctrines, it means constituents or elements of the Universe. The Consciousness is deemed to be distinct from the *Atman*. The Body and the *Atman* are far too distinct from each other.

The *Jnanendriyas* (sensory organs) are not the *Atman*, which is but the coordinator of the *Indriyas* (senses). It is not destroyed with the body's

death. It is *Nitya*, *Vibhu* (all pervading) and *Avinashi* as well as *Avikari*.

The *Atman* is the *Drashta* and the *Upabhokta* (one who enjoys, consumes, uses things etc.). It is *Niravayava* (without organs). Everyone has a separate *Atman*. It does not unite with anything.

*Karma-siddhanta* is a vital doctrine in Indian philosophies. Briefly stated, every *Jeeva* is born because of unfulfilled desires and debts he has to pay or get repaid by others, of the previous births. These all are obligatory. Until the *Jeeva* is clear of all debts and desires, he cannot attain to the *Moksha*. On attaining to the *Moksha*, the *Jeevatman* is freed of all the bondages and birth cycles. He is then not reborn. Depending upon the philosophical School, he attains a specific state, either of merging into the Ultimate Reality, or with his personal deity.

The *Nyaya* allows the *Karma-siddhanta* in its doctrine. Accordingly, the concept of the cycles of birth and rebirth of an *Atman* is axiomatic to *Nyaya*.

The *Atman* acquires *Jnana* in two ways. i) the *Aham-Pratyaya* by which one becomes cognizant of self-luminosity of own *Atman* and ii) the *Anumana* i.e. to recognize its presence in everybody by logical process.

The *Atman* does not possess the attributes of the *Jnana*, the *Chaitanya* and the cognition of its *Self*.

The *Sankhya* and the *Advaita Vedanta* regard the *Atman* as *Chaitanya-roopa*. It is not so in the *Nyaya* doctrine. This view is similar to that of the *Jainism*, which does not recognize the *Atman* as *Chid-roopa*, but as a *Dravya* only.

The *Nyaya* and *Vaisheshika* doctrines regard the *Atman* as capable only of being conscious of its body and no more.

The *Nyaya* regards the *Ishwara* as the *Karta* (one who acts), the *Dharta* (one who is overall in charge), the *Samharaka* (the destroyer of everything) and the *Nimitta-karana* (the obvious cause, apparent causative agency) of the world. He is not treated as the *Upadana-karana* (original cause, instrumental causative agency) of the world. He is the

Paramatman. His attributes or the *Shaktis* (powers) are limitless. This doctrine is *Realistic* and *Dwaitin*.

The state of the *Moksha* is called as *Nih-shreyasa Avastha*, which is free of rebirth and the *Sukha-Duhkha*. The *Tattwa-jnana* annihilates the *Mithya-jnana*, the *Doshas* and the *Pravritti*, thus emancipating the *Atman* from the cycle of birth and rebirth.

### **III) *Vaisheshika* Darshana (*Sadvastu-Shastra*)**

This *Darshana* is regarded as the actual philosophical thought complementary to the *Nyaya Darshana*. This has already been pointed out while dealing with the latter. *Kanada* propounded this doctrine. The scholars regard *Vaisheshika* School as proximate to the *Buddhism*.

The criterion of the *Jnana* and the *Pramana* of the *Nyaya* School is acceptable to the *Vaisheshikas* i.e. the followers of the *Vaisheshika* School. However, they lay more stress upon the *Sadvastu-Mimamsa* (The philosophical study of being and knowing, the *Chid-vada*) and the *Satta-Shastra* (Ontology, the metaphysical study of the nature of being and existence, philosophical study of the Ultimate Principle). Hence, they have enunciated specific hypotheses in the matter of Cosmology and Cosmogony.

*Kanada*, the originator of this School, was also known as *Uluka*. As such, it is known after his name as the *Aulukya Darshana*. Since it postulates

that the *Paramanoos* (sub-atomic entities, constituents of the universe, though not in the scientific sense) played a prominent role in the

Creation, it is categorized by the scholars as *Paramanoo-pradhana Anekatva-vada*, or the *Bahutva-vada*.

*Anekata* and *Bahutva* mean multiplicity. *Pradhana* here means central doctrine. *Paramanoo-pradhana* means this doctrine has the *Paramanoos* as its central theme. The prefixed terms *Anekata-vada* and *Bahutva-vada*

mean that this doctrine recognizes that there are multiple entities behind this universe, all equally primordial.

The *Maya-vada* is not accepted by this School. It does not lay an overly stress on the *Shabda-Pramanya* i.e. *Vedas* as evidentiary. It is the first ever *Darshana* proximate to the present-day Scientific *Realism*.

Just like modern scientific methodology, it goes by observation and analysis of the objects and the cosmic phenomenon to arrive at its hypotheses, based upon intelligent inferences and logic.

This doctrine postulates individuality: *Visheshatva*, of every object from every other. Hence it is called as the *Vaisheshika*, derived from the word *Vishesha*, meaning distinctness.

The constituents of the universe are called by them the *Padarthas*. According to it, the Cosmos is made up of seven *Padarthas* as specified by it. Each *Padartha* is regarded as an independent original entity and distinct from all the others.

These *Padarthas* are as follows: i) the *Maha-bhootas*, ii) the *Dik*, iii) the *Kal*, iv) the *Manasa*, v) the *Atman*, vi) the *Anoos* (atoms) and *Paramanoos* of each *Dravya*, and vii) the *Dravyas*.

The *Dravyas* are of nine kinds: (i to v) the *Pancha-Maha-bhootas*, vi) the *Kal*, vii) the *Manasa*, viii) the *Dik* and ix) the *Atman*. Truly speaking, all these *Dravyas* and the *Padarthas* are a dual classification of the same entities, which, basically, are made of the *Anoos* and *Paramanoos*.

*Indriya/s* means sensory organ/s. *Atindriya* means beyond the grasp of the senses. The *Paramanoos* are microscopic and *Atindriya*. As such,



these cannot be observed by the *Indriyas*. The *Paramanoos* are indivisible and immutable. These are indestructible.

The *Manasa* is termed as *Antarendriya*. *Antar* means inside, inwards. *Antarendriya* means this sense cannot be seen from outside the body. It is inside the body or mind. Mind itself is an *Antarendriya* as viewed by some philosophers. The *Sukha*, the *Duhkha* etc. arise from its association with the external world.

*Gunas* in general means attributes, qualities, properties, merit and excellence etc. In this context, *Gunas* means properties. In particular, when referred to in the context of *Prakriti*, *Gunas* means the three *Gunas* viz. *Sattva-guna*, *Rajoguna* and *Tamoguna*. There are twenty-four *Gunas*, which manifest out of the *Padarthas*. The *Atman* is treated as the *Nitya* and *Vibhu Dravya*. Its attributes are the *Jnana*, the *Ichchha*, the *Dvesha*, the *Nishchaya* (determination), the *Sukha*, the *Dharma* and the *Adharma*.

*Dharma* is to be taken here in the sense of performance of pious deeds as per the *Vedas*. *Adharma* means their non-performance and indulgence in sinful acts proscribed by the *Vedas*.

The gross or the *Jada* *Padarthas* do not have these attributes. The *Atman* is *A-jada* and *Chid-roopa*. It is indestructible and all- pervading and manifests through the *Sharira* (the body).

The *Atman* is separate *Atman* (called *Jeevatman*) for every individual, its plurality being of essence in this *Vaisheshika* doctrine.

The *Karma* relates to activeness, movements. It is a special attribute of the *Dravyas*. The term *Samavaya* means one-to-one association between two objects, *Padarthas*, *Dravyas* or incidents.

It is a moot point whether Kanada, the originator of the *Vaisheshika* doctrine, accepts the notion of the *Ishwara*. However, treating that he abides by this notion, the critiques have commented upon this doctrine on the concept of the *Ishwara*.

Accordingly, the *Ishwara* of the *Vaisheshikas* is the *Sarvajna* (omniscient), the *Nitya*, the *Poorna* (whole, undivided), the *Lord* of all,

the *Giver* of the fruits of the *Karma* to the *Atmans*, omnipotent, the just *Administrator* of the worldly affairs and the *Communicator* of the *Vedas*.

The *Ishwara* causes the *Paramanoos* to move, so that they spin like a ball. By bonding together variously, they form all the manifold objects to make the universe. Although the *Ishwara* is the *Creator* of the *Jagat*, its building blocks viz. The *Maha-bhootas*, their *Paramanoos*, and all the *Atmans*, have all co-existed with *Him* since times immemorial, much before the universe was created.

The *Paramanoos* are instrumental in the *Creation* (the *Upadana Karana*), the *Ishwara* being its apparent causative agency (the *Nimitta Karana*).

Though *He* is the primal cause, the *Ishwara* remains uninvolved with the *Creation*. *He Creates* and effects the *Laya* on His own. The *Creation* from the *Avyakta*, the *Vyakta-avastha* and the *Laya* (the *Dissolution* of the *Vyakta*) are His actions. The *Laya* is effected for giving rest to the *Atmans*.

The *Vaisheshikas* hold a special notion about the *Mukti*. The *Ajnana* is the cause of the *Bandha* and the *Mukti* (emancipation) is the result of the *Jnana*.

The *Atman* performs *Karma* and owing to its force, becomes *Baddha*. When one stops this activity of the *Karma*, the resultant *Sanchita* also stops accumulating.

*Sanchita* is the chain of events arising out of *Karma* which are instrumental for the cycle of births and rebirths. It is divided into three types: 1. *Sanchita* is the sum-total of all the obligations of all the previous births which is due to be experienced by one, whether in current birth or later births. 2. *Prarabdha* is the obligatory part which became due since taking the current birth. 3. *Kriyamana* is the obligatory part out of the *Prarabdha* which is currently being experienced.

The potter's wheel gradually comes to a stop after the potter stops moving it. Likewise, the force behind the activity of the *Paramanoos*

gets lost due to the stoppage of the *Karma* and the *karma Chakra*, and with it, the cycle of rebirth comes to a halt.

In the *Moksha-avastha*, the *Atman* separates from the body and the *Manasa* and realizes its pristine nature. It is released from the clutches of the *Duhkha* and remains in the original *Dravya* state devoid of the *Chaitanya*, free from the experiences of the *Jnana-Sukha-Duhkha* etc.

Having thus become like the *Jada*, without life, *Nirguna*, *Nirvikalpaka* (without thought), devoid of feelings, it is just like a stone or a log of wood. It can again have a body owing to the potency of the *Atman*. This concept of the *Mukti* of the *Vaisheshika* doctrine is quite unappealing as juxtaposed to the *Sat-Chit-Ananda* state of some other Schools.

The *Vaisheshikas'* dicta for the *Dharma* i.e. norms of religious, social and individual behavior, and practices follow those in line with the established traditional ethics. They concur to the practice of the *Varnashrama-dharma*. However, they insist that one has to renounce all the *Karma*, even the *Dharmika* worship, to gain the *Mukti*.

Some scholars regard that their concept of the *Ishwara* is something that is not easily amenable to logic and hence poses many problems.

It is axiomatic principle of the *Vedics* that the *Vedas* are not the creation of any being, whether human or otherwise. That is, they are *Apaurusheya*. Creation by a being, human or otherwise is called *Paurusheya*. The *Vedas* exist since the beginning of times. They were received by *Brahma* (the creator) when he was to create the world.

The *Rishis* who are the associated with their *mantras* are actually the seers to whom the particular *Mantras* were revealed. They are called the *Drashtas* of the *Richas* (*Vedic* hymns) and *Mantras* of the *Vedas* e.g. the famous *Gayatri Mantra* was revealed to sage *Vishvamitra*, its preceptor.

They also do not accept the *Vedas* as *Apaurusheya*. This divergence from the other *Astika* Schools which adhere to the concept of the *Vedas* being *Apaurusheya* is quite noteworthy.

In addition to the usual physical directions, the *Dik* covers one more called the *Raudri*. The events take place in the *Kal*, as well as, in the *Dik*.

The *Dik* is relative. Like the *Kal*, the *Dik* is also *Nitya*, infinite, all-pervading and unique.

The *Dik* and the *Kal* are similar in many aspects. They are not the *Bhoota-dravya* like the *Akasha*. The *Akasha* in which the *Padarthas* abide is a *Jada-dravya*. The *Dik*, on the contrary, is related to the *Manasa*.

The *Kal* is invisible and intangible. Although its division into specific periods occurs due to the *Manasa*, the *Kal*, truly speaking, is indivisible. It is not capable of sub-divisions into the past-present-future complex. The *Manasa* is the one, which experiences the *Dik* and the *Kal*.

It is very interesting to note the *Vaisheshika* doctrine's postulations on the *Dik* (the Space) and *Kal* (the Time) and the closeness of these concepts to those of the Space and the Time of the modern science.

The *Vaisheshika* doctrine had endowed the *Akasha* (the Universe) with the *Dik* and the *Kal*, just as Einstein, after millennia, endowed the dimension of the Time to the Space by his Theory of the Relativity. One acquainted with the *Vaisheshika* doctrine may see equivalence of its propositions in Einstein's theory, which correlates the Space-Time continuum with the velocity of light.

One inclined towards mysticism may even go as far as to say that in his theory, Einstein has unintentionally sub-consciously considered the *Dik* and the *Kal* principles due to the impetus of latent spirituality.

The doctrine of the *Jainism* is worth comparing with the *Vaisheshika* doctrine in many respects. The *Jainism*, like the *Vaisheshika*, has propounded all these elements of the *Paramanoos*, the *Dik* and the *Kal*, howsoever, with some difference.

The *Jainism* postulates that the *Dik* and the *Kal* are relative to each other, and each cannot exist without the other. This idea is worth noting, as it appears parallel to the Einsteinian concepts of the Space-Time continuum.

Einsteinian theory, while annihilating the boundary between matter and energy, indicates that the primal element of the universe is different from the known matter-energy complex.

The post-Einsteinian modern Physics has pointed to the Quarks and the Leptons as the probable original particles of the cosmos. The latest theories like the String Theory propose the *Strings* to be the original matrix of the cosmos.

One may wonder is not this frontier of Modern Physics and Cosmogony coalescing into the concepts of the *Paramanoos*, the *Dik* and the *Kal* of the *Vaisheshika* and the *Jainism's* doctrines.

Even today, the scientists have not been able to decrypt the principles of Life, which may be governing the Bio-universe. In stark contrast to the modern science, in the context of the mystery of Life and the puzzle of the Cosmos, the oriental proto-historic Indian philosophers have gone very far. By enunciating the fundamental principle as the *Chit*, they have very cogently answered the enquiry related to the *Jeeva*, the *Jada* and the *Manasa*-Intellect complex.

By propounding that the *Dravyas* of the *Manasa* and the *Atman* are related to the *Chit*, The *Vaisheshika* doctrine, in particular, has furthered the quest in the right direction. In this, their genius is definitely worthy of high praise.

Einstein and the other modern physicists have been for long after a Unified Field Theory, capable of resolving all the questions related to the material cosmos. They have to find one yet. They have started feeling that even if there is such a theory, it may be predictably beyond the scope of the human intelligence and understanding.

Already the theories of modern Cosmogony and Physics are getting on to be beyond the intellect of even the most brilliant students of these disciplines.

In this regard, it is worth noting the observation in article reproduced in the Times of India issue of 14.6.2010 on its page no. 15: 'Our Brain Incapable of Cracking Mysteries of The Universe' by Jonathan Leake, attributed to Lord Rees, President, the Royal Society, London.

According to him, considering the natural limits of the human intellect, it is futile to expect that someday man will be able to crack the far too many puzzles of the Parallel Universe, the Big Bang and the nature of the human consciousness etc.

One may just as well expect an aquatic creature to understand the intricacies of the science of Oceanography. The human intellect is even far too inadequate to solve the cosmic puzzles, as compared to this example.

If it be so, there can be no limit to praising the *Vaisheshika* philosophers who solved the entire riddle of the material cosmos, so much desired by the Unified Field theorists. Not only that, but they also had explained satisfactorily the origin and the existence of Life in quite uncertain terms. And above all, all this was achieved by them just by the exercise of their super genius, without the help of modern scientific implements.

As a corollary to Lord Reese's observations noted above, it may never be possible for our human intellect to ascertain the veracity of the Indian doctrines, but they cannot be jettisoned outright just for that reason.

#### **IV) Poorva Mimamsa**

The *Poorva-Mimamsa* and the *Uttar-Mimamsa* are in a way treated as a duet. The *Poorva-Mimamsa* doctrine is not much interested in the *Shastras* and the other *Vedic* scriptures later than the *Vedas*. They are strict followers of the *Veda-pramanya* (*Shabda-pramanya*).

This School is centered upon discussing only the issues from the *Vedas* like the *Karma-kanda* (the ritualistic part of the *Vedas*), the *Artha* (means, especially pecuniary, to fulfill desires), the *Kama* (desires) and the *Svarga* (heavens), and the allied *Dharma*, *Yajnas*, Vedic deity worship and *Stotra-Mantra-Vidhi* practice. Here *Vidhi* means the *Vedic* rituals and duties that one has to perform.

The *Chid-vada* was a later-day introduction into this School. Scholars regard that it has borrowed the concepts of Cosmogony, the order of the

universe, the *Ishwara*, the prime substances, etc. from the *Nyaya*, the *Sankhya*, the *Vaisheshika* and some other Schools.

Even the views of Kumarila Bhatt, Prabhakar, Jaimini and other exponents of the *Poorva-Mimamsa* School are not concurring on many topics.

In a way, this School can be treated as Realistic. They regard the *Jnana* as self-luminous. They accept the six *Pramanas* viz. i) the *Pratyaksha*, ii) the *Anumana*, iii) the *Shabda*, iv) the *Upamana*, v) the *Arthapatti* (postulation, presumption, implication) and vi) the *Anupalabdhi* (non-existence, absence).

The *Pratyaksha Pramana* is further subdivided into the *Savikalpaka* and the *Nirvikalpaka Yogaja*. The *Shabda Pramana* likewise subdivided into the *Paurusheya* and the *Apaurusheya*. The *Shabda Pramana* of the *Vedas* is *Apaurusheya* (note this departure from that of the *Vaisheshika* School). It is *Sarvabhauma* (sovereign), *Atindriya* and non-physical.

Since they regard the *Shabda-Pramanya* as sacrosanct, the *Mimamsakas* have evolved an independent *Shastra* of deriving the meaning of the words and sentences of the scriptures.

The concept of the *Atman* is accepted by this School. They regard it as the *Jnata*, the *Bhokta* and the *Karta*, and the source of the *Jnana*. It is *Nitya*, omnipresent, all pervading (*Vibhu*) and *Dravya-roopa*, and different from the *Sharira* (body), the *Manasa*, and the *Indriyas*.

The *Atman* is not the *Samvid* (the consciousness); it is totally *Chid-roopa*. It is *Sthira* (stationary, unmoving) and *Avikari*. The Mind-Body-*Indriya* complex is activated, governed and controlled by it.

The *Atman* is *Swa-samvedya* i.e. it can experience itself. It is the seat of the desires, the *Sukha-Duhkha*, the efforts and the *Jnana*. It is described by the *Shrutis* in the words '*Neti, Neti*' ('Neither this, nor that').

Just like the *Sankhyas* who propound the plurality of the *Purusha*, the *Atmans* of the *Mimamsa* School are many. The number of *Atmans* is

equal to the sum-total of the *Atmans* and the *Muktatmans*, and as many *Shariras*.

The *Paramanoos* and the *Dravyas* are uncountable. The *Poorva Mimamsa* accepts the existence of the *Svarga-Naraka* (Heavens and hell) and the *Moksha*.

The *Karma* theory and the illusionary aspect of the *Jagat* are also concurred to by them. They regard that the *Jagat* is *Nitya*, *Akshaya* (never depleting) and *Avinashi* (indestructible), and that it acts endlessly. Neither anyone has created it, nor will it end in the *Laya*.

Some later-day scholars of this School accept the concept of the *Ishwara*. However, their predecessors did not subscribe to it in any form. The *Dharma* is treated as *Atindriya*.

The *Vedas* deliberate upon the principles of the *Dharma* and the *Moksha*, and prescribe the *Karma-kanda* to be performed by men.

The *Mimamsakas* firmly embrace these commandments of the *Vedas* as sacrosanct and impose upon everyone strict adherence to them. They hold that the performance of the *Yajnas* is one of the most essential *Karma* of the *Vedas*.

The various authorities of this School are divided in their opinions upon many important topics, such as: whether the *Yajnas* involving animal sacrifice are in accordance with the *Vedic* scriptures; whether the women are eligible for learning the *Vedas* and practicing the *Yajnas*; whether the *Vedic Karma* is to be performed just for the sake of following the commandments of the *Vedas*, or with a view to gain entry to the *Svarga* and pleasures and whether the ultimate object of the Vedic practice is the *Moksha*; etc.

The idea of the *Moksha* is a later-day addition to the tenets of this School. The *Mimamsakas* of the olden times held that without even considering



the attainment of the *Moksha*, everyone ought to adhere to the *Vedic Dharma* for its own sake, never longing for any fruits of his actions.

However, their successors started treating the attainment of the *Moksha* as the ultimate objective of this *Dharma*, and that the *Atma-jnana* leads to it.

These followers started with the premise that the *Devatas* are *Mantratmaka* (i.e. the *Mantras* are the bodies of the *Devatas*) and the *Yajnas* and the *Karma* are not complete without giving the prescribed offerings to the *Devatas*.

So, to say, the *Poorva-Mimamsa* School is a way of life for the *Vedic* folks. It does not have much say with regard to laying the principles of philosophy as such. The *Vedas* and the *Brahmanas* are the earliest of the *Vedic* scriptures.

The *Upanishadas* and most of the other scriptures, including the *Uttara-Mimamsa* or the *Vedanta*, are later-day philosophic additions to the *Vedic* lore. These latter do deal with the subject matter of the *Poorva Mimamsa*. The *Atma-natma-viveka* is a special contribution of the *Uttara Mimamsa/Vedanta* to the Indian philosophy.

Already the various Schools of the *Vedanta* doctrines have been dealt with in our earlier discourse.

## THE NASTIK DARSHANAS

### The Avaidika Doctrines

We have so far reviewed the *Astika Darshanas*. Those are followers of the *Vedic* scriptures. Although the *Jain* and the *Buddhist Darshanas* are Indian in origin, these do not accept the *Vedic* scriptures. Hence are known to be *Nastika* in their outlook.

From the point of the *Dnyaneshwari* and the *Gita*, the *Nastika Darshanas* are of the littlest value. However, we will take a brief review of these Schools' teachings to have a broader overview of the Indian philosophic scenario and a fuller understanding of the various doctrinal and *Yogic* issues in the *Dnyaneshwari*.

## D THE JAINISM

**History:** The scholars are divided in their views as to whether the Jainism pre-dates, or is subsequent to the *Vedic* and *Buddhist* religions.

It is reckoned Mahavira was preceded by at least six (or twenty-three) *Tirthankaras* (the monastic preceptors). Gautama Buddha was undoubtedly the founder of the Buddhism. Taking that Mahavira and Buddha were contemporary, it will appear that the *Jainism* pre-dates the *Buddhism*. The *Vedics* regard their religion to be as old as the hills, given by the *Lord* Himself.

*Rishabhanatha* is regarded as the first *Tirthankara* of the Jains. The Hindus treat him as one of the *Avataras* of *Vishnu*. Vardhamana Mahavira is taken to be the last (actually the twenty-fourth) of the *Tirthankara* tradition of the Jain seers.

Its scriptures are in the ancient Indian languages, mostly in the *Ardhamagadhi*, and some of the very old treatises in the Sanskrit languages.

According to different modalities of traditional thinking and regimen of practice, the Jainism is divided into two sects viz. *Shvetambara* and the *Digambara*. Even these two main sects are further subdivided into sixty-four sub sects known as the *Gachchhas*.

**The Yama-Niyamas:** The *Jainism* lays much stress upon adherence to abiding by the *Yama-Niyamas* as prescribed: *Satya* (truthfulness), *Ahimsa* (non-violence), *Brahmacharya-vrata* (remaining celibate), *Titiksha* (total control of hunger and thirst), and disposal of the bodily wastes etc.

A *Digambara* means one who wears the cloth of the cosmos i.e. one who does not wear anything to cover oneself. The *Digambaras* adhere very strictly to *Aparigraha-vrata* (total renunciation of all the worldly things) and in extreme adherence to it, go naked as a rule, renouncing even modesty.

They regard that unless one can strictly adhere to this norm of remaining *Digambara*, one cannot attain the *Moksha*. They hold that since owing to their natural modesty, women cannot remain *Digambara*. Hence, they cannot attain the *Moksha* in this life.

The *Digambaras* hold that the original scriptures of the *Jainism* have been lost in the course of time and the scriptures of the *Shvetambaras* are not the original ones.

The scholars, however, base their views of the *Jainism* upon the prevalent scriptures of the *Shvetambaras* and the verbal lore passed down from generation to generation. The review of such views of these scholars is being taken here.

***The Realistic Doctrine:*** The *Jain* doctrinaire is *Realistic*. It adopts the *Pluralistic Realism*, while postulating about the world and its working. The *Pluralistic Realism* has at its core the ability of viewing the object or the *Reality* realistically. It accepts that there can be more than one equally cogent and rational aspect of what is seen as the *Reality*.

The principle of the *Syada-vada* is at the base of its assertions. We are already acquainted with it. Its parallelism with the *Upanishadic* parable of the colour-changing chameleon is already noted by us earlier.

*Pluralism* means that the *Satta* (i.e. the *Reality*) has many aspects. It is seen as, appears as and is by nature manifold. All its various aspects are a *Reality* in themselves, even though they may appear contradictory to one another. Being thus is also an inherent characteristic of the *Satta* (the *Ultimate Principle*).

The *Jainism* reckons that the *Satta* has infinite attributes and it does appear differently to different observers, depending upon the context of the position, the time and the point of view of the observer.

Given that an observer can have only one standing, the *Satta* cannot manifest in its entirety to anyone. However, it can manifest in its entirety to the omniscient. Such a person is but the rarest of the rare. Even the objects are also like the *Satta*, having many facets.

According to the Jain School, the *Satta* is transformative as well as non-transformative, permanent and also impermanent, with the *Bheda*, as well as *Abheda*, and *Pluralistic*, as well as, *Singularist*.

In its nature, it is a simultaneous combination of all the aspects of contrariness like the *Nitya* (permanency) and the *Anitya* (temporariness),

the *Creation* and the *Laya* (dissolution), the finiteness and the infiniteness etc.

The *Satta* is the super-most of everything, sovereign and the totality. It does not have anyone like the *Ishwara* as its superior, driver or controller.

The *Jainism*'s principle philosophical tenets are that: The *Jagat* is formed of two final principles viz. the *Jeeva* and the *Ajeeva* (the *Chetan* and the *Jada*). These two *Tattwas* cohabit but are independent of each other and separate. The *Jeeva* is the *Bhokta* (experiencing the *Sukha-Duhkha*) and the *Ajeevas* are the objects of these experiences.

The *Jeeva* has consciousness, understanding and the *Jnana*, which the *Ajeevas* lack. The *Jeevas* have the attributes like the *Astitva* (existence), the *Amritatva* (immortality), the *Asankhyeyatva* (infinitude), the *Kartritva* (the ability to act), the *Bhoktritva* (the ability to experience, enjoy), the *Jnatritva* (the ability to know), the *Drashtritva* (the ability to see, observe) and the *Chetanatva* (being alive).

The *Roopatma Ajeeva* is also called the *Pudgala*. It has the *Achetanatva* (lifelessness) and the *Rup* (visibility). The *Dik*, the *Kal*, the *Dharma* and the *Adharma* are counted to be the *Aroopatma Ajeevas*. The *Dik*, *Kal*, *Dharma*, *Adharma* and *Akasha* have different meanings in *Jainism* than the *Vaisheshika* and the *Nyaya* doctrines. These are briefly explained hereunder.

Like the *Vaisheshika*, the *Jainism* has accepted the *Paramanoo-vada*. They term it as the *Anoo-vada*. The *Anoos* are the ultimate microcosmic particles of the *Jagat* and the *Pudgala*. All the objects are formed by their various combinations. The *Anoos* are regarded as *Nitya*, having the attributes of the *Sparsha* (the touch), the *Ruchi* (the taste), the *Gandha* (the smell) and the *Roopa* (the form) or the *Ranga* (the colour). The doctrine attributes all the transformations in the world of phenomenon to the multitudinous combinations and dissociations between the various *Anoos*.

The *Kal* is a *Dravya* and is infinite. Itself it is inert, although it lends force to motion to materialize. It is real, not illusionary. The *Akasha* and the *Kal* is a permanent duet, which exists in relation to each other. It is not possible to imagine anyone of them to exist in the absence of the other.

The *Jeeva*, the *Pudgala*, the *Dharma* and the *Adharma* need multitudinous space to pervade for their manifestation, which is provided by the *Dik* and the *Akasha*.

The *Dharma* and the *Adharma* are special type of *Dravyas*, which pervade the *Akasha*. The notion of these two *Dravyas* is somewhat like the previous Western notion of *Ether*. The *Dharma* and the *Adharma* respectively make possible the motion and stability of all the *Padarthas* of the cosmos.

According to this School, movement and speed are impossible without the *Dharma*; and stability and the *Shanti* cannot be thought of without the *Adharma*.

It is to be noted that these concepts of the *Dharma* and the *Adharma* have nothing to do with their namesakes, the *Papa* (sins)-*Punya* (pious deeds), which the Hindu *Puranas* have about ethicality and morality.

***The Nature of the Jeeva:*** The *Jains* regard the *Jeeva* as *Chaitanya-maya* (full of *Chid*). It does not have any of the attributes of the *Ajeeva's Ranga-Ruchi-Gandha-Sparsha-Roop-Sharira* complex. It does not also have the *Raga-Dvesha-Moha*, the classifications, the competitors and is free of the attachments, which cause the bondages of the *Karma*.

*Moha* literally means longing, lust, temptation, attraction to something, illusion. Here it means temptation.

All the *Jeevas* are inherently of the same stature and alike. They do not have different *Adhyatmika* levels (level of spiritual attainments).

The *Bhedas* exhibited by the *Jeevas* are owing to the *Dravyas* related to the *Karma* and the *Ajeevas* or the *Bhootas*. The *Upadhis* attach to the *Jeeva* when it dons the cloak of the *Karma*. Therefore, it becomes limited in its original attributes of the *Ananta-Jnana-Veerya-Darshana-Sukhitva* aspect.

*Ananta* means Omni, infinite, endless. *Veerya* literally means semen, strength, luster, heroism. Here it means the strength to see the Ultimate Truth, the luster of a *Realized Kevali Siddha*. *Darshana* means

*Realization of the Truth. Sukhitva* means the state of joy, pleasure, *Sukha*, resulting from the *Realization* of the *Truth*.

When free of this *Upadhi*, the *Jeeva* becomes free of the *karma* shroud and exhibits its true nature of infinitude. This is its *Moksha* state.

The *Jainism* regards the *Atman* as a *Dravya*. It is free of death and being terminated. It is *Chin-maya*. It goes through the cycles of rebirth. By assuming a body, it attains to the *Jeeva* state, whose original attributes are the same as the attributes of the infinitude of the *Jnana* etc. of the *Atman*.

There is just a subtle difference between the *Atman* and the *Jeeva*. The *Atman* becomes the *Jeeva* by the assumption of the *Sharira* (means the body).

The *Jainism's* doctrine tries to explain the *Atman*, the *Jeeva* and their existence by recourse to its technical concepts of the *Karma*, the *Asrava* and the *Samvara*.

One will have to study the doctrine in totality to understand these concepts. Given the constraints of the present work, it is not possible to go further into the various finer aspects of the doctrine.

In line with the *Buddhist*, and even the other *Vedic* Schools, the *Jainism* also accepts the *Karma-vada* for attaining the *Moksha*, which is a state of bliss and freedom from the *Duhkha*. They regard that the *Mukta* is bodiless and is not subject to the cycles of rebirth.

The *Mukta* exists independently, is free of the *Ichchha* (desire, will), the *Karma*, and emotions and the duets of the *Raga-Dvesha* etc. He is not limited and has no form. Being free from the *Upadhi*, he has gained the *Poornatva* and remains eternally in the *Shoonyavastha*. *Poornatva* is the state of being *Poorna*, the state of an attained *Kevali Siddha*. *Shoonya* literally means zero, null, void. *Avastha* means state. *Shoonyavastha* means the state of nothingness.

The *Jainism* terms the *Mukta* as a *Siddha*. This category is classified into fifteen sub categories, including the *Kevali Siddha*. The *Kevali Avastha*, according to the *Jainism*, is a state of *infinitude* and of *Ananta-Jnana*

etc., and the *Siddha* enjoys the *Parama-sukha* in it. *Parama* means ultimate. *Parama-sukha* means ultimate bliss.

Some scholars hold that the state of *Nirvana* as per the *Jainism's* doctrine is not akin to the *Nirvana* of the *Buddhists*. It is held by some scholars that the *Buddhists'* *Nirvana* is *Shoonyatmaka* or *Abhavatmaka*. However, such opinion is controversial. This issue will be discussed later while dealing with the *Buddhist* doctrine.

These terms, *Shoonyatmaka* and *Abhavatmaka*, have special meanings in Indian philosophy. It is a matter of debate amongst them whether the *Ultimate State* is full of *Chaitanya* or without it. Some theorists regard the *Buddhist* state of *Nirvana* as being without *Chaitanya*.

The *Jainism* prescribes austere penance as the means for attainment. On a closer scrutiny, it can be seen that these means are akin to the *Yama-Niyamas* of the *Patanjala Yoga-sootras*.

After this brief review of the *Jainism*, now we may turn our attention to the other important *Nastika Darshana* viz. the *Buddhism*.

## II) THE BUDDHISM

**History of Siddhartha Gautama and The Buddhism:** The Buddhism was enunciated by the eminent *Siddhartha* or *Gautama*, an Indian prince, who became world famous by the name of *Buddha*. Although *Buddhism* almost became extinct in India, it is one of the major religions of the world, especially in the Asia.

This School refuses to accept the *Vedas*, leave alone their being *Apaurusheya* and sacrosanct dicta. It is as such treated as a *Nastika* doctrine in the Indian stream of philosophy.

Leaving this aspect alone, one may treat it as an important phase in the development of the Indian philosophic stream in juxtaposition to the *Vedas* and the *Upanishadas*.

Although the exact period of Gautama Buddha cannot be determined, it appears to be as ancient as the sixth to the seventh centuries B.C. and it could as well be about a few centuries earlier.

*Jatakas* are collection *Buddhists'* texts, comprising of the tales of *Buddha's* previous lives and births and his sermons etc. *Siddhartha* was the son of *Maya Devi* and King *Shuddhodana*. He is named as *Bodhisattva* in the *Jatakas*. The enthralling story is well known of how he was brought up and how he attained the *Light of the Bodhi* during transcendental meditation under the *Bodhi* tree.

*Bodha* here means enlightenment. *Buddha* became enlightened while he was meditating under a *Pippala* tree (which is later on, famously called the *Bodhi* tree) at a place known as *Bodha Gaya*, in India. '*Light of the Bodhi*' means the '*Light of Knowledge*' that spread out from *Buddha* as a result of his enlightenment.

*Buddha's* teachings spread to the whole of Asia, especially to Ceylon, Tibet, China, Japan, Malaya, Cambodia and the far-east, Afghanistan and other regions in the middle-east. The efforts of Emperors like *Ashoka* the Great, *Harshavardhana* and *Kanishka* etc. and the *Bhikshus* are well known for their missionary zeal in spreading *Buddha's* message everywhere.

Buddhist monks who have taken the vow to follow *Buddha's* dicta are called *Bhikkhu/s*, *Bhikshu/s* and *Shramana/s*. The *Buddhist* scholars have been preserving assiduously their ancient religious books and literature, well past more than two millennia. The conflict between the views of the *Buddhist* doctrine, and the *Vedic* and other doctrines, is well documented by the historians and scholars of philosophy.

The Western scholars rightly call *Gautama Buddha* as the *Light of Asia*. He resorted to logical arguments, amiable conversion to *Buddhism*, and pacific and accommodative attitude towards others' religious and doctrinal views.

It is well worth noting that in stark contrast to the other proselytizing religions, even when at the height of military and political power, the *Buddhists* appear to have never adopted coercive tactics, torture, violence and massacres etc. to spread the *Buddha's Gospel*.

The religious texts of the *Buddhists* are mostly in one ancient Indian language called *Pali*. They are known as the *Sutta*, the *Vinaya* and the *Abhidhamma* as per the subject matter dealt by them.



*Buddha* is very critical of the *Vedic Yajnas* in which animal sacrifices were offered. He stresses the importance of the *Paramartha* i.e. the highest knowledge, spiritual attainment. He opposes the clamor of the *Vedics* for attaining the *Svarga*.

Even though he strongly opposed their religious tenets, the Hindus hold him to be the ninth *Avatara* of *Lord Vishnu*, which goes to show how popular he was amongst even those who held opposing views.

Some of the scholars opine that, in fact in a way, *Buddha's* views were a long overdue examination and metamorphosis of the many opposing *Vedic* doctrines to distil their synthetic essence. His preaching may be regarded as a non-violent doctrinal revolution on the backdrop of the extreme sacrificial and ritualistic bloodshed inherent in the *Yajnic Karma-kanda* i.e. the *Karma* pertaining to *Yajnas* of the *Vedic* tradition.

*Ahimsa* (adj. *Ahimsaka*) is a very important concept in the context of Indian philosophy, traditions and *Yoga*. The word literally means abhorring killing and harm to other *Jeevas*, opposite of *Himsa* (killing). *Jains*, *Buddhists*, *Brahmins* and the *Yoga* practitioners abide by the principle of *Ahimsa*.

*Buddha's* arrival on the *Vedic* scene then current led to a great transition of the *Vedic* rituals. Even the *Vedic Brahmins* presiding over the *Yajnas* started the practice of non-violent (*Ahimsaka*) *Yajnas*, treating *Ahimsa* as the superior *Dharma*. The sacrifices prescribed by the scriptures were replaced by symbolic offerings of materials like grains, fruits and coconuts etc. instead of the animals.

Still the practice of animal sacrifices could not entirely be stopped, since some tribal and other folks did not desist from their traditions. Even so, it is frowned upon by the *Vedics* who have, however, stopped the practice of animal sacrifices altogether.

THE MADHYAMA MARGA: *Buddha* lays down attaining of the *Bodhi* as the only and ultimate goal for his followers. He does not support diverting discourses on the aspects of mere doctrinal matter, which he regards as a waste of time. Hence, he has called this path to *Nirvana* as the *Madhyama Marga* i.e. literally '*The Middle Path*', prescribing the Golden Mean in the ways to attainment then current. The extreme penances involving torture of the body and the mind are not to his liking.

He abhors discussion on the doctrinal aspects of the *Jagat* and the *Atman*. He is the preacher of freedom from desires and wants and a torch-bearer of satisfaction, the *Jnana*, the *Light* and the *Nirvana*.

He regards that this *Jagat* is, by its nature, a storehouse of birth and death, senility, the *Duhkha*, sorrow, hatred and jealousy, melancholy and despair. Therefore, he seeks as the life goal, freedom from these burdens.

This goal of his is totally in sync with the motto set out in the *Patanjala Yoga Sootras*<sup>169</sup>, exhorting one to set the life goal of annulment of the *Duhkha*. It can be only done for the *Duhkha* to be suffered in the future. The *Duhkha* being suffered at present has to be borne. It cannot be helped as the process behind it has already started.

It will thus be seen that the goals of annihilation of the *Duhkha* are the same in the *Yoga-sootras* and *Buddhist* doctrine. Therefore, it may not be out of context if one treats the teachings of *Buddha* as a guide to *Yogic* attainment. We will be examining *Buddha*'s preaching in this light only.

*Buddha*'s silence on the twin subjects of the *Atman* and the *Ishwara* sets apart his preaching from the other *Ishwara-vadin* and *Atma-vadin* doctrines. *Buddha* does not ever stop to ponder over the concepts of the *Atman* and the *Ishwara*. He does not encourage these thoughts saying that what their use is in practice. He preaches that one desirous of the *Nirvana* ought to adhere to the *Path* shown by him, without entering into discussions which can never be conclusive.

This helps one to appreciate the depth of his insight into the real goal of one's life. He firmly believes that the goal is not doctrinal aspects but emancipation from sorrow and misery, birth and death.

*Gautama Buddha* was one of the attained seers who had the *Darshana* of the *Ultimate Reality*. That is why he used to profess affection for and hold in equal respect all such attained seers including *Brahmins*, *Sanyasins* and *Shramanas*.

*Parigraha* literally has many meanings. In the following context, it means attachment to and possession of objects and persons, wife, children, home, fields, servants, cows etc. *Aparigraha* is an important concept of Indian philosophy and *Yoga*. It means that a person should

not stock anything for the present or the future. He should give up attachment to everything and everyone.

*Gautama Buddha* used to describe a *Brahmin* as: One who has rent asunder the bondages of the *Karma* and the *Papa-Punya*; who is fearless, without desires and *Parigraha*; who looks with equanimity upon the *Svarga* and the *Naraka*; who strives with all his might and attains his life goal; who is *Sthira* (firm in his goal), *Jnani*, and one who has attained the *Bodhi*. In short, the *Brahmin* is one who has become the *Buddha*, like himself.

Even as he preaches the futility of the *Vedas*, this precise definition by *Buddha* as to who is a *Brahmin*, matches in a way the utterance of the *Gita*. *Bhagavana Shri Krishna*<sup>170</sup> regards that the *Brahmin* as not limited to the instructions of the *Vedas*, having gone much beyond its teachings.

Also, furthermore, the qualities of a *Brahmin* and those of the *Sthitaprajna* i.e. one who is steady in his state of *Nirvana*, the *Jnani*, the *Yogi*, the *Parama Bhakta* and the *Naishkarmya-siddha* of the *Gita* are parallel to the above-mentioned characteristics of a *Brahmin* as per *Buddha*. One who has attained to the state of not being bound to the *Karmas*, even while indulging in them is called the *Naishkarmya-siddha*.

The essential principles of 'The Middle Path' of *Buddha* are called the *Arya Satyas*. The four *Arya Satyas* enunciated by *Buddha* are 1) the *Duhkha*, 2) the *Duhkha Samudaya*, 3) the *Duhkha Nirodha* and 4) the path to *Duhkha Nirodha*. These are very close to the dicta of the *Patanjala Yoga Sootras*.

All kinds of *Duhkhas* comprise the *Duhkha Samudaya*. *Samudaya* means group, assembly, congregation, a gathering. *Duhkha Nirodha* means stopping the train of *Duhkhas*. *Buddha* says that the life is full of sorrow and misery. Taking a birth is the cause of this *Duhkha*. Desires are at the root of the cycle of rebirth. The *Indriyas* (sensory organs) are instrumental in satisfaction of desires.

The imprints of the consciousness i.e. *Vijnana* is responsible for causing rebirth. The very cause of all the sorrow is *Asatya-jnana* or *Ajnana* of the self. The train of the *Duhkha* events is due to the *Aham*. *Aham* means the ego, or the consciousness of the *Self*. It is at the root of all the desires, *Sukha* and *Duhkha* etc.

These *Arya Satyas* of *Buddha* are more or less similar to various *Yoga Sootras* of *Patanjali*.<sup>171</sup> *Buddha* states that the birth is governed by the principles of the *Karma-siddhanta*. The cycle of rebirths can be stopped by the *Nishkama Karma*. *Nishkama Karma* is *Karma* undertaken without any expectation of the fruits of one's action.

*Mamatva* means the attachment to anything or anyone as belonging to oneself i.e. I, mine, my own etc.) He defines the *Nishkama Karma* as the *Karma* done without the *Ahankara*, the *Mamatva* and the desire of the fruits of action. It is not the renouncing of the *Karma* altogether. This is exactly in sync with the teachings of *Gita*.

*Gautama Buddha* emphasizes moderation, freedom from desires, the *Jnana*, selflessness, detachment from all the short-lived worldly objects, lack of craving for the *Sukha* and an inherent attitude of renunciation (*Vairagya*), and contentment.

In general, the preaching of *Buddha* is in conformity with the dicta of the *Patanjala Yoga Sootras* and the *Gita*. Especially, *Gautama's* portrayal of the ephemeral nature of the earthly objects ('*Sarvam Kshanikam*') tallies in totality with *Acharya Shankar's* commentary and *Dnyanadeva's* elucidation on similar thought of *Gita*. '*Urdhwa-moolam-adhah-shakham Ashwattha-prahuravyayam.....*' (15:1, *Gita*). *Dnyaneshwar* says that this world of phenomenon is so short-lived that it is destroyed in the time a fly takes to spread its wings.

*Gautama Buddha*, after extolling the *Ashtanga-yoga Marga*, states its eightfold *Samma* (*Samyaka*) (proper) constituents as 1) the *Diththi* (*Drishti*) (to understand the goal i.e. *Nirvana* and its nature), 2) the *Sankappa* (*Sankalpa*) (decision to follow the goal), 3) the *Vacha* (speaking the truth), 4) the *Kammanta* (*Karmanta*) (actions without selfishness) 5) the *Ajeeva* (untainted means of livelihood), 6) the *Vayama* (*Vyayama*) (actions to lead to the goal), 7) the *Sati* (*Smriti*) (never forgetting the goal) and 8) the *Samadhi* (steadying in the goal). Some of these are parallel to the *Yama-Niyamas-Pratyahara* and the practice of the *Prati-prasava* of *Patanjali's Ashtanga-yoga*. *Prati-prasava* literally means the opposite action to birth, delivery of a baby. Here it means the soul's regression of the *Self* into the *Brahman*, its origin. '*Te prati-prasava-heyah sookshma*'; (2:10 *Patanjala-yoga-sootras*).

*Buddha's* concept of the *Samma Ajeeva* (proper livelihood) corresponds to a degree with the ideas about the *Svadharma* that *Gita* has explored in its eighteenth chapter. The word '*Samma*' (*Samyaka*) of *Buddha* corresponds to the word '*Yukta*', (proper) in similar context in *Gita*, and *Dnyanadeva's* exposition on it.

'*Yuktahara viharasya....*'; (6:17, *Gita*). *Dnyanadeva* says that all the actions, eating food, sleeping and remaining awake, walking etc. should be regulated precisely with tact so that the senses would not revolt against the restrictions imposed upon them. The goal of *Buddha's Ashtanga-marga* is the attainment of *Nirvana*. For its attainment, the practice of the following is essential, which have correspondence to *Gita* and *Patanjala Yoga Sootras* as shown in the annotations:<sup>172</sup> For example, the ideas of *Buddha* expressed by the following terms correspond with similar ideas expressed in different terms in the *Patanjala-yoga Sootras*.

*Alochana*: To be constantly on guard to keep off from illusory thoughts, which is akin to the *Vairagya* and *Viveka* of *Patanjali*; 2) *Dhyana*: to ponder over *Buddha's* character, to keep in mind the inevitability of death and rebirth, with a view to overcome the attendant *Duhkha*; 3) *Ekagrata*: to concentrate attention upon the *Truth*, forgetting all the else and 4) *Vipassana*: *Antar-drishti*: Looking inwards at the true nature of the Self.

*Buddha* indicates that there are three gateways to *Mukti* or *Shoonyata*: 1) *Vimokkha*: The Final state of *Mukti*, the *Shoonyata*; 2) *Pratika-hinata*: The Loss of worldliness/ illusion of the world. This can be recognized as *Patanjali's Viveka-khyati* i.e. the doubtless knowledge that the *Chitta* and its *Vrittis* (working of the *Chitta*) are totally different from the *Drashta*; and 3) *Appanihita*: The *Avanchhita Ichchha*, the *Trishna-Mukti*, the freedom from desires.

**The Nirvana of the Buddhists:** The *Samyaka-Samadhi* and *Shoonyata* is the *Nibbana (Nirvana)* of the *Buddhists*: The scholars have much pondered over whether it is *Abhavatmaka (Shoonya-roopa, a Nullity)* or *Bhava-roopa* (existential).

*Uchchheda* means destruction, extirpation. However, in this context it means non-existence, non-subsistence of the *Ultimate Reality*. *Uchchheda-vada* means a doctrine which reckons the *Ultimate Reality* as being a nullity, a non-entity, nothing.

The utterances of *Buddha* that the *Nibbana* is *Parama-sukha* are abundant. In particular, regarding the allegation that he is a *Shoonya-vadin*, he has specifically pointed out that: “Some of the *Sanyasins* and the *Brahmins* allege falsely and without any evidence and foundation, that I am a *Shoonya-vadin* and an *Uchchheda-vadin*. They also allege that I advocate annihilation of what is alive, what exists (*Nihilism*). However, I am not propounding what they allege me to be doing. I am not who they portray me to be.”

“I am only telling that the *Duhkha* is everywhere you see and feel, and one ought to annihilate it fully. Putting an end to the cycle of rebirth and the *Duhkha* has to be accomplished in this birth itself.”

“I am not postulating upon the nature of that which is indeterminate. It is of no use to deliberate upon it. To know its nature is not at all important to ending the cycle of the *Duhkha*.”

“I am much concerned with detachment, absence of desires, and end of the duets of the *Sukha-Duhkha* and the *Raga-Dvesha*, and the attainment of the *Shanti* (the state of supreme happiness, blessedness, Beatitude), the *Antar-drishti*, the *Bodhi* and the *Nibbana*. I am only trying to show a way to achieve these goals.”

From these words of *Buddha*, his *Nibbana* is *Beatitude* (*Parama-Sukha-Shanti-Prada*). It is that state which gives the supreme *Sukha* and *Shanti*. Considering his above clarification and also his utterance that the nature of the *Ultimate Reality* is indecipherable, his views are clear. He did not subscribe to the notion of the *Ultimate Reality* as being *Abhavatmaka Shoonya* as the critics allege.

In fact, it is more like the *Parama-dhama* of *Gita* and the concepts of *Shoonya-Nih-shoonya* of *Dnyanadeva*. Accordingly, the state of *Nibbana* appears to be the *Jeevan-mukti* of the Saints’ tradition.

Looking at the *Nibbana* in the light of the doctrine of the *Zen*, a famous sub discipline of *Buddhism*, it will appear that its concept of the *Satori* is properly what *Buddha* has meant by the *Nibbana*. *Buddha*’s preaching thus sums up to that it is *Existentialist* and not *Nihilist*.

**The Sects and The Sub-sects of Buddhism:** The *Mahayana* and the *Hinayana* are two main sects of Buddhism. The religion also has

sects like the *Vajrayana* and the *Mantrayana*, based upon the *Tantrika* and the deity worship.

The Lama, the Tao, the Zen, the Chan, the Tsung, the Tien-t'ai, the Liu, the Chu-she-sung, the Lotus sect (the Lien tsung), the Hua-yen-Sung, the San-Lun-tsung and the Mi-tsung are some of the prevalent prominent sub-sects in China, Japan and Tibet.

The grounds for formation of these various sects and sub-sects were the diversity of interpretation of the preaching of *Buddha* and the ways of following his dicta, and the norms for the *Bhikshus*.

**THE BUDDHISM AND GITA:** Already we have seen some of the points of convergence of the preaching of *Buddha*, *Gita* and the *Patanjala Yoga Sootras*. It needs to be recorded in passing that certain similarity of the preaching of *Buddha* to that of *Gita* is quite noticeable.<sup>173</sup>

The world is *Anityam* (temporary) and *Asukham* (devoid of pleasure) and one has to find a way out. The *Dhyana* upon *His* being is the way, says *Shri Krishna*. *Buddha* also emphasizes that this world is full of the *Dukkha*; and it is ephemeral. His dictum about it is too famous.<sup>174</sup> According to him also, the *Dhyana* and the *Vipassana* are the way out

*Gita* has discussed various philosophical doctrines. It has indicated that the amplitude and the diversity of their dicta are too wide and non-convergent. *Buddha*, recognizing it, advises one to start immediately upon the practical path to *Realization*. The practical way advocated by *Gita* also enthuses one to search the light of the *Jnana*, instead of dedicating oneself to the multitudinous doctrinal issues.

*Gita* and *Buddha* also agree on various other matters. 1. The inadequacy of the *Vedas* 2. Births and rebirth cycle 3. The return to the world, even of the *Devatas* from the *Svarga* 4. The havoc wrought by the force of desires and craving for the worldly pleasures 5. The beatific nature of the *Nirvana* 6. Preferring the *Nishkama Karma* to the *Papa-Punyatmaka Karma* and 7. Taking to the path of *Yoga* for achieving this objective: These are some of the points of congruence.

Apart from the above, there is further agreement about: i. Selecting the golden mean path of the *Yoga* practice, just like *Buddha* had preached to

adhere to the *Madhyama Marga* and its *Ashtanga Samyaka* way; ii. The building up of character and imbibing the traits of the *Ahimsa- Samata* and the *Shama-Dama* etc. *Samata* pertains to *Chitta*'s equality of attitude towards the opposites of *Sukha-Duhkha*, *Raga-Dvesha*, friends and foes, rich and poor, wealth and poverty etc. and iii. Attainment of the *Shanti*, also known as: The *Nirvana*, the *Jeevan-mukti*, the *Sanjeevana Samadhi*, the *Sthita-prajna-avastha* and the *Naishkarmya-siddhi* et al.

In other words, broadly speaking, *Gita* becomes *Buddha*'s preaching if one does the following:

1. Take out of *Gita*, the various allusions and references to the philosophic doctrines and their narration; and 2. Substitute the words *Bodhi* or the *Nibbana* in place of all the references to *Ishwara*; whether as *Shri Krishna*, in the first person, or by other words of the same genre like *Brahman* and *Purushottama* etc.

*Gita* is regarded as the pinnacle of the Indian thought. Comparing *Buddha*'s preaching, with that of *Gita* leads one to the inevitable conclusion that *Buddha* is at the zenith of the Indian practical philosophic thought and the *Yoga* discipline, and attainment!

The concurrence as above in the thinking and preaching of *Gita* and *Buddha* might have led to grant of the ninth *Vishnu Avatara* status to *Buddha* in the Hindu religion, just after the immediately preceding eighth Avatar of *Shri Krishna*. It is similar to the first *Tirthankara* *Rishabhadeva* of the *Jainism* having been reckoned as one of the twenty-four *Avataras* of *Vishnu*.

## **SUMMING-UP on Indian Philosophy**

We have got this smattering of acquaintance with the Indian philosophic thought, of its *Dwaitin*, *Adwaitin* and the other streams.

Similarly, we got brief acquaintance with the conceptual background of the *Sankhya*, *Nyaya* and other *Shat-Darshanas*, the *Shaivaite* and two of the *Nastika Darshanas* viz. the *Buddhism* and the *Jainism*.

By doing so, I think that we might be better able to appreciate and evaluate the various philosophical and *Yogic* topics, which would be



discussed in the work proper in this series on 'Yoga of Gita Expounded By Saint Dnyaneshwar'.

We have already taken a brief comparative review of the Western thought, the Modern Scientific view and the Indian philosophy in general. It is expected to help us in better understanding of the standpoint of *Gita* and the *Dnyaneshwari*, and furthering our quest for philosophy and the *Yoga*. With this, we will conclude this topic of discussion on Philosophy and Yoga Of Gita and Dnyaneshwari.

## MY GRATITUDE

**While on the subject**, I would like to mention my gratitude towards all the great commentators on *Gita*, *Dnyaneshwari* and other relevant scriptural and *Yoga* matters for having availed of their works.

The thoughts expressed in their various treatises and works have been a great help to my all-round study of the related issues. Some of the references having gone out of my memory due to passage of time, I regret that I may not be able to mention them and their works.

I earnestly would like to have the blessings of all the authors, known and unknown, who have contributed directly or indirectly to my knowledge through their works. If at times I may have mistaken their views and misrepresented them by any chance, I crave their indulgence to condone my mistakes, if any.

By way of this book,<sup>175</sup> I have brought to the notice of the reader the general background of my work on '*Yoga of Gita*'. I hope that they will be able to gauge my approach to the subject matter, and accordingly help them keep tuned to the theme of my further work on '*YOGA of Gita*'.

However, I have made this current book independent of my future books on '*Yoga of Gita*'. I hope that the readers will be able to see clearly the various aspects of the background and the foreground of the philosophy and '*Yoga of Gita*' as expounded by *Dnyanadeva* in his works, chiefly *Dnyaneshwari*.

I further hope that the judicious scholarly critics will be able to perceive through this work my level of understanding of *Gita* and *Dnyanadeva's*

various works. I hope that they will be able to gauge my familiarity with the essence of the *Yoga* and the philosophy of *Gita* and *Dnyaneshwari*.

I reiterate that this is the work of an enquiring booklover, an avid reader and an enthusiast devoted to *Dnyanadeva* who is my traditional preceptor, upon whom I look with the greatest love and respect. I express here my gratitude to him for having been taken up in the *Guru* tradition of the *Natha Siddhas* ensuing from *Adinatha* down to *Dnyanadeva*.

I earnestly beg of *Dnyanadeva* and prostrate before *Him* to bring to fruition this enquiry of mine and other like-minded souls, so that we may bathe in the light of the *Yogic* excellence. May the *Light* of *Understanding* of *Dnyaneshwari* dawn upon us, *His* children.

Going by the dictum: Given the infinitude of time and the expanse of the Universe, some one or the other of my readers will find this work worthy of his appreciation and useful to him, enabling him to go further in his quest of the *Ultimate*.<sup>176</sup> This I pray to *Him*, the *Mater Atman*, *Who* inspired me to take up this work unto its completion.

Towing the line of *Dnyanadeva*, I sincerely offer this work, in his words, at the lotus feet of *Him*, *Lord Shri Krishna*, *Who* dwells in the heart of our hearts:

*Filling to the Brim,  
This Handful Of  
These Flowery Words,  
Inspired by Him  
And Untainted,  
I Proffer With Devotion,  
Upon The Lotus Feet  
Of The One,*

*Who Is At The Heart*

*Of This Universe.*<sup>177</sup>

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**OM- OM- OM-OM- OM- OM- OM- OM- OM**

*With the Best of Flowers,  
Sevantika, Bakula, Champaka, Patali,  
Punnaga, Karavi and All;  
Taking the August Leaves of Bilva,  
Pravala, Tulasi and Malati Trees;  
O The Lord of All the Universes:  
Let me offer My Homage Gratefully,  
At Thy Lotus Feet.  
O Kind Lord!  
Bestow Upon Me,  
Thy Generous Grace,  
And Blessings.*



*O Govinda!  
This Work is Thy Own.  
I offer it  
To Thee.  
By doing so,  
I pray,  
I May Forever,  
Dwell in The Lotus  
At Thy Feet!*



**OM- OM- OM-OM- OM- OM- OM- OM- OM**



*SO BE IT,  
BY HIS,  
SHRI KRISHNA'S,  
GRACE AND LOVE.*





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Yogakundalyupanishada



## DEAR READER

If you have reached this page, it means that you must have found my book interesting. I write on the *Yoga of Gita*. It is based on what I have learnt from saint *Dnyaneshwar's* commentary on the *Shrimad-bhagavad-Gita*.

I welcome you to my further books on the subject, to be published under the same main title '*Yoga of Gita Expounded by Saint Shri Dnyaneshwar*' with suitable subtitles on the topics they deal with. For example, this book has the subtitle of '**Autobiography of A Natha Siddha Yogi – Travails of A Mystique**'. I would like to follow the same style. The subject of *Gita* and its *Yoga* is vast. Hence, I am giving this treatment to the matter to enable the reader to read it in short spans of easy to read books.

The subject of *Gita* and its *Yoga* is vast. Hence, I am giving this treatment to the matter to enable the reader to read it in short spans of easy to read books.

I hope I have completed my work by way of publishing all of this work, giving to you an exposition of the Devotion to Ishwara [Upasana] of *Gita* and *Dnyaneshwari*, as per saint *Dnyaneshwar* who is the foremost authority on it, in his right as *The King Emperor of The Yogis and the Devotees* et al.

Once again, I would like to bring to your kind notice that the following books available as and should also be read for a complete understanding of the subject being put forth on '*Yoga of Gita*' by me.

**Vol. 1: Autobiography of A Natha Siddha Yogin - A Mystique's Travails.**

**Vol. 2: Inner Secrets of Rājayoga - Saint Dnyaneshwar On Kundalini Yoga Practice - Methods And Processes**

**Vol. 3: Ishwara And Worship [Upasana] - Central Theme of Gita**

**Vol. 4: Rājayoga Of Gita [Kundalini] Karma-Jnāna-Bhakti-Dhyāna**

**Vol. 5: Rājayoga Consummation [Kundalini] - Karma-Jnāna-Bhakti - Dhyāna**

**Vol. 6: Dnyaneshwari In Nutshell**

I take leave, with these words, to allow you to delve into the further books proper. I thank you once again for your kind patronage.

**Vibhakar Lele**

**[Swami Yogeshwarananda]**

**Author**



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## END NOTES

<sup>1</sup> 'Ayatih shraddhayopeto yigachchalit manasah, aprapya yogasamsiddhim kam gatim Krishna gachchhati. Kachchinnobhayavibhrashtashchhinnabhrāmiv nashyati, apratishtho mahabaho vimoodho brahmanapathi' (6-37, 38 Gita).

<sup>2</sup> 'Tatra tam buddhisamyogam labhate paurvadehikam, yatate cha tato bhooyah samsiddho Kurunandan. Poorvabhyasen tenaiv hriyate hyavashopi sah, jijnyasurapi yogasya shabdabrahmativartate. Prayatnadyatamanastu Yogi samshuddha kilbishah, anekjanmasamsiddhastato yati param gatim'; (6-43,44,45, Gita).

<sup>3</sup> 'Samskarasakshatkarakaranat poorvajatijnanam'; (3-18, Pys).

<sup>4</sup> 'Karmanyevadhikaraste ma faleshu kadachan'.

<sup>5</sup> 'Tasmatpranamyapranidhaya kayam, prasadaye tvamahamishmeedyam; pitev putrasya sakhevsakhyupriya priyayarhasi deva sodhum'; (11-44, Gita).

<sup>6</sup> 'Imam vivasvate yogam proktavanahamavyayam, vivasvanmanve prah, Manurikshvakavebravit; Evam paramparapraptamimam rajarshayo viduh, Sa kaleneh mahata yogo nashtah Parantapa'; (4-1, 2, Gita).

<sup>7</sup> 'Aparam bhavato Janma param Janma Vivasvat, kathametadvijaniyam tvamadau proktavaniti'; (4-4, Gita).

<sup>8</sup> 'Bahumi me vyatitani janmani tava charjuna; tanyaham veda sarvani na tvam vettha Parantapa'; (4-5, Gita).

<sup>9</sup> 'Jijnasurapi yogasya shabdabrahmativartate'; (6-44, Gita).

<sup>10</sup> 'Sanskarsakshatkarakaranat poorvajatijnnyanam'; (3-18, Patanjala Yoga-sutras).

<sup>11</sup> Marathi books: श्री.स्वामी स्वरूपानंदः श्रीमत् अभंग ज्ञानेश्वरी -(२खंड) १९८७ :: ज्ञानेश्वरी नित्यपाठ-1980.

<sup>12</sup> 'Kundalini - Path to Higher Consciousness'; 'The Awakening of Kundalini', and 'Higher Consciousness (The Evolutionary Thrust of Kundalini)'.

<sup>13</sup> 'Ajo nityah shashvatoçayam purano na hanyate hanyamane sharire'; (2-20); Vasamsi jirnani yatha vihaya navani grihnati naroparani, tatha sharirani vihaya jirnananyani samyati navani dehi (2-22); Gita.

<sup>14</sup> 'Na enam chhidanti Shastrani, nainam dahati pavakah, na chainamcladayantyapo na shoshayati maruyah'; (2-23); Achchhedyoayam adahyo ayamacledyoashoshya eva cha, Nityah sarvagatah sthanurachalo ayam sanatanah'; (2-24); Avyaktoayam achintyo ayam avikaryo ayamuchyate, Tasmadevam viditvenam nanushochitumarhasi'; (2-25; Gita).

<sup>15</sup> 'Jatasya hi dhruvo mriturdhruvam Janma mritasya cha-tasmadapariharyerthe na tvam shochitumarhasi'; (2-27, Gita).

<sup>16</sup> 'Atmaupyen sarvatra samam pashyati yorjuna, Sukam va yadi va duhkham sa Yogi paramo matah'; (6-32, Gita).

- <sup>17</sup> 'Prakritistvan niyokhsyati'; (18-59, Gita).
- <sup>18</sup> 'Pratyayasya parachittajnyanam'; (3-19, Patanjala yoga-sutra).
- <sup>19</sup> 'Bahirakalpita vrittirmahavideha tatah prakashavarankshayah'; (3-43, Patanjala yoga sutra).
- <sup>20</sup> 'Atmaupyen sarvatra samam pashyati yorjuna, sukham va yadi va duhkham sa yogi paramo matah';(6-32, Gita).
- <sup>21</sup> 'Nirmananyachittanyasmitamatrat'; (4-4, Patanjala yoga sutra).
- <sup>22</sup> 'Samskarasakshatkarkaranat poorvajatijnyanam'; (3-18, Patanjala Yoga sutra).
- <sup>23</sup> 'Gurustu maunam vyakhyanam, shishyastushchhinnasamshayah'.
- <sup>24</sup> 'Tanme manah shiva-sankalpam-astu'.
- <sup>25</sup> 'Brahman jane iti brahmanah'.
- <sup>26</sup> 'Purva-abhyasen tenaiv hriyate Hyavashopi sah; jijnyasur-api yogasya shabdabrahma-ativartate'; (9-14, Gita).
- <sup>27</sup> [17-23 to 27 from 'Om tatsaditi nirdesho brahmanastrividha smritah; brahmanasten vedashcha yajnashcha vihitah pura.' (17-23) to ..... 'Yajne tapasi danecha sthitih saditi chochyate; karma chaiva tadarthiyam sadityevabhidhiyate.'(17-27)].
- <sup>28</sup> [(8-5 to 13 from 'Antakalecha mamev smaranmuktva kalevaram, yah prayati sa madbhavam yati nasyatra samshayah.'(8-5) to .... 'Oमित्येकश्वरं ब्रह्म व्याख्यानमनुस्मरन्, यः प्रायति त्याज्यं देहं स यतिः परमं गतिम्.' (5-13))].
- <sup>29</sup> Swami Shivananda: Tantra-Yoga, Nada-Yoga and Kriya-Yoga(1986).
- <sup>30</sup> Shri Shri Swami Atmavivekanandaji: Shrimad Bhagvad Gita Rahasyatika - 1985 (Hindi language book).
- <sup>31</sup> 'Evam paramparapraptamimam rajarshayo viduh, Sa kalene mahata yogo nashtah parantapa'; (4-2, Gita).
- <sup>32</sup> 'Poorva-abhyasen tenaiv hriyate hyavashopi sah,...'; (6-44, Gita).
- <sup>33</sup> 'Neha-abhikrama-nashosti pratyavayo na vidyate, svalpamapyasya dharmasya trayate mahato bhayat'; (2-40, Gita).
- <sup>34</sup> 'Vyavasaya-atmika buddhir-ekah kurunandana..'; (2-41, Gita).
- <sup>35</sup> '.... Bahu-shakha hyanantashcha buddhaya-avyavasayinam'; (2-41, Gita).
- <sup>36</sup> 'Pranavo dhanuh sharohyatma, brahmatanllakshamuchyate; apramatten vedhavya sharavattanmayo bhavet'; (36, Mundaka).
- <sup>37</sup> 'Ishwara-pranidhanadva'; (Patanjala-yoga-sutras).
- <sup>38</sup> 'Marate marate jag mua, marana na jana koy, ..... soonna marai, ajapa marai, anahada hi mara jai...'; (Kabir).
- <sup>39</sup> 'Je akarache pail teera, je nadachi pail mera, turyeche majghara, parabrahma je, mokshasagata gati, jethe yeti vishranti...';(13-1073,1074, Dny).
- <sup>40</sup> '..... Anekajanma-samsiddhos-tato yati param gati';(6-45, Gita).

- <sup>41</sup> 'Sa purveshamapi guruh kalenanavachchhedat'; (1-26, Patanjala-yoga-sutra).
- <sup>42</sup> 'Twamadidevah purushah puranah'; (11-38, Gita).
- <sup>43</sup> 'Tasya vachakah pranavah'; (1-27, Patanjala-yoga-sutras).
- <sup>44</sup> 'Tajjapastadarthabhavanam'; (1-28, Patanjala-yoga-sutras).
- <sup>45</sup> 'Ishvarapranidhanadva'; (Pys, 1-23).
- <sup>46</sup> 'Anahatacha hallaru gasi, samadhibodhe nijavisi, buzauni'; (Dny).
- <sup>47</sup> 'Anahada turrai baje'.
- <sup>48</sup> Shri Nanabhai Sadananda Rele: 'Patanjala Yoga Darshana' – (Marathi Language book), 1897.
- <sup>49</sup> 'Ya etanmatpatho hitva, bhaktojananakriyatmakam; kshudrankamanshchalaih pranairjushantah samsaranti te'; (21-1, Shrimad Bhagavata).
- <sup>50</sup> Adityavarnah purushah, Hiranmayah purushah.
- <sup>51</sup> '... Paramam purusham divyam...; ... sarvasya-dhataram-achintyarupm-adityavarnam.....; ... sa tam param purushmupaiti divyam...;' (8-8,9,10:Gita).
- <sup>52</sup> Refer to Siddha-siddhanta-paddhati of Guru Gorakshanatha.
- <sup>53</sup> 'Satyam-Shivam-Sundaram' by Swami Adwaitananda.
- <sup>54</sup> 'Soonna marai, Ajapa marai, Anahada hi mari jai, Ram-sanehi na marai, kahe Kabir samuzaye.....'; (Kabir).
- <sup>55</sup> 'Krishnam vande jagadgurum'.
- <sup>56</sup> 'Anyatha sharanam nasti'.
- <sup>57</sup> 'Tatah pratyakchetanadhigamo api antarabhavashcha'; (1-29, Patanjala-yoga-sutras).
- <sup>58</sup> 'Maharshinam bhriguraham ...'; (Gita, 10-25).
- <sup>59</sup> 'Karmanyevadhikaraste ma faleshu kadachan, ma karmafalaheturbhoomarste sangotsvakarmani'; (2-47); 'Ananyashchintayanto mam ye janah paryupasate, tesham nityabhiyuktanam yogakshemam vahamyaham'; (9-22)(Gita).
- <sup>60</sup> Ref: Dashaka 7<sup>th</sup>, Samasa 3<sup>rd</sup> of Dasabodha.
- <sup>61</sup> 'Yadaksharam vedavido vadanti, vishanti yadyatayo veetaragah, yadichchanto brahma-charyam charanti, tatte padam sangrahenam pravakshye'; (Gita 8-11).
- <sup>62</sup> In Devanagari script: 'h' = (ह), 'll' = (ळ), 'ksha' = (क्ष) and 'jna' = (ज्ञ)
- <sup>63</sup> 'Nadanusandhana namostu tubhyam, tvam manmahe tattvapadam layanam; bhavatprasadat pavanena sakam, vileeyate vishnupade mano me'; (4, Yogataravali).
- <sup>64</sup> 'Sarvachinta parityajya savadhanena chetasa, nada evanusandheyo yoga-samrajyam-ichchhatam.
- <sup>65</sup> 'Na asananam siddhasanasadrisham na kumbhakasamam balam; na khecharisama mudra, na nadasadrisho layah; (Shiva-samhita).
- <sup>66</sup> 'Ekoham; bahusyamah'.
- <sup>67</sup> OM = (ॐ).

<sup>68</sup> *Kal* = (काल), *Kalas* = (कला).

<sup>69</sup> 'Prarabdhakarmanam bhogadev kshayah'; (*Brahma-sutra*).

<sup>70</sup> 'Teerthikurvanti teerthani; sukarmikurvanti karmani; sachchhastrī-kurvanti shastrani'; (69, *Narada Bhakti-sutra*).

<sup>71</sup> *Kal* = (काल).

<sup>72</sup> Pinde pindacha grasu, to ha Natha sanketicha damshu, pari dauni gela uddeshu, mahavishnu'; (6- 291, Dny).

<sup>73</sup> 'Prayatna-shaithilyananta-samapattibhyam'; (2-47, Pys).

<sup>74</sup> Divyamritadhara, Shri Babamaharaj Arvikar (part of above description, conforming to Dnyaneshwari, is based upon it).

<sup>75</sup> 'Sarvakalam tu kalasyavyapakah paramovyayah, unmanyate pare yojyo na kalastatra vidyate'.

<sup>76</sup> 'Nayam atma pravachanena labhyo na medhaya na bahuna shrutena, yamevesha vrinute ten labhyatasyesha atma vivrinute tanum svam'; (3-2-3, *Mundaka Upanishada*).

<sup>77</sup> (i) Kundalini - Path to Higher Consciousness - Pt. Gopi-krishna;

(ii) Third Eye and Kundalini - Mr. B. S. Goyal.

<sup>78</sup> 'Ashcharyavat-pashyati kashchidenam, ashcharyavadvadati tathaiva chanyah; ashcharyavachchainamanyah shrunoti, shrutvapyenam veda na chaiva kashchit.' (*Gita* 2-29).

<sup>79</sup> 'Balomatta-pishachavat'.

<sup>80</sup> 'Yada yada hi dharmasya glanirbhavati bhārata, abhyutthanamadharmasya tadatmanam srijamyaham; paritrānaya sādhanam vināshaya cha dushkritam, dharmasamsthāpanarthaya sambhavami yuge yuge. (*Gita* 4-8).

<sup>81</sup> *Shabde pare cha nishnatam*'.

<sup>82</sup> 'Kshurasya dharah.'

<sup>83</sup> 'Ya nisha sarvabhootanam, tasyam jagarti samyami, yasyam jagrati bhootani, sa nisha pashyato muneh.' (*Gita* 2-69).

<sup>84</sup> Refer the 12<sup>th</sup> chapter of *Gita*.

<sup>85</sup> *Gita*, (6-40 to 45).

<sup>86</sup> 'Tasyamadhye vahnishikha anuyordhwa vyavasthitah, nilatoyadmadhyastha vidyullekhaiva bhasvara, nivarshukvattanvi peetabhasvatyanoopama, tasyashikhaya madhye sah paramatma vyavasthitah. (*Narayana Upanishada*)

<sup>87</sup> 'jyotiravyayah' (*Shvetashvatara Upanishada*, 3-12).

<sup>88</sup> 'Angushtamatrah purushah'.

<sup>89</sup> 'Sa rechapurairanilasya kumbhaih, nadishu sarvasu vishodhitasu, anahatakyo bahubhih prakareh, antah pravarteta sada ninadah.' (*Yoga-taravali*, 3).

<sup>90</sup> Swami Satyananda Sarasvati: *Kundalini Tantra* – 1984; *Taming The Kundalini* - 1982.

<sup>91</sup> 'Nyagrodhapotam dadrishe fālpallavshobhitam..... Antardadh risheh sadyo yathahanishnirmita'. (*Shrimad-Bhagavata*, 12-9-20 to 33).

<sup>92</sup> See the poem: *A Lone Traveler* under chapter 'High Level of Attainment'.

<sup>93</sup> Readers may refer to the chart of *Vihangama-marga* given earlier, under the chapter of 'The Yogic Dimensions'.

<sup>94</sup> Refer to *Dnyaneshwari* (18- 968 to 1059).

<sup>95</sup> 'Murdhajibhotishi siddhadarshanam'; (3-31, Patanjala yoga-sutras).

<sup>96</sup> 'Bahyasparsheshvasaktatma vindantyatmani yatsukham, sa brahmayogayuktatma sukhamakshayamashnute'; (5-21, Gita).

<sup>97</sup> 'Prashantamanasam hyenam Yogiam sukhامتuttamam, upaiti shantarajasam brahmabhootamalmasham'; (5-27, Gita).

<sup>98</sup> 'Yunjanavam sadatmanam yogi vigatakalmashah, sukhena brahmasamsparshamatyantam sukhामashnute'; (6-28, Gita).

<sup>99</sup> 'Ramah shastrabhritamaham'; (Gita, 10-31).

<sup>100</sup> 'Ashtachakra navadwara devanam purayodhya, tasyam hiranmayah kosha swargauh jyotishavritah; tasmin hiranmaye koshe traya are tripratishthite, tasmin yad yaksha-atmanvat tadvai brahmavido viduh. (Atharva-veda, Kanda 10, Sukta 2, mantra 31,32). Quoted from 'Vaidic Yoga Parichaya' (a Hindi language book) by Swami Vishnu-teerth.

<sup>101</sup> 'Pinde Vayvagnisamshuddhah hritpadmastham param mam, annvim jeevakalam dhyayennadante siddhabhavitam; tayatmabhootayapinde vyapte sampoojya tanmayah, abhyarchidishu sthapyā nyastangam mam prapoojayet'; (Shrimad-Bhagavata, 27-23 and 24).

<sup>102</sup> Ref: Sir John Woodroffe: 'The Serpent Power'.

<sup>103</sup> 'तुज सगुण म्हणू की निर्गुण रे। सगुण निर्गुण एकु गोविंदु रे।'and 'सगुण निर्गुण गुणाचे अगुण.'

<sup>104</sup> 'नेति ,नेति '

<sup>105</sup> Called the 'Aishwarya-yoga'

<sup>106</sup> Please refer its page 217-219 (साधकाच्या प्रगतीचा आलेख).

<sup>107</sup> In 'ग्रंथामागील भूमिका'

<sup>108</sup> Refer to the topic under 'Kundalini Yoga Science'.

<sup>109</sup> Swami Vishnu Teerth Maharaja: *Devatma Shakti*.

<sup>110</sup> Ref: *Shloks* 7-1 and 7-2 of *Gita*.

<sup>111</sup> See under the heading: 'The Yogic Path'.

<sup>112</sup> Ref: The note under the heading of 'The Two Yoga Paths'.

<sup>113</sup> 'Shabde pare cha nishnatam'.

<sup>114</sup> 'Jnana-vijnana-triptama kootastho ..... (Gita, 6-8); 'Mayyasakta manah partha yogam yunjanmadashrayah, asamshayam samagram mam yatha jnasyasi tachchhrinnu.'; 'Jnanam te savijnanamidam vakshyamyasheshatah, yajnata ne bhoonyajnatvyamavashishyate.' (Gita, 7-1, 2).

<sup>115</sup> The readers may refresh their memory by ref. to the section under the heading of *Vihangama-marga* (terminology) for the *Dayala-desha*, *Vyala-desha* etc., since these terms are not much in the common parlance of most of the *Yogis*.

<sup>116</sup> Ref. ibid

<sup>117</sup> 'Annvagrah'.

<sup>118</sup> 'Rashmyagraturyah Brahma-randhrah'.

<sup>119</sup> 'Indriyani paranyahurindriyebhyah param manah, manasastu para buddhiryo buddheh paratastu sah'. (Gita, 3-42).

<sup>120</sup> 'Ajatah'.

<sup>121</sup> 'Yada yada hi dharmasya glanirbhavati bharata, abhyutthanamadharmasya tadatmanam srijamyaham.' (Gita 4-7).

<sup>122</sup> 'Anashritah karmafalam karyam karma karoti yah, sasanyasi cha yogi cha na niragnirna chakriyah.' (Gita, 6-1).

<sup>123</sup> 'Yatkaroshi yadashnasi yajjuhoshi dadasi yat, yattapasyasi kaunteya tatkurushva madarpanam.' (Gita, 9-27).

<sup>124</sup> 'Ishwarechchha baliyasi'.

<sup>125</sup> 'Mamaivamsho jeevaloke jeeva bhootah sanatanah, manhshashtthanindriyani prakritisthanikarshati'; shariramadvapnoti yachchapyutkramatIshwarah, grihitvaitani samyati vayurgandha nivashayat'; (Gita, 15-7,8).

<sup>126</sup> 'Antakale cha mameva smaranmuktva kalevaram, yah prayati sa madbhavam yati nasyatra samshayah.' (Gita, 8-5); 'Abhyasayogayukten chetasa nanyagamina, paramam purusham divyam yati parthanuchintayan'; 'Kavim Puranamamushasitaram-anoraniyamsamnusmaredyah, sarvasya dhataramachintya-roopamadityavernam tamasah parastat'; 'Prayankalen manasachalen bhaktya yukto yogabalen chaiva, bhruvormadhe pranamaveshya samyak sa tam param purushamupaiti divyam'; yadaksharam vedavido vadanti vishanti yadyatayo vitaragah, yadichchhanto brahmacharyam charanti tatte padam sangrahen pravakshye'; 'Sarvadwarani samyamya mano hridi nirudhya cha, murdhnyadhyatmanah pranamasthito yogadharanam; OM ityekksharam brahma vyavahanmamanusmaran, yah prayati tyajandeham sa yati paramam gatim'; 'Ananyachetah satatam yo mam smarati nityashah, tasyaham sulabhah partha nityayuktasya Yogiah'; 'Mamupetya punarjanma duhkhalayamashashwatam, napnuvanti mahatmanah samsiddhim paramam gatam'; (Gita, 8-8 to 15).

<sup>127</sup> 'Siddhim tathavidhamanovilayam samadhau, shrishailashringakuhareshu kadopalapse; gatram yada mam latah pariveshtayanti, karne yada vicharayanti khaganshcha nidan'. (Yoga-taravali, 28).

<sup>128</sup> 'Vishrantimasadyaturiyatalpe, vishwaodyavasthatritayoparisthe; samvinmayim kamapi sarvakale, nidramsakhe nirvisha nirvikalpam'. (Yoga-taravali, 26).

<sup>129</sup> 'Vicharatu matiresha nirvikalpe samadhau, kuchakalashayuge va krishnasarekshananam; chaturajadamate va sajjananam mate va, matikritagunadoshha mam vibhum na sprushyanti'. (Yoga-taravali, 29).

<sup>130</sup> 'Vishrantimasadyaturiyatalpe ..... nidramsakhe nirvisha nirvikalpam'. (Yoga-taravali, 26, ibid).

<sup>131</sup> The words ‘Jnaneshwar’ and ‘Jnaneshwari’ are alternatively spelled as ‘Dnyaneshwar’ and ‘Dnyaneshwari’ and so may be used hereafter.

<sup>132</sup> Mr. B. G. Tilak: Shrimad Bhagavad-gita-rahasya

<sup>133</sup> ‘Karma-yogastapas-teertha-Dana-yajñadi-sevanam, jñanayogo jitsvantaih parishu-atmani sthitih, nitya-naimitiyikanam cha pararadhana-rupinam, atman-drishtrastrayopyete yoga-dwaren sadhakah, nirasta-nikhil-ajñano drishtra-w-atman-atmanam paranugam, pratilabhya param bhaktim tayaiwa-apnoti tatpadam,’; (24,25 &26,) Sri Ramanuja: Gita Bhashya (trans. by Swami Adidevananda) - 2007

<sup>134</sup> Mr. R. D. Ranade: Bhagavad-gita Sakshatkara-darshana - 1986

<sup>135</sup> Mr. K. V. Belasare: Shrimad-bhagavad-gita - 1989

<sup>136</sup> ‘Pinde pindacha grasu, to ha nathasanketicha danshu, pari dawooni gela uddeshu, mahavishnu, ... ;’ (Dny. 6-291,292).

<sup>137</sup> This book, originally in Marathi, was an Introduction to my book composed in the Marathi language under the title of ‘**YOGADA SHRI DNYANESHWARI**’ (योगदा श्रीज्ञानेश्वरी) which is expected to appear in its English version soon as *Yoga of Gita*, in a series starting with this book which is its first part.

<sup>138</sup> The major portion of the detailed work in this series of this author is yet to be published. The work has been undertaken. It will be published, depending upon response of the readers.

<sup>139</sup> ‘OM namoji adya, .... Miyan shri-Guru-kripa namile, adibeej’; (1:1 to 29Dny) .

<sup>140</sup> ‘Rishibhir-bahudha geetam chhandobhir-vividhah prithak, brahma-sutra-padaishch-aiv hetumadbhir-vinischitaih’; (13:4Gita).

<sup>141</sup> ‘He bahu ukhivikhi ....Brihat-sam-sutra .. hoyechina’; (13:66 to 75Dny).

<sup>142</sup> Viveka-vantu suvimalu

<sup>143</sup> Samata shubhra-varnu

<sup>144</sup> Deo unmesh-sukshm-ekshanu, Vighna-raj,

<sup>145</sup> i. Akhanda, ‘Shabda-Brahman ashesha’; ii. Nirdosha, Avyanga; iii. Varna-vapu nirdosha, Ujalache; iv. Brahmananda-rasa; v. Prapancha; vi. Bodhamrita, Amrita of the Bodha; vii. Prameya; Dharma-pratishtha siddhu;viii. Adibeeja

<sup>146</sup> i. Sa-prabha; ii. ‘Dwaita-adwaita techi nikumbha’;

<sup>147</sup> ‘Eko sad-vipra bahudha vadanti’.

<sup>148</sup> ‘Adhi avadhana ekle dije, maga sarvasukhasi patra hoije, he pratidnyottara maze, ughada aike.’ (Dny)

<sup>149</sup> i. ‘Rishibhir-bahudha geetam ...., brahma-sutra-padaishch-aiv hetumadbhir-vinischitaih,’ ii. ‘tatkshetram yaccha...’(13:3, 4Gita)

<sup>150</sup> ‘Vedinche Brihat-sam-sutra, ... pari teyatehi he kshetra, nenavechi’; ‘Aniki anikii bahuti .....,He konatehi varpade, hoyechi na.’ ‘Ata yayavari ... jaise he kshetra ase, ... tuj sango taise, sadyantu ga’;(13:68 to 71Dny).

<sup>151</sup> ‘Tire Sanskritachi gahane, ..... rachili dharma-nidhane, Nivritti-deve’; (13:9Dny).

<sup>152</sup> 'Shritir-vibhinna shritayah vibhinnah.'

<sup>153</sup> 'sa vai ekaki naivam ramate, tasmad-ekakin ramate, sa dwitiyamaichchhat'(42, fourth part, *ibid*)

<sup>154</sup> *Mandukya Karika* is the commentary by *Gaudapadacharya* on the *Mandukya Upanishad*.

<sup>155</sup> Dr. G. N. Joshi, 12 volumes in Marathi language on History of Indian Philosophy; other works by Tarkateerth Lakshman Shastri Joshi, Hiriyan, S. Radhakrishnan, Bapat Shastri, R. D. Ranade, Mr. K. V. Belasare et al on Indian Philosophy i.e. *Adhyatma*.

<sup>156</sup> "Jnanat-ev Tu Kaivalyam"

<sup>157</sup> 'Brahmasutrapadaishchaiva hetumadbhirvinishchitaih'(Gita 13:4)

<sup>158</sup> 'Avibhaktam vibhakteshu abhedah bhedeshuh ekam anekeshuh'

<sup>159</sup> 'Shruty-artham achary-oktim cha prishthatah kritwa maya-matram swa-buddhaya kalpayitwa anyad-ev darshanam rachayanti.'

<sup>160</sup> 'Karana-Jeevatman ev karya-Jeevatmana avasthitah.'

<sup>161</sup> 'Tyat-tishthat Dash-angulam.'

<sup>162</sup> 'Evam-ev tasya tayoshcha sarvatmantva-sarvaniyantritva – sarvavyapaktva-swatanrasva – sarvadhartv-adi-yogen-Brahmatmankatva-tanniyamyatva-tdrivyapyatva – tattantra – sattwaparadheyatv-adiyogen – chabhed iti esh sarva bhoot-antaratman antah pravishtah Shasta jananam.'

<sup>163</sup> 'Brahm-vikarah samsarah.'

<sup>164</sup> 'Maya-sambandha-rahitam-shuddham-ituchyate-budhaih. Karya-karan-rupam hi shuddham brahm na mayikam.'

<sup>165</sup> '....Kleshodhikatars-tesham avyakt-asakta chetasam' (12:5 Gita)

<sup>166</sup> 'tuj Sagun mhano ki Nirgun re, sagun Nirgun eku Govind re'

<sup>167</sup> 'Poornam-adah. Poornam-idam. Poornat-Poornam-udachyate; Poorn-asya Poornam-adaya Poornam-ev-avashishyate'

<sup>168</sup> 'Ish-avasyam-Idam Sarvam Yatkincha Jagatyan-Jagat'

<sup>169</sup> 'Heyam duhkhamanagatam'; (2:16 Patanjala-yoga-sutras).

<sup>170</sup> 'Yavanartha udapane sarvatah samplutodadake, tavansarveshu vedeshu brahmanasya vijanatah'; (2:46 Gita).

<sup>171</sup> 'Kleshamoolah karmashayo drishtadrishya-janmavedaneeyah'; (2:12); 'Sati moole tadwipako jatyayurbhogah'; (2:13); 'Avidyasmita-raga-dweshabhiniveshah kleshah'; (2:3); 'Avidya kshetram-uttareasham prasupt-tanu-vichchhinn-odaranam'; (2:4); (Patanjala yoga sutras).

<sup>172</sup> Janma-mritu-jara-vyadhi-dukkh doshanu-darshanam'; (13:7); Tatra-ikagram manah kritwa yata-chittendriya-kriyah';(6:12); 'Atma-samstham manah kritwa na kinchid-api chintayet';(6:25); 'Samprekshya nasikagram swam dishasch-anvalokayan';(6:13); 'Yatendriya-mano-buddhir-munir-moksha-parayanah, vigatechchha- bhaya krodho yah sada mukta eva sah';(5:28 ..etc.);[Gita]; 'Yathabhimat-dhyanaadwa';(1:39); 'Tatra-pratyakata dhyanam';(3:2); Vishesh-darshina atma-bhava-bhavana-vinivrittih';(4:25); 'Tada viveka-nimnam kaivalya-pragbharam chittam' (4:26); 'Tadichchhesu ....', 'Hanam-esham kleshavaduktam' (4:27,28); 'Prasankhyane ..... vieka-



*khyater-dharmameghah samadhih*';(4:29); '*Tatah klesha-karma-nivrittih*' '*.....*' etc.;(4:30 to 33); '*Purushartha-shoonyanam gunanam prati-prasavah*'; (4:34);[*Patanjala yoga sutras*].

<sup>173</sup> '*Anityam-asukham lokam-imam prapya bhajaswa mam*';(9:33); '*traigunya-vishaya veda ....*';(2:45); '*rajo rag-atmakam viddhi Trishna-sanga-samudbhavam, tan- nibaghnanti kaunteya karma-sangen dehinam*'; (14:7); '*Natyashnatastu .... Yukt-ahar-viharasya ... yogo bhavati duhkaha*'; (6:16, 17); (*Gita*).

<sup>174</sup> '*Sarvam Kshanikam*'

<sup>175</sup> This book is translation in English language for the benefit of readers. Its contents form the introduction to my book composed in the *Marathi* language under the title of '**YOGADA SHRI JNYANESHWARI**'. I expect that the same will appear in its English version soon as **Yoga of Gita**. This current book is its part. However, I have taken all the care possible to make this book independent of my further work on **Yoga of Gita**.

<sup>176</sup> '*Kalohy-ananto vipula cha Prithivi*'.

<sup>177</sup> '*Bharuni sadbhavachi anjuli, miyan voviyan fule mokali; arpili anghri-yugali, Vishva-rupachian.*' (11:7,8 Dny)

